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JOURNAL

OF THE

Proceedings of the Bishops, Clergy, and Laity

OF THE

PROTESTANT EPISCOPAL CHURCH

IN THE UNITED STATES OF AMERICA,

ASSEMBLED IN A GENERAL CONVENTION, HELD IN THE CITY OF CHICAGO,

FROM OCTOBER 6 TO OCTOBER 28, INCLUSIVE,

In the Year of our Lord 1886.

WITH AN APPENDIX.

PRINTED FOR THE CONVENTION.
1887.

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SECRETARY OF THE HOUSE OF DEPUTIES.

The Rev. CHARLES L. HUTCHINS.

Residence, MEDFORD, MASSACHUSETTS.

☞ To the Secretary of the House of Deputies, as Secretary of the Convention, all communications relating to the general work of the Convention should be addressed; and copies of the Journals of Diocesan Conventions, together with such Episcopal Charges, Addresses, and Pastoral Letters as are issued in each Diocese, should be forwarded as soon as published.

SECRETARY OF THE HOUSE OF BISHOPS.

The Rev. WILLIAM TATLOCK, D.D.

Residence, STAMFORD, CONNECTICUT.

☞ To whom communications relating to the House of Bishops should be addressed.

TREASURER OF THE GENERAL CONVENTION.

Mr. W. W. ASTOR.

Office, 21 West 26th Street, NEW YORK CITY.

☞ Title III., Canon 1, Section v. In order that the contingent expenses of the General Convention may be defrayed, it shall be the duty of the several Diocesan Conventions to forward to the Treasurer of the General Convention, at or before any meeting of the General Convention, three dollars for each Clergyman within such Diocese.

☞ The Secretary of the House of Deputies and the Treasurer of the Convention are authorized to make an additional assessment of one dollar for each Clergyman, if the needs of the Convention so require.

☞ The General Convention will meet in the city of New York, on the first Wednesday in October, in the year of our Lord one thousand eight hundred and eighty-nine.

ORDER

Of the Organization of the House of Deputies, and prescribing the Duties of the Secretary.

(Adopted October 15, 1841; amended October 2, 1844, October 9, 1874, October 26, 1874, October 8, 1877, October 25, 1877, and October 15, 1883.)

§ i. At the time and place appointed for the meeting of the General Convention, the Secretary, or, in his absence, one of the Assistant Secretaries, in the order of their appointment, or, in the absence of all, the person appointed as hereinafter provided by the Standing Committee of the Diocese in which the General Convention is to meet, shall call to order the members present of the House of Deputies, and record the names of those whose testimonials, in due form, shall have been presented to him; which record shall be *prima facie* evidence that the persons whose names are therein recorded are entitled to seats in the House of Deputies. If there be a quorum present, by the record, the Secretary shall so declare, and the House shall proceed to organize by the election by ballot of a President from the members of the House, and of a Secretary; and a majority of all the votes cast shall be necessary to an election. So soon as a President and Secretary have been elected, a committee shall be appointed to wait upon the House of Bishops and inform them of the organization of the House of Deputies, and its readiness to proceed to business.

The Secretary shall keep full minutes of the proceedings of the House; transcribe them, with all reports, into a book provided for that purpose; preserve the Journal and Records of the House; deliver them to his successor; and perform such other duties as may be directed or assigned to him by the House. He may, with the approbation of the House, appoint three Assistant Secretaries; and the Secretary and Assistant Secretaries shall continue in office until the organization of the next Convention, and until their successors be chosen. If, during the recess of the General Convention, a vacancy should occur in the office of Secretary, the duties thereof shall devolve upon the Assistant Secretaries, or, if the Assistant Secretaries shall die or resign, a Secretary shall be appointed by the Standing Committee of the Diocese in which the next General Convention is to meet.

§ ii. In order to aid the Secretary in preparing the list specified in the preceding section, it shall be the duty of the Secretary of the Convention of every Diocese to forward to him, as soon as may be practicable, a copy of the Journal of the Diocesan Convention, together with a certified copy of the Testimonials of Members aforesaid. He shall also forward a duplicate copy of such Testimonials to the Standing Committee of the Diocese in which the next General Convention is to meet.

§ iii. The Secretary of the House of Deputies, and the Treasurer of the Convention, although not returned as Deputies to the Convention, shall be entitled to seats upon the floor of the House, and, with the approval of the President, to speak on the subjects of their respective offices.

§ iv. Previous to the meeting of each General Convention, the Secretary of the last Convention, under the direction of the Deputies from the Diocese in which the Convention is to be held, shall determine by lot the seats to be occupied by each delegation.

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COMMITTEES

APPOINTED TO REPORT TO THE NEXT GENERAL CONVENTION,

AND

PERMANENT COMMISSIONS.

HOUSE OF BISHOPS.

Commission on the Revision of the Course of Theological Study (appointed, 1856; re-appointed, 1868; continued, 1871, 1874, 1877, 1880, 1883, 1886).

The Bishops of Connecticut, California, Western New York, and Ohio.

Commission on Moravian Orders (appointed, 1880; continued, 1883).

The Bishops of Connecticut, Ohio, Pennsylvania, and Central Pennsylvania.

Committee on the Formation of Missionary Jurisdictions into Dioceses (appointed, 1880).

The Bishops of Pennsylvania, Long Island, Central Pennsylvania, Massachusetts, and South Carolina.

Committee to confer with the English Church as to a Board of Reference on Foreign Missions of the Anglican Communion (appointed, 1880; continued, 1883).

The Presiding Bishop, the Bishop in charge of American Churches in Europe, the Bishops of Connecticut, Ohio, and Pennsylvania.

Commission to prepare a Version of "The Creed and the other Acts of the Undisputed General Councils" (appointed, 1880; re-constituted, 1883; continued, 1886, and to report to the next General Convention).

The Rev. William Adams, D.D., the Rev. Daniel R. Goodwin, D.D., the Rev. George W. Dean, D.D.

Committee on notifying Bishops-nominate of their Election (appointed, 1880).

The Bishops of Pennsylvania, Long Island, Central Pennsylvania, Massachusetts, and North Carolina.

Committee to report appropriate Forms and Certificates (appointed, 1883).

The Bishops of Connecticut, Albany, and the Assistant Bishop of New York.

Committee to report what Vestments are lawful in this Church (appointed, 1883).

The Bishops of Connecticut, Western New York, and the Assistant Bishop of New York.

Committee to act with the Presiding Bishop in approving issues or editions of the Book of Common Prayer (appointed, 1886).

The Bishops of Connecticut and Long Island.

Committee to report on Resolution of the Bishop of Long Island, as to inadequacy of supply of Candidates for Holy Orders (appointed, 1886).

The Bishops of Long Island, Massachusetts, and the Assistant Bishop of New York.

Custodian of the Standard Bible.

The Rev. Jesse A. Spencer, D.D.

HOUSE OF DEPUTIES.

Standing Committee on Expenses.

Mr. George C. Shattuck, M.D.; the Rev. Cyrus F. Knight, D.D., the Rev. W. D'Orville Doty, D.D., the Rev. Edward B. Spalding, the Rev. Ellison Capers; Mr. Henry P. Baldwin, Mr. Lemuel Coffin, Mr. Richard M. Nelson, Mr. Jasper W. Gilbert, Mr. Horace O. Moss, Mr. J. Pierpont Morgan, Mr. John L. Stettinius, Mr. Andrew R. Trotter, and the Secretary of the Convention.

Committee on the Judicial System of the Church.

The Rev. J. S. B. Hodges, D.D., the Rev. H. Stringfellow, D.D., the Rev. S. C. Thrall, D.D., the Rev. C. E. Swope, D.D., the Rev. W. T. D. Dalzell, D.D.; Mr. C. Stuart Patterson, Mr. Hill Burgwin, Mr. J. C. Smith, Mr. F. H. Miller, and Mr. Alfred Mills.

Committee on Marriage and Divorce.

The Rev. Morgan Dix, D.D., the Rev. Benjamin Franklin, D.D., the Rev. George Z. Gray, D.D.; Mr. Jasper W. Gilbert, and Mr. George Barker.

Committee to memorialize Congress for Information on the subject of Marriage and Divorce.

The Rev. John H. Elliott, D.D.; Mr. J. C. Bancroft Davis, Mr. Edmund H. Bennett.

JOINT COMMITTEES AND COMMISSIONS.

Commission on Ecclesiastical Relations (appointed, 1874; continued from Convention to Convention).

The Bishops of Ohio, Pennsylvania, Western New York, Long Island, Central New York, North Carolina, Fond du Lac, and Springfield; the Rev. E. A. Hoffman, D.D., the Rev. Thomas F. Davies, D.D., the Rev. W. F. Morgan, D.D., the Rev. Charles R. Hale, D.D., the Rev. A. Z. Gray, D.D., the Rev. W. H. Vibbert, D.D., the Rev. R. J. Nevin, D.D., and the Rev. W. C. Langdon, D.D.; Mr. John A. King, Mr. John Jay, Mr. Hamilton Fish, Mr. Henry Chauncey, Mr. W. Bayard Cutting, Mr. Cornelius Vanderbilt, Mr. Elbridge T. Gerry, and Mr. Philip F. Nash.

Committee on the Functions of Rectors, Wardens, and Vestrymen (appointed, 1877, continued from Convention to Convention).

The Bishops of Western Michigan, Chicago, Quincy, Michigan, and East Carolina; the Rev. Thomas T. Davies, D.D., the Rev. Henry Anstice, D.D.,

the Rev. W. A. Snively, D.D., the Rev. W. H. Vibbert, D.D., the Rev. John H. Elliott, D.D.; Mr. W. Bayard Cutting, Mr. J. H. Shoenberger, Mr. G. Pomeroy Keese, Mr. J. E. Earle, and Mr. W. H. S. Burgwyn.

Committee on the Relations of the two Houses (appointed, 1883, and continued 1886).

The Bishops of Ohio, Western New York, Central Pennsylvania, and Quincy; the Rev. Morgan Dix, D.D., Mr. George F. Edmunds, Mr. Stephen P. Nash.

Committee on the Canons of Ordination.

The Bishops of Maine, Central Pennsylvania, and East Carolina; the Rev. E. A. Hoffman, D.D., the Rev. D. R. Goodwin, D.D., the Rev. G. Z. Gray, D.D.; Mr. S. P. Nash, Mr. R. A. Lamberton, LL.D., and Mr. John A. King.

Committee on the Spiritual Care of Immigrants (appointed, 1883, and continued 1886).

The Bishops of Northern Texas, Northern New Jersey, and Nebraska; the Rev. A. Beatty, D.D., the Rev. E. S. Thomas, D.D., the Rev. A. C. Stilson; Mr. John R. Triplett, Mr. A. H. Rice, Mr. W. Bayard Cutting. (The Bishop of Northern New Jersey, Corresponding Secretary of the Committee.)

Committee on Liturgical Revision.

The Bishops of Albany, New Hampshire, the Assistant Bishops of Mississippi and New York, and the Bishop of Pittsburgh; the Rev. Thomas F. Davies, D.D., the Rev. W. J. Gold, S.T.D., the Rev. Samuel Hart, D.D., the Rev. John H. Egar, D.D., the Rev. C. E. Swope, D.D.; Mr. Hugh W. Sheffey, Mr. George C. McWhorter, Mr. James M. Woolworth, Mr. J. W. Gilbert, and Mr. George E. B. Jackson.

Committee on Evangelistic Work.

The Bishops of Central New York, Kentucky, Pittsburgh; the Rev. G. A. Carstensen, the Rev. F. Courtney, D.D., the Rev. E. A. Bradley, D.D.; Mr. H. P. Baldwin, Mr. George C. Thomas, and Mr. W. Bayard Cutting.

Committee on Christian Education.

The Bishops of Tennessee, Albany, Central New York, Assistant Bishop of Pennsylvania, Bishop of New Hampshire; the Rev. H. A. Coit, D.D., the Rev. Cyrus S. Bates, D.D., the Rev. A. Z. Gray, D.D., the Rev. G. Z. Gray, D.D., the Rev. R. S. Barrett, the Rev. E. Talbot, the Rev. J. Isham Bliss, D.D.; Mr. Henry Coppée, Mr. S. M. Curtis, Mr. Isaac Atwater, Mr. J. H. Stotsenburg, and Mr. George R. Fairbanks.

Commission on Christian Unity.

The Bishops of Delaware, Connecticut, Alabama, Long Island, Central Pennsylvania; the Rev. George Morgan Hills, D.D., the Rev. S. M. Bird, the Rev. K. Nelson, D.D., the Rev. H. C. Duncan, the Rev. A. W. Little; Mr. George C. Shattuck, M.D., Mr. William Cornwall, Mr. James M. Smith, Mr. H. P. Baldwin, and Mr. J. H. Stotsenburg.

Committee on the Hymnal.

The Bishops of Albany and Massachusetts; the Rev. F. Courtney, D.D., the Rev. Samuel Benedict, D.D., the Rev. A. Z. Gray, D.D., the Rev. H. W. Nelson, jun.; Mr. Henry Coppée, Mr. James S. Biddle, and Mr. W. K. Ackerman.

Deputation to attend the next Provincial Synod of Canada.

The Bishops of Albany and Kentucky; the Rev. E. Harwood, D.D., the Rev. H. Stringfellow, D.D.; Mr. L. Bradford Prince, and Mr. George R. Fairbanks.

Standing Committee on Churches in Foreign Lands (appointed, 1874; continued from Convention to Convention).

The Rev. W. F. Morgan, D.D., the Rev. H. Y. Satterlee, D.D.; Mr. John A. King, and Mr. Stephen P. Nash.

Committee to certify Changes in the Constitution and Canons.

The Bishops of Iowa and East Carolina; the Rev. George S. Converse, and the Rev. F. P. Davenport.

Trustees of the Fund for the Relief of the Widows and Orphans of Deceased Clergymen, and of Aged, Infirm, and Disabled Clergymen.

The Bishop of Delaware and the Assistant Bishop of New York; the Rev. Morgan Dix, D.D., the Rev. W. A. Snively, D.D.; Mr. Stephen P. Nash, Mr. W. Alexander Smith, and Mr. Elihu Chauncey.

Registrar of the General Convention.

The Rev. John H. Hobart, D.D., *Fishkill, N. Y.*

Deputy Registrar.

The Bishop of Iowa.

Custodian of the Stereotype Plates of the Standard Prayer Book.

The Rev. Samuel Hart, D.D., *Hartford, Conn.*

Historiographer of the Protestant Episcopal Church in the United States.

The Bishop of Iowa.

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HOUSE OF BISHOPS.

OFFICERS

OF THE

HOUSE OF BISHOPS.

PRESIDING BISHOP.

The Right Rev. Alfred Lee, D.D.,

Bishop of Delaware.

CHAIRMAN OF THE HOUSE.

The Right Rev. John Williams, D.D., LL.D.,

Bishop of Connecticut.

SECRETARY.

The Rev. William Tatlock, D.D.,

Stamford, Conn.

ASSISTANT SECRETARIES.

The Rev. George F. Nelson,

New York.

The Rev. W. F. Nichols,

Hartford, Conn.

HOUSE OF BISHOPS.

Alfred Lee, D.D., Bishop of Delaware. *Wilmington, Del.*
*William Mercer Green, D.D., Bishop of Mississippi. *Sewanee, Tenn.*
John Williams, D.D., LL.D., Bishop of Connecticut. *Middletown, Conn.*
William Ingraham Kip, D.D., LL.D., Bishop of California. *San Francisco, Cal.*
*Horatio Potter, D.D., LL.D., D.C.L., Bishop of New York. *New-York City.*
Thomas March Clark, D.D., LL.D., Bishop of Rhode Island. *Providence, R.I.*
Alexander Gregg, D.D., Bishop of Texas. *Austin, Tex.*
Gregory Thurston Bedell, D.D., Bishop of Ohio. *Gambier, Ohio.*
Henry Benjamin Whipple, D.D., Bishop of Minnesota. *Faribault, Minn.*
William Bacon Stevens, D.D., LL.D., Bishop of Pennsylvania. *Philadelphia, Penn.*
Richard Hooker Wilmer, D.D., Bishop of Alabama. *Mobile, Ala.*
Thomas Hubbard Vail, S.T.D., LL.D., Bishop of Kansas. *Topeka, Kan.*
Arthur Cleveland Coxe, D.D., LL.D., Bishop of Western New York. *Buffalo, N.Y.*
Charles Todd Quintard, S.T.D., LL.D., Bishop of Tennessee. *Sewanee, Tenn.*
Channing Moore Williams, D.D., Missionary Bishop of Yedo. *Tokio, Japan.*
Henry Adams Neely, D.D., Bishop of Maine. *Portland, Me.*
Daniel Sylvester Tuttle, S.T.D., Bishop of Missouri. *St. Louis, Mo.*
John Watrus Beckwith, D.D. Bishop of Georgia. *Atlanta, Ga.*
Francis McNeece Whittle, D.D., Bishop of Virginia. *Richmond, Va.*
William Henry Augustus Bissell, D.D., Bishop of Vermont. *Burlington, Vt.*
Benjamin Wistar Morris, D.D., Missionary Bishop of Oregon. *Portland, Or.*
Abram Newkirk Littlejohn, D.D., LL.D., Bishop of Long Island. *Garden City, N.Y.*
William Croswell Doane, S.T.D., LL.D., Bishop of Albany. *Albany, N.Y*
Frederick Dan Huntington, S.T.D., Bishop of Central New York. *Syracuse, N.Y.*
Ozi William Whitaker, D.D., Assistant Bishop of Pennsylvania. *Philadelphia, Penn.*
Henry Niles Pierce, S.T.D., LL.D., Bishop of Arkansas. *Little Rock, Ark.*
William Woodruff Niles, D.D., Bishop of New Hampshire. *Concord, N.H.*
William Bell White Howe, D.D., LL.D., Bishop of South Carolina. *Charleston, S.C.*
Mark Antony De Wolfe Howe, D.D., LLD., Bishop of Central Pennsylvania. *Reading, Penn.*
William Hobart Hare, D.D., Missionary Bishop of South Dakota. *Sioux Falls, Dakota.*
Benjamin Henry Paddock, D.D., Bishop of Massachusetts. *Boston, Mass.*
Theodore Benedict Lyman, D.D., Bishop of North Carolina. *Raleigh, N.C.*
John Franklin Spaulding, S.T.D., Missionary Bishop of Colorado and Wyoming. *Denver, Col.*
Edward Randolph Welles, S.T.D., Bishop of Wisconsin. *Milwaukee, Wis.*
Robert William Barnwell Elliott, D.D., Missionary Bishop of Western Texas. *San Antonio, Tex.*
John H. D. Wingfield, D.D., LL.D., Missionary Bishop of Northern California. *Benicia, Cal.*
Alexander Charles Garrett, D.D., LL.D., Missionary Bishop of Northern Texas. *Dallas, Tex.*
Thomas Underwood Dudley, D.D., Bishop of Kentucky. *Louisville, Ky.*
John Scarborough, D.D., Bishop of New Jersey. *Trenton, N.J.*

* Deceased since the Convention.

George D. Gillespie, D.D., Bishop of Western Michigan. *Grand Rapids, Mich.*
Thomas Augustus Jaggar, D.D., Bishop of Southern Ohio. *Cincinnati, Ohio.*
William Edward McLaren, D.D., D.C.L., Bishop of Chicago. *Chicago, Ill.*
John Henry Hobart Brown, S.T.D., Bishop of Fond du Lac. *Fond du Lac, Wis.*
William Stevens Perry, D.D., LL.D., D.C.L., Bishop of Iowa. *Davenport, Iowa.*
Alexander Burgess, D.D., Bishop of Quincy. *Galesburg, Ill.*
George William Peterkin, D.D., Bishop of West Virginia. *Parkersburg, W. Va.*
George Franklin Seymour, S.T.D., LL.D., Bishop of Springfield. *Springfield, Ill.*
Samuel Smith Harris, D.D., LL.D., Bishop of Michigan. *Detroit, Mich.*
Thomas Alfred Starkey, D.D., Bishop of Northern New Jersey. *East Orange, N.J.*
John Nicholas Galleher, S.T.D., Bishop of Louisiana. *New Orleans, La.*
George K. Dunlop, S.T.D., Missionary Bishop of New Mexico. *Las Vegas, New Mex.*
Legh Richmond Brewer, S.T.D., Missionary Bishop of Montana. *Helena, Montana.*
John Adams Paddock, D.D., Missionary Bishop of Washington Territory. *Tacoma, W.T.*
Cortlandt Whitehead, D.D., Bishop of Pittsburgh. *Pittsburgh, Penn.*
Hugh Miller Thompson, S.T.D., LL.D., Assistant Bishop of Mississippi. *Oxford, Miss.*
David Buel Knickerbacker, D.D., Bishop of Indiana. *Indianapolis, Ind.*
Henry Codman Potter, D.D., LL.D., Assistant Bishop of New York. *New-York City.*
Alfred Magill Randolph, D.D., Assistant Bishop of Virginia. *Richmond, Va.*
William David Walker, S.T.D., Missionary Bishop of North Dakota. *Fargo, Dak.*
Alfred Augustin Walker, D.D., Bishop of East Carolina. *Wilmington, N.C.*
William Jones Boone, D.D., Missionary Bishop of Shanghai. *Shanghai, China.*
Nelson S. Rulison, D.D., Assistant Bishop of Central Pennsylvania. *Bethlehem, Penn.*
William Paret, D.D., Bishop of Maryland. *Baltimore, Md.*
George Worthington, S.T.D., LL.D., Bishop of Nebraska. *Omaha, Neb.*
Samuel David Ferguson, D.D., Missionary Bishop of Cape Palmas. *Cape Palmas, Liberia, W. Africa.*
Edwin Gardner Weed, D.D., Bishop of Florida. *Jacksonville, Fla.*
Mahlon Norris Gilbert, D.D., Assistant Bishop of Minnesota. *St. Paul, Minn.*

BISHOPS WHO HAVE RESIGNED THEIR SEES.

Horatio Southgate, D.D., late Missionary Bishop at Constantinople.
William Forbes Adams, D.D., late Missionary Bishop of New Mexico and Arizona.
Charles Clifton Penick, D.D., late Missionary Bishop of Cape Palmas.
Samuel Isaac Joseph Schereschewsky, D.D., late Missionary Bishop of Shanghai.

Elected by the House of Bishops under the Provisions of Article 10 of the Constitution.

James Theodore Holly, D.D., Bishop of Haiti. *Port au Prince.*
Henry Chauncey Riley, D.D., Bishop of the Valley of Mexico.

JOURNAL

OF THE

HOUSE OF BISHOPS.

FIRST DAY'S PROCEEDINGS.

St. James's Church, Chicago,
Wednesday, October 6, 1886.

This being the day appointed in the Constitution and the place appointed by the last General Convention of the Protestant Episcopal Church in the United States of America, the Right Rev. the Bishops of Delaware, Ohio, Alabama, Kansas, Tennessee, Maine, Missouri, Oregon, Long Island, Albany, the Assistant Bishop of Pennsylvania, the Bishops of Arkansas, New Hampshire, Central Pennsylvania, South Dakota, North Carolina, Western Texas, Northern Texas, Kentucky, New Jersey, Chicago, Fond du Lac, Iowa, Quincy, West Virginia, Springfield, Michigan, Northern New Jersey, Louisiana, New Mexico, Montana, Washington Territory, Pittsburgh, the Assistant Bishop of Mississippi, the Bishops of Indiana, North Dakota, East Carolina, Shanghai, the Assistant Bishop of Central Pennsylvania, and the Bishops of Maryland and Nebraska, attended Divine Service with the House of Deputies in St. James's Church. The Right Rev. the Lord Bishop of Nova Scotia was also present.

Morning Prayer was said by the Rev. Dr. Vibbert, Rector of St. James's Church, and the Rev. Dr. Anstice, Assistant Secretary of the House of Deputies.

The Rev. Dr. Schuyler, of the Diocese of Missouri, read the Litany.

The Holy Communion was celebrated by the Presiding Bishop, assisted by the Lord Bishop of Nova Scotia, and the Bishops of

Ohio, Alabama, Kansas, Arkansas, Northern Texas, and Chicago. The sermon was preached by the Bishop of Ohio from 1 Timothy iii. 15.

The offerings were devoted to the restoration of church buildings in Charleston, injured by the recent earthquakes.

The House of Bishops met, after Divine Service, in pursuance of the Rules of Order; elected the Rev. William Tatlock, D.D., Secretary, and adjourned to meet at Apollo Hall on Thursday, Oct. 7, at 10.30 A.M.

SECOND DAY'S PROCEEDINGS.

CHICAGO, October 7, 1886.

The House met, the Presiding Bishop in the chair.

The Bishop of Tennessee introduced the Right Rev. William Jones Boone, D.D., Missionary Bishop of Shanghai; the Bishop of Central Pennsylvania introduced the Right Rev. Nelson Somerville Rulison, D.D., Assistant Bishop of Central Pennsylvania; the Bishops of Maine and Pittsburgh introduced the Right Rev. William Paret, D.D., LL.D., Bishop of Maryland; the Bishop of Michigan introduced the Right Rev. George Worthington, S.T.D., LL.D., Bishop of Nebraska; the Bishops of Tennessee and Springfield introduced the Right Rev. Edwin Gardner Weed, D.D., Bishop of Florida, consecrated since the last meeting of the House; and they were welcomed by the Presiding Bishop.

The roll was called; present, the Bishops of Delaware, Connecticut, Rhode Island, Ohio, Alabama, Kansas, Tennessee, Maine, Missouri, Georgia, Vermont, Oregon, Long Island, Albany, the Assistant Bishop of Pennsylvania, the Bishops of Arkansas, New Hampshire, Central Pennsylvania, South Dakota, North Carolina, Colorado, Wisconsin, Western Texas, Northern Texas, Kentucky, New Jersey, Western Michigan, Chicago, Fond du Lac, Iowa, Quincy, West Virginia, Springfield, Michigan, Northern New Jersey, Louisiana, New Mexico, Montana, Washington Territory, Pittsburgh, the Assistant Bishop of Mississippi, the Bishop of Indiana, the Assistant Bishop of New York, the Bishops of North Dakota, East Carolina, Shanghai, the Assist-

ant Bishop of Central Pennsylvania, the Bishops of Maryland, Nebraska, and Florida.

The House being bidden to prayer, a portion of Scripture was read by the Bishop of West Virginia, and the Presiding Bishop offered prayer.

The Minutes were read, amended, and approved.

On motion of the Bishop of Ohio it was,

Resolved, That the Secretary inform the House of Deputies, that this House is organized and ready to proceed to business.

The Presiding Bishop announced the death, since the last meeting of the House, of

The Right Rev. Benjamin Bosworth Smith, D.D., LL.D., Bishop of Kentucky, and Presiding Bishop, deceased May 31, 1884.

The Right Rev. Henry Champlin Lay, D.D., LL.D., Bishop of Easton, deceased September 17, 1885.

The Right Rev. John Freeman Young, S.T.D., Bishop of Florida, deceased November 15, 1885.

The Right Rev. Charles Franklin Robertson, D.D., LL.D., Bishop of Missouri, deceased May 1, 1886; —

after which the Presiding Bishop said the Collect for All Saints' Day.

The Secretary announced that with the approbation of the Presiding Bishop, he had appointed the Rev. George F. Nelson, of the Diocese of New York, as Assistant Secretary. The Secretary having requested permission to appoint an additional Assistant, such permission was, on motion, granted, and the Secretary announced that, with the approbation of the Presiding Bishop, he had appointed the Rev. William F. Nichols, of the Diocese of Connecticut, as an additional Assistant Secretary.

A Committee of the House of Deputies, consisting of the Rev. Charles H. Hall, D.D., and the Hon. Hugh W. Sheffey, LL.D., was introduced, and presented the following message:

CHICAGO, 2D DAY OF THE SESSION,
October 7, 1886.

MESSAGE No. 1.

The House of Deputies informs the House of Bishops that it has organized, has elected the Rev. Morgan Dix, D.D., its President, the Rev. Charles L. Hutchins its Secretary, and is ready to proceed to business.

CHARLES L. HUTCHINS, *Secretary.*

The Bishop of East Carolina expressed to the House the regret

of the Bishop of South Carolina for his unavoidable absence on account of the claims of his Diocese for his presence in Charleston.

The Bishop of Albany offered the following resolution, viz.:

Resolved, That a Committee be appointed to express to the Bishop and Diocese of South Carolina the deep sympathy of this House in the great calamity which has come upon them, and to prepare an appeal from the Bishops assembled here, to all their Churches, to send contributions of money to the Bishop for the rebuilding of churches which have suffered by this visitation of God;

which was adopted.

On motion, the House proceeded to ballot for a Chairman of the House, in accordance with the Rules of Order; and, the Bishops of Central Pennsylvania and Michigan having been appointed tellers, the Bishops cast their ballots, and the Bishop of Connecticut was declared to have been elected Chairman of the House. The Presiding Bishop read to the House a report of his official acts since the last general Convention.

The Assistant Bishop of New York offered the following resolution, viz.:

Resolved, That the Secretary be instructed to include the report of the Presiding Bishop in the Journal as an appendix to the proceedings of this day; that the congratulations of this House be offered to their venerable brother in view of his continued and efficient discharge of his duties during the past three years, and the assurance of their prayers for his continued health and welfare;

which was adopted.

In accordance with Rule of Order No. 17, the Presiding Bishop appointed the Bishop of Missouri, and the Assistant Bishop of New York, to act with the Secretary in preparing reports for the daily press.

The Bishop of Michigan submitted the following report, viz.:

The deputation appointed to attend the meeting of the Provincial Synod of Canada begs leave to present the following report:—

The Bishop of North Carolina and Mr. Abert were prevented by imperative engagements from taking part in this pleasant duty. The remainder of the deputation attended the opening service of the Synod, and a number of its meetings. Nothing could have exceeded the cordiality and hospitality with which we were received, the Bishops in their robes welcoming us in the presence of the Lower House. Each one of us was requested to address the Synod in turn, and in your name we extended to it an invitation to send a deputation to this Convention.

We were deeply impressed with the appearance of the Synod, and greatly

cheered by the missionary zeal and spiritual earnestness which marked its proceedings.

SAMUEL S. HARRIS.
E. A. HOFFMAN.
GEORGE S. CONVERSE.
R. M. NELSON.

The Bishop of Connecticut offered the following resolutions, viz.:

Resolved, That the Presiding Bishop be requested to invite the Right Rev. the Bishop of Nova Scotia, to an honorary seat in this House, pending the arrival of the Deputation from the Provincial Synod of the Dominion of Canada;

Resolved, That a Committee of three Bishops be appointed to arrange for the reception of the said Deputation;

which were adopted.

The Chair appointed, under the second of these resolutions, the Bishop of North Carolina, the Bishop of Michigan, and the Bishop of Pittsburgh.

The Bishop of Long Island offered the following resolution, viz.:

Resolved, That the first paragraph of the Rules of Order, relating to the Order of Business for the first day of the session, be amended by inserting after "General Convention" in the second line, "at such time and place as shall have been duly notified by the Secretary to the members of the House;"

which, on motion, was referred to the Standing Committee on Rules of Order.

The Bishop of Kentucky offered the following resolution, viz.:

Resolved, That the first Rule of Order be so amended that the first section shall read, "The House shall meet immediately after the opening services of the General Convention, in the church in which the service has been held, the Bishops being still robed. The House shall be called to order by the Presiding Bishop, or in his absence by the Senior Bishop present;"

which, on motion, was referred to the Standing Committee on Rules of Order.

The Bishop of Connecticut offered the following resolution, viz.:

Resolved, That Section 4, of the Rules of Order for the first day's session of this House, be referred to the Standing Committee on Rules of Order, with a view to an addition to the service therein ordered;

which was adopted.

On motion of the Assistant Bishop of New York, the Secretary was directed to select, by lot, the Bishops to preside at Morning Prayer.

The Bishop of Long Island offered the following resolution, viz. :

Resolved, That this House take a recess daily, at one o'clock, for one hour; and that the adjournment be at 4 o'clock, except on Saturday, when the adjournment shall be at one o'clock;

which was adopted.

On motion, the House went into Council.

The Council having risen, on motion, the House took a recess.

The House assembled after recess.

The Bishop of Connecticut presented a letter of greeting from the Bishops of the Episcopal Synod in Scotland to this House, which was read by the Secretary.

On motion, it was

Resolved, That the letter of the Bishops of the Scottish Church be deposited with the Registrar of the General Convention, and that a copy be inserted in the Appendix to the Journal.

The Bishop of Albany offered the following resolution, viz. :

Resolved, That the Bishops regret exceedingly that the Bishops of the Church in Scotland have been unable to accept the invitation of the Bishop of Delaware, Senior Bishop, to send a deputation to the United States during the meeting of our General Convention; and while the invitation, not having been extended by a vote of either House of the General Convention, could not have been a formal invitation, yet the Bishops assure their Brethren in Scotland that they would have warmly welcomed them to the Sessions of this House;

which was adopted.

The Bishop of Louisiana presented a Memorial from the Diocese of Louisiana in relation to Christian Unity, which, on motion, was referred to the Standing Committee on Memorials.

The Chairman announced the following Standing Committees, viz. :

1. *Prayer Book.* — *Chairman*, Bishop of Pennsylvania, Bishops of Western New York, Georgia, New Hampshire, and Pittsburgh.
2. *Amendments to Constitution.* — *Chairman*, Bishop of Rhode Island, Bishops of Alabama, Long Island, Massachusetts, and Michigan.
3. *Canons.* — *Chairman*, Bishop of Maine, Bishops of Central Pennsylvania, Albany, Chicago, and Iowa, Assistant Bishop of New York, Bishop of East Carolina.

4. *Pastoral Letter.* — *Chairman*, Presiding Bishop, Bishops of Minnesota, Long Island, and Kentucky, and Assistant Bishop of Mississippi.

5. *Religious Services.* — *Chairman*, Bishop of Western New York, Bishops of Vermont, North Carolina, Fond du Lac, and Quincy.

6. *Domestic Missions.* — *Chairman*, Bishop of Minnesota, Bishops of Virginia, South Dakota, Western Texas, and Maryland.

7. *Foreign Missions.* — *Chairman*, Bishop of Ohio, Bishops of Kansas, Oregon, Springfield, and Shanghai.

8. *Christian Education.* — *Chairman*, Bishop of Tennessee, Bishops of Albany, Central New York, Assistant Bishop of Pennsylvania, Bishop of New Hampshire.

9. *Consecration of Bishops.* — *Chairman*, Presiding Bishop, Bishops of Wisconsin, Western Michigan, Chicago, and Louisiana.

10. *Nomination of Missionary Bishops.* — *Chairman*, Bishop of Massachusetts, Bishops of Colorado, Kentucky, Northern New Jersey, and New Mexico.

11. *Admission of New Dioceses.* — *Chairman*, Bishop of Arkansas, Assistant Bishop of Virginia, Bishop of North Dakota, Assistant Bishop of Central Pennsylvania, and Bishop of Nebraska.

12. *General Theological Seminary.* — *Chairman*, Bishop of Missouri, Bishops of North Carolina, New Jersey, Springfield, and Indiana.

13. *Memorials and Petitions.* — *Chairman*, Bishop of Vermont, Assistant Bishop of Pennsylvania, Bishops of North Carolina and Western Texas.

14. *Unfinished Business.* — *Chairman*, Bishop of Quincy, Bishops of Michigan, West Virginia, New Mexico, and Washington Territory.

15. *Despatch of Business.* — *Chairman*, Bishop of Missouri, Bishops of Northern Texas, Montana, and Florida.

The Bishop of Pittsburgh offered the following preamble and resolutions, viz.:

WHEREAS, Article 3 of the Constitution of the General Convention declares that the membership of this House includes "the Bishops of this Church;" and

WHEREAS, Notwithstanding this declaration, by Title I., Canon 15, Section xvi. [4.], Bishops who have resigned their jurisdictions are deprived of their seats in the House of Bishops; and

WHEREAS, Question has been made of the constitutionality of said Canon: therefore

Resolved, That it be referred to the Committee on Amendments to the Constitution to inquire as to the constitutionality of said Canon, and to report to this House as soon as possible their judgment on the same;

Resolved, That if, in the judgment of the Committee, the prohibition of the aforesaid Canon be found unconstitutional, the Committee be instructed to propose such action as may result in the repeal of the restriction of the membership of this House;

which was adopted.

The Bishop of Springfield presented a Memorial from the Diocese of Springfield in relation to Courts of Appeal, which, on motion, was referred to the Standing Committee on Memorials.

The Bishop of Kansas presented triennial reports from the Missionary Bishops of Cape Palmas and Yedo, which, on motion, were referred to the Standing Committee on Foreign Missions.

The Bishop of Kansas presented a communication from the trustees of the General Theological Seminary on the subject of the Archives, which, on motion, was referred to the Joint Committee on Archives.

The Missionary Bishop of Western Texas presented his triennial report, which, on motion, was referred to the Standing Committee on Domestic Missions.

The Assistant Bishop of New York offered the following resolution, viz.:

Resolved, That the Secretary of this House be instructed to convey its affectionate salutations to the Bishop of California, together with the expression of its sincere sympathy for the occasion of his absence;

which was adopted.

And, on motion, it was ordered that similar letters be sent to the Bishop of Mississippi and to the Bishop of New York.

The Bishop of Missouri presented his triennial report of the Missionary Jurisdiction of Utah and Idaho, which, on motion, was referred to the Standing Committee on Domestic Missions.

The House went into Council.

The Council having risen, the House resumed its session.

On motion, the House adjourned to meet at 10 A.M. on Friday.

THIRD DAY'S PROCEEDINGS.

CHICAGO, October 8, 1886.

The House met. The roll was called; present as yesterday, with the addition of the Bishop of Massachusetts, and the exception of the Bishops of Georgia and East Carolina.

A portion of Scripture was read by the Bishop of Quincy, after which the House was bidden to prayer by the Presiding Bishop.

The Minutes were read and approved.

The following Message was received, viz.:

CHICAGO, 2D DAY OF THE SESSION,
October 7, 1886.

MESSAGE No. 3.

The House of Deputies informs the House of Bishops that it has adopted the following resolution:—

Resolved, The House of Bishops concurring, that a Joint Committee be

appointed, consisting of five Bishops and five Clerical and five Lay Deputies, who shall consider and report what changes, if any, are desirable in the Judicial System of this Church, in respect to the trial of Presbyters and Deacons, and what legislation they would recommend for making such changes, in case in their opinion any such changes be deemed expedient; that to this Committee be referred all memorials and resolutions touching said question, and that their report be acted upon by the House of Deputies in the first place.

Attest: CHARLES L. HUTCHINS, *Secretary.*

The Bishop of Quincy offered the following resolution:

Resolved, That a Standing Committee on Rules of Order be appointed;

which was adopted.

The Chairman appointed as such Committee the Bishops of Iowa, Quincy, and Nebraska.

The Missionary Bishop of Colorado presented the triennial reports of the Missionary Jurisdictions of Colorado and Wyoming, which, on motion, were referred to the Standing Committee on Domestic Missions.

The Missionary Bishop of Northern Texas presented the triennial report in regard to that Missionary Jurisdiction, and, on motion, it was referred to the Standing Committee on Domestic Missions.

The Bishop of Albany offered the following resolution:

Resolved, The House of Deputies concurring, that the Committees on Canons of the two Houses have leave to act together as a Joint Committee whenever, in the judgment of the two Chairmen, the business of the Committees can be furthered by such joint session;

which was adopted.

On motion, the House went into Council. The Council having risen, the House resumed its session.

The Chairman appointed as the Special Committee to communicate with the Bishop of South Carolina, and to prepare an appeal:

The Bishops of Delaware and New Hampshire, and the Assistant Bishop of New York.

On motion, the House adjourned to meet with the House of Deputies as the Board of Missions.

FOURTH DAY'S PROCEEDINGS.

CHICAGO, October 9, 1886.

The House met. Present, same as yesterday, with the addition of the Bishops of Pennsylvania and Virginia.

The Bishop of Iowa read a portion of Scripture, after which the House was bidden to prayer by the Presiding Bishop.

The Minutes were read and approved.

On motion, the House concurred in the resolution contained in Message No. 3 from the House of Deputies, and the Chairman appointed the Bishops of Minnesota, Long Island, Chicago, and Michigan, and the Assistant Bishop of Mississippi, on the Joint Committee referred to.

The Bishop of Michigan offered the following resolution, viz.:

Resolved, The House of Deputies concurring, that a Committee of three (a Bishop, a Presbyter, and a Layman) be appointed to wait upon the Deputation from the Provincial Synod of Canada, to express to its members the pleasure with which this Convention has received notice of their presence in this city, and to escort them to this Convention on Monday next at 12 o'clock;

which was adopted.

The Bishop of Connecticut offered the following resolutions, viz.:

Resolved, That it be referred to the Committee on Canons to consider what, if any, action is required to remove the apparent contradiction between Title I., Canon 15, Sect. vi., and Title II., Canon 10, Sect. i., and to report thereon:

Resolved, That it be referred to the Committee on Canons to consider whether Title II., Canon 4, Sect. ii., may not be so amended as to secure,

(*a*) A more satisfactory method of procedure in the cases for which this canon is intended to provide, — and

(*b*) A better adjustment of the penalties imposed in it; and to report thereon;

which were adopted.

The Bishop of Michigan offered the following resolution, viz.:

Resolved, That the Committee on Canons be instructed to consider and report upon the expediency of so amending Title III., Canon 8, Sect. i., as to require the Board of Missions to meet annually, and to take more immediate charge of the missionary work of the Church; to which end the following alterations in the Constitution of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America are suggested:

1. In Article III., strike out all that follows the word "convene" in the ninth line, and add the words, "annually in the month of October, at such place as it shall appoint, and shall continue in session till its business is disposed of:

Provided always, that in the years when the General Convention shall meet in triennial session, the Board of Missions shall begin its annual session on the third day of the session of the General Convention, and shall sit from time to time as the business of the Board shall demand."

2. In Article IV., strike out the words in the seventh, eighth, and ninth lines, "who shall have the management of the General Missions of this Church, and." Also in the twenty-second and twenty-third lines of the same article, substitute for the words, "on or before the third day of the session of the General Convention" the words, "on the first day of its annual session."

3. In Article V., first line, for the word "Managers," substitute the word "Missions;" and in the second line, for the words "from its own members," substitute the words, "from the Board of Managers." Also in the fourth line, insert after the word "and" the words, "to form from its own members."

4. In Article VI., in the first line change the word "Managers" into the word "Missions."

5. In Article VII., in the sixth line, change the word "Managers" into the word "Missions."

6. In Article VIII., change the word "Managers" into "Missions" where it occurs;

which, on motion, was adopted.

The Bishop of Missouri offered the following preamble and resolution, viz.:

WHEREAS the bishoprics of three Missionary Districts are now vacant, viz.: Utah and Idaho, Nevada, and Wyoming; therefore

Resolved, That this House proceed,

1st, To consider whether it be wise and well to redetermine some metes and bounds of the Missionary Districts; and,

2d, To fill the vacant bishoprics;

which, on motion, was referred to the Standing Committee on Domestic Missions.

The Missionary Bishop of Montana presented the triennial report of his Missionary Jurisdiction, which, on motion, was referred to the Standing Committee on Domestic Missions.

The Bishop of Iowa offered the following resolution, viz.:

Resolved, That it be referred to the Committee on Canons to consider and report what changes, if any, should be made in Article Fourth of the Missionary Canon of the General Convention, so as to provide that in estimating a quorum of the Board of Managers, the presence of a Bishop shall be necessary;

which was adopted.

The Bishop of Albany presented a memorial from the Mission-

ary Jurisdiction of Wyoming, respecting the appointment of a Missionary Bishop for that Jurisdiction, which, on motion, was referred to the Standing Committee on Memorials and Petitions.

The Bishop of Ohio presented the report of the Missionary Bishop of Japan, in regard to the progress of missionary work in Japan during the past three years, together with a letter addressed to the Bishops of the Anglican Communion, signed by Bishop Bickersteth of the English Church and himself, together with certain letters addressed to the Presiding Bishop; and, on motion, they were all referred to the Standing Committee on Foreign Missions.

The Bishop of Ohio presented a copy of the Constitution and Canons of the Church of Japan, for the information of the House; and, on motion, they were referred to the Standing Committee on Foreign Missions.

The Bishop of Albany offered the following preamble and resolution, viz.:

WHEREAS, official copies have been sent to every member of this House, of certain proposed alterations in Title III., Canon 8, of the Digest, which alterations have been acted upon by the Board of Managers; therefore

Resolved, That the Committee on Canons of this House be instructed to ask for a conference with members of the Board of Managers in regard to the said proposed alterations;

which was adopted.

The Bishop of Iowa offered the following resolution, and moved its reference to the Standing Committee on Rules of Order:

Resolved, That the second of the general Rules of Order be so amended that the Standing Committees, if they so determine, may make choice of their own Chairmen;

and the motion was adopted.

The Bishop of Kentucky presented a memorial from the Diocese of Kentucky,

(1) In reference to Christian Union, — which was referred to the Standing Committee on Memorials; and,

(2) A Memorial in reference to a Uniform Judicial System;

which, on motion, was referred to the Joint Committee on the Judicial System.

On motion, the House went into Council.

The Council having risen, the House resumed its session.

On motion, the House adjourned to meet on Monday morning at 10 o'clock.

FIFTH DAY'S PROCEEDINGS.

CHICAGO, October 11, 1886.

The House met. Present, same as on Saturday the 9th, with the addition of the Bishops of Western New York and Central New York.

A portion of Scripture was read by the Bishop of Fond du Lac, after which the House was bidden to prayer by the Presiding Bishop.

The Minutes were read and approved.

The Bishop of New Hampshire presented a preamble and Memorial from the last Convention of that Diocese, in regard to the question of appeal in the trial of a clergyman, which, on motion, were referred to the Joint Committee on the Judicial System of the Church.

The Bishop of Kentucky presented a Memorial from the last Convention of that Diocese, in regard to Lay Readers and Lay Preachers, which, on motion, was referred to the Standing Committee on Memorials and Petitions.

The Bishop of Delaware presented a Memorial from St. Mark's Church, Charleston, South Carolina, asking for some method of relief, which, on motion, was referred to the Standing Committee on Memorials and Petitions.

The Bishop of Western Michigan offered the following resolution, viz.:

Resolved, That Title II., Canon 5, Sect. i., be amended by striking out in the second line the words, "against whom there is no ecclesiastical proceeding instituted," so as to read, "If any Minister of this Church shall declare, in writing, to the Ecclesiastical Authority of the Diocese," etc.;

which, on motion, was referred to the Standing Committee on Canons.

The Bishop of Western Michigan offered the following preamble and resolution, viz.:

WHEREAS, in its past century of national life, this Church has estab-

lished a Constitution and a body of Canons, and acquired usages governing its various departments of polity, discipline, and worship;

And Whereas, the Dioceses in their organization and experience are competent to the management of their internal affairs;

And Whereas, the tendency of legislation has been to delegate to the Dioceses powers that in the earlier and weaker period of the Church were exercised by the General Convention;

And Whereas, interests of Church growth and charity are intrusted to Boards and Societies, acting under the authority of, and in sympathy with, the Church;

And Whereas, experience has shown that it is impracticable to continue the sessions of the General Convention to such length as to allow of the proper discussion and disposition of business, and that the closing period of the session is uniformly with a diminished representation, clerical and lay;

And Whereas, the holding of the Convention is attended with expense burdensome to at least the weaker Dioceses, and especially to the Church in the place of meeting, — therefore

Resolved, That the Standing Committee on Amendments to the Constitution be requested to consider and report on a change in Art. I., so as to place the General Convention in every sixth year from the year of our Lord one thousand eight hundred and forty-one;

which, on motion, were referred to the Standing Committee on Amendments to the Constitution.

The Bishop of Western New York offered the following resolution, viz.:

Resolved, That Title I., Canon 2, Sect. vii., be amended so as to read as follows, viz.:

When any person, duly confirmed and admitted as a Communicant of this Church, desires to become a candidate for Holy Orders, with a dispensation from the usual period of candidateship but not from any canonical examination prescribed for the Diaconate and Priesthood, and applies for this dispensation on the ground of mature age and experience in speaking and teaching publicly, then, on such ground, the Bishop may proceed as follows:

(1) He shall require such evidence of the age, academic attainments, unblemished character, and pious living of the said person, as he judges equivalent, in all respects, to that required by the Canons in other cases. And no person shall be entitled to dispensation under this Canon who has not fully attained the age of thirty years.

(2) If for any reason such person shall not be able to obtain such testimony, as is required by Canon, from members of this Church, as to his life and character for three years previous to his application, it shall suffice to obtain a like certificate, signed by others, professing faith in our Lord Jesus Christ, and known to be men of virtuous life and character: *Provided*, always, that not less than three members of this Church, and at least one Presbyter of the same, subscribe their names to such certificate, as from evidence satisfactory to them; adding also what they can testify from personal knowledge.

(3) If such person be not a graduate in arts of some reputable college or university, he must be examined, as elsewhere required in these Canons, in the case of literate persons not graduates.

(4) Also, his examinations in theology shall be the same as are required of candidates for the Priesthood.

(5) The Bishop, by and with the advice and consent of the Standing

Committee, may then admit such a person as candidate, fixing the term of his candidateship as by the said Standing Committee may be recommended.

(6) But, if in any case the term so recommended shall seem to the Bishop inexpedient, he may extend or shorten it, by and with the advice and consent of three learned Presbyters of his own Diocese, being Rectors of Parishes, provided the said term be in no case less than for the period of;

which, together with the action thereon as recorded on page 98 of the Journal of 1883, was referred to the Committee on Canons.

The following Message was received, viz.:

CHICAGO, 4TH DAY OF THE SESSION,
October 9, 1886.

MESSAGE No. 5.

The House of Deputies informs the House of Bishops that it concurs in Message No. 7 from the House of Bishops, concerning the appointment of a Committee to wait upon the Deputation from the Provincial Synod of Canada, and that it appoints as members of such Committee, on its part, the Rev. Dr. Beardsley, and Mr. J. Pierpont Morgan.

Attest: CHAS. L. HUTCHINS, *Secretary.*

The Chair appointed the Bishop of North Carolina on the Committee referred to.

The following Message was received, viz.:

CHICAGO, 4TH DAY OF THE SESSION,
October 9, 1886.

MESSAGE No. 6.

The House of Deputies informs the House of Bishops that it has appointed to fill vacancies in the Joint Committee on the Functions of Rectors, Wardens, and Vestrymen, the Rev. Dr. McVickar, the Rev. Dr. Atwill, Mr. E. T. Wilder, and Mr. James Parker.

Attest: CHAS. L. HUTCHINS, *Secretary.*

The Bishop of Pennsylvania having resigned his place on this Committee, and the Bishop of Easton having deceased, the Chair appointed to fill the vacancies the Bishops of Western Michigan and East Carolina.

The following Message was received, viz.:

CHICAGO, 4TH DAY OF THE SESSION,
October 9, 1886.

MESSAGE No. 7.

The House of Deputies informs the House of Bishops that it has appointed as members of the Joint Committee on the Judicial System of the Church, on its part, the Rev. J. S. B. Hodges, D.D., the Rev. H. Stringfellow, D.D., the Rev. S. C. Thrall, D.D., the Rev. E. A. Hoffman, D.D., the Rev. J. J. Vaulx, Mr. Hill Burgwin, Mr. J. M. Woolworth, Mr. C. S. Patterson, Mr. E. H. Bennett, and Mr. F. H. Miller.

Attest: CHAS. L. HUTCHINS, *Secretary.*

The Bishop of Long Island offered the following preamble and resolution, viz.:

WHEREAS, the present supply of candidates for Holy Orders is entirely inadequate to the demands of the Church at this time;

AND WHEREAS, recent statistics show a steady and alarming decrease in this supply, notwithstanding the advancing number of communicants and parishes in the Church, — therefore

Resolved, That it be referred to a Special Committee of three to inquire into and report to this House the causes of this decline of a due supply of Candidates for Holy Orders, and, so far as possible, to suggest the remedy;

which was adopted.

The Chair appointed as such Committee the Bishops of Long Island, Massachusetts, and the Assistant Bishop of New York.

On motion the House adjourned.

SIXTH DAY'S PROCEEDINGS.

CHICAGO, Oct. 12, 1886.

The House met. Present as yesterday, with the addition of the Bishop of Minnesota. A portion of Scripture was read by the Bishop of Chicago, after which the House was bidden to prayer by the Presiding Bishop.

The Minutes were read and approved.

The Presiding Bishop presented to the House an invitation from the Warden and Trustees of Racine College to visit the College by a special train on Saturday.

The Presiding Bishop also presented an invitation from the Executive Committee of Nashotah House to visit that House during the Session of the General Convention.

The Assistant Bishop of New York offered the following resolution, viz. :

Resolved, That the Secretary be instructed to return the thanks of this House for the courteous invitation received from the Racine College and Nashotah House; and that such members of this House as may be able to accept the same be requested to signify such acceptance to the Secretary, that he may communicate to the authorities of Racine and Nashotah accordingly;

which was adopted.

The Presiding Bishop from the Committee appointed to express to the Bishop and Diocese of South Carolina the deep sympathy of this House in the great calamity which has come upon them, presented a copy of a proposed letter on behalf of this House to

the clergy and congregations of the Protestant Episcopal Church in the United States, recommending that, in all our congregations which have not already done so, offerings be made for the object of repairing the churches in the city of Charleston and vicinity, to be placed at the disposal of the Bishop of the Diocese.

On motion of the Bishop of Connecticut, the proposed letter to the clergy and congregations was approved, and the third Sunday of November was fixed upon as the date on which the offerings referred to should be recommended.

A motion of the Bishop of Maine, that the Bishops of Nova Scotia and Toronto be invited to attend the sittings of this House, having been adopted, the Presiding Bishop appointed the Bishops of Maine, Michigan, and Chicago, a Committee to extend the invitation referred to.

The Bishop of Missouri presented memorials from Bishops and Clergy on the subject of the re-union of Christendom, which, on motion, were referred to the Standing Committee on Memorials and Petitions.

The Missionary Bishop of North Carolina presented a Memorial from the Annual Council of the Diocese of Nebraska, in regard to further legislative action by which a Bishop in whose Diocese a clergyman has, by a court thereof, been convicted, shall call to his assistance two of his neighboring Episcopal brethren, with laymen learned in the law, to sit with him in review of the proceedings, which, on motion, was referred to the Standing Committee on Memorials and Petitions.

The Bishop of Maryland presented a petition from a conference of colored Clergy in behalf of the colored people, which, on motion, was referred to the Standing Committee on Memorials and Petitions.

The Bishop of Nova Scotia and the Bishop of Toronto were introduced to the House by the Committee appointed for the purpose, and welcomed by the Presiding Bishop, and they were conducted to seats on the right and left of the Chair.

The Bishop of Maine presented the following report from the Committee on Canons, viz.:

The Committee on Canons, to whom was referred a resolution offered by the Bishop of Connecticut respecting an apparent contradiction between Title I., Canon 15, Sect. vi., and Title II., Canon 10, Sect. i., respectfully report that they have considered the subject-matter so referred, and recommend the passage of the following resolution, to wit:

Resolved, The House of Deputies concurring, that Title I., Canon 15, Sect. vi., concerning "a Provisional Bishop," be repealed.

All which is respectfully submitted.

HENRY A. NEELY, *Chairman.*

Attest: WILLIAM STEVENS PERRY, *Secretary.*

On motion of the Bishop of Albany, the above report was referred back to the Committee on Canons, to consider whether any further amendments should in their judgment be made.

The Bishop of Tennessee offered the following resolution, viz.:

Resolved, That it be referred to the Committee on Canons to inquire whether Sect. vii. of Canon 15 of Title I. of the Digest may not be so amended as to provide for a Canonical method by which a Missionary Jurisdiction shall be required, under certain presented conditions, to become in due time a Diocese; and also to inquire whether any, and, if any, what change may be required in the Constitution to effect the same object;

which was adopted.

The Bishop of Nova Scotia took leave of the House, with an expression of his thanks for the privilege of attending its sessions.

The House took a recess.

The House having re-assembled after recess, the following message was received, viz.:

CHICAGO, 6TH DAY OF THE SESSION.
October 12, 1886.

MESSAGE No. 8.

The House of Deputies informs the House of Bishops that it has appointed, on its part, to fill vacancies in the Joint Committee on Canons of Ordination, the Rev. E. A. Hoffman, D.D., in place of the Rev. A. A. Watson, elevated to the Episcopate of East Carolina;

The Rev. T. F. Davies, D.D., in place of the Rev. J. F. Garrison, D.D.; and Mr. W. H. S. Burgwyn in place of Mr. G. F. Edmunds.

Attest: CHAS. L. HUTCHINS, *Secretary.*

The House on motion went into Council.

The Council having risen, the House resumed its session.

On motion of the Bishop of Western New York it was ordered that the report of the Mexican Commission, made to the House of Bishops in 1880, and referred to on page 307 of the Journal of 1880, be printed as an appendix to the proceedings of this day, in the Journal of this Convention.

The Bishop of Albany, Secretary of the Mexican Commission, presented to the House on behalf of that Commission, the following report, viz.:

At a meeting held in New York on the fourteenth day of April, 1884, of the Temporary Board of Administration for the Episcopal Government of the Mexican Branch of the Catholic Church of our Lord Jesus Christ Militant upon earth, provided for by Article III. of the "Covenant between the Bishops of the Protestant Episcopal Church in the United States of America, of the first part, and the Mexican Branch of the Catholic Church of our Lord Jesus Christ Militant upon earth, of the second part,"

The Right Rev. H. C. Riley, D.D., Bishop of the Valley of Mexico, signed and presented to the Board his resignation of the jurisdiction of that Diocese, in the following terms, to wit:

To the Right Rev. the Bishops of Delaware, Connecticut, Ohio, Pennsylvania, Western New York, Long Island, and Albany, constituting the Mexican Commission of the Protestant Episcopal Church in the United States of America:

Although the Diocese and Synod of the Valley of Mexico has, through its Standing Committee, asked me not to withdraw from my work nor to resign the jurisdiction of that Diocese; and has made this request, to use the Committee's own words, "unanimously, heartily, and resolutely,"

Nevertheless I, Henry Chauncey Riley, Doctor of Divinity, consecrated to the office of Bishop of the Diocese of the Valley of Mexico by Bishops of the said Protestant Episcopal Church, in the city of Pittsburgh, on the twenty-fourth day of June, A.D., 1879, influenced by your fraternal counsel and request, do hereby present to you my resignation of my jurisdiction as Bishop of the Valley of Mexico, and do hereby pledge myself to exercise no Episcopal authority, or perform Episcopal acts in said Diocese, or in the Republic of Mexico; and I further promise to forbear all exercise of the functions of my said office, except with the advice and consent of the Mexican Commission, or on the invitation of the Ecclesiastical Authority of some Diocese for service in the Diocese concerned, or in a vacant Missionary Jurisdiction by appointment of the Presiding Bishop of the said Protestant Episcopal Church. In witness whereof I have hereunto set my hand, in the City of New York, on the twenty-fourth day of April, A.D., 1884.

(Signed) H. CHAUNCEY RILEY;

which resignation was unanimously accepted by the Board of Administration, by which resignation Bishop Riley's relation to the said Church in Mexico ceased and determined.

RESOLUTION I.

WHEREAS, Expressions of confidence and commendation previously given by the Mexican Commission to Bishop Riley, have been recently published without dates and without their authority and permission, as though expressing the present convictions of the Commission;

Resolved, That all these expressions are publicly withdrawn.

RESOLUTION II.

Resolved, That the Mexican Commission, still deeply impressed with the importance and prospects of the Reform Movement in Mexico, urges upon the Board of Missions the facts, that Bishop Riley's resignation of jurisdiction, and the desire of the Presbyters and Readers in the Diocese of the Valley of Mexico to be accepted, through their "Cuerpo Ecclesiastico," or General Convention, as a Mission of this Church for the time being, make

it possible and proper for the Board to act without regard to any pretended jurisdiction of the resigned Bishop or any protests from unauthorized individuals; and to assume charge of missionary work in Mexico.

Resolution III.

Whereas, The Mexican League has asked counsel from the Commission in reference to the sending of funds to Mexico;

Resolved, That this Commission adopts as its own the following letter of advice, sent by its President to the League under date of August 6, A.D. 1886: *Considerations for the Executive Committee of the Mexican League.*

I beg leave to submit to the Executive Committee of the Mexican League my views as to the present condition of affairs in the Church of Jesus. It has not been in my power at this season of the year to get a meeting of the Bishops of the Mexican Commission, but as the League took the advice of the Commission in adopting a schedule of appropriations, and as events have since occurred which would undoubtedly affect and modify the judgment of the Commission, I do not feel justified, under the present circumstances, in delaying this communication.

The facts I understand to be as follows: —

1. In compliance with the urgent request of the Mexican League and with the advice of friends in this country, the Mexican Church, in a full Convention held December 28, 1885, in the capital, expressly called to consider the subjects, petitioned the Board of Managers of the Missionary Society of the Protestant Episcopal Church in the United States to be received as a Mission of that Church.

2. To the great disappointment of the petitioners, and of their friends here, this request was refused.

3. The clergy and congregations which had united in this Convention continued to be, after this refusal, as they were before, the Church of Jesus in Mexico. In the resolution which was adopted by the said Convention, their Church existence was not renounced, but was to be held in abeyance temporarily, in case of their becoming a Mission. The proposal not having been acceded to, their *status* remains unchanged.

4. There had never been a satisfactory and conclusive settlement of the question of the Liturgy, between the Church of Jesus and the Mexican Commission, owing to Bishop Riley's inexplicable delays. The Rev. J. Maruri and other ministers, with the approval of the Chairman of the Commission and the officers of the League, introduced the Book of Common Prayer translated into the Spanish language, and it was used in some congregations much to the edification of the worshippers.

5. In consequence of this application to be received as a Mission, and the use of the Book of Common Prayer, the Clergy and congregations uniting therein have been subjected to unwarrantable persecution. They have been summarily expelled from the churches in the City of Mexico, and of the Clergy the Rev. Eligio Lopez has been notified of suspension from the Ministry; attempts have been also made to distract the congregations in the Diocese of Hidalgo under the pastoral charge of Rev. A. Carrion.

6. The expulsion from the churches was ordered by Mr. Albert E. McIntosh, acting, as he claimed, as agent for Bishop Riley, asserted to be the proprietor of the churches. One of these churches, San Francisco, was purchased in part by money raised for the extension of the Gospel in Mexico by friends in the United States.

7. Bishop Riley has given to the Mexican Commission his resignation as Bishop of the Valley of Mexico, and engaged to exercise no Episcopal authority nor perform Episcopal acts, in his Diocese or in the Republic of Mexico.

8. He has therefore no right to interfere with the conduct of Divine wor-

ship, or to inflict penalties upon congregations using the Book of Common Prayer, whatever legal title of church ownership may be vested in him. Neither has Mr. McIntosh, a layman, any authority to exercise ecclesiastical discipline.

9. Of the congregations composing the Church of Jesus in Mexico, thirty-eight were represented in the Convention of December, 1885, and the action of the Convention was unanimous. Five congregations only (in the Diocese of the Valley of Mexico) declined to take part. This small minority is not warranted in calling itself the National Church, and assuming to control the large majority.

10. The Rev. E. H. Ortiz, according to the schedule, was to receive for work in the Diocese of Hidalgo a salary of $60 per month. He took part in the proceedings of the Convention. After the answer to the petition was received, he resigned his position, and withdrew from his work. By doing so he forfeited his stipend. His officiating subsequently by appointment of Mr. McIntosh, in the Church of San Francisco, would not entitle him to continuance of such support.

Mr. McIntosh has no authority to transfer laborers from one post to another.

11. I deem it of very great importance that the League in no way countenance the injurious treatment under which members of the Mexican Church are now suffering, as a penalty for action expressly advised by the League itself. In my judgment, pecuniary support should no longer be continued to functionaries, clerical or lay, in the two city churches, and the means for sustaining public worship should be extended to the ejected congregations.

12. I am reluctant to believe that Bishop Riley, after the pledge given to the Commission, has authorized the arbitrary acts of Mr. McIntosh; and if he has not done so he owes it to himself to disavow them.

(Signed) ALFRED LEE,
Chairman of the Mexican Commission of House of Bishops.

WILMINGTON, Del., August 6, 1886.

RESOLUTION IV.

Resolved, That the House of Bishops requests the Presiding Bishop to communicate to the Board of Missions and to the authorities of the churches in communion with this Church, the action of the House contained in the statement and first and second resolutions.

On motion of the Bishop of Albany, the four resolutions contained in the Report of the Mexican Commission were adopted by the House.

The Missionary Bishop of Shanghai presented his first triennial report, which, on motion, was referred to the Standing Committee on Foreign Missions.

The following message was received, viz.:

CHICAGO, 6TH DAY OF THE SESSION,
October 12, 1886.

MESSAGE No. 9.

The House of Deputies informs the House of Bishops that it has adopted the following resolutions:

Resolved, The House of Bishops concurring, that a Joint Standing Committee on the spiritual care of immigrants be appointed, to which shall be committed all matters pertaining to this important interest.

Resolved, The House of Bishops concurring, that this committee be authorized to confer in the name and behalf of this Church, with the authorities of the Churches of England and Ireland, the Church in Scotland, and the Church of England in Canada.

Attest: CHARLES L. HUTCHINS, *Secretary.*

On motion the House concurred in the foregoing resolutions.

The following message was received, viz.:

CHICAGO, 6TH DAY OF THE SESSION,
October 12, 1886.

MESSAGE No. 10.

The House of Deputies informs the House of Bishops that it has adopted the following resolution:

Resolved, The House of Bishops concurring, that a Joint Committee, to consist of three Bishops, three Clerical Deputies, and three Lay Deputies, be appointed to consider the duty of the Church in regard to work among the coloured people in the United States, whose duty it shall be to consider and report to their respective Houses the best practical plan to secure the purpose herein contemplated, together with a draught of such Canon or other legislative provision as will place the plan upon a permanent basis; and that all resolutions and proposed Canons or amendments thereto, heretofore or hereafter offered on this subject, shall be referred to said Committee; and that it shall report to each House on Monday next at ten o'clock A.M.

Attest: CHARLES L. HUTCHINS, *Secretary.*

On motion the House concurred in the foregoing resolution, and the Chair appointed the Bishops of Minnesota, Alabama, and Kentucky on the Joint Committee referred to.

The Bishop of Long Island offered the following resolution, viz.:

Resolved, The House of Deputies concurring, that the following be appointed as members of the Standing Committee on Foreign Churches, in accordance with Title III., Canon 5, Sect. iii., viz.:

Rev. William F. Morgan, D D., Rev. H. Y. Satterlee, D.D., Hon. John A. King, Mr. Stephen P. Nash;

which was adopted.

On motion the House adjourned.

SEVENTH DAY'S PROCEEDINGS.

CHICAGO, October 13, 1886.

The House met. Present as yesterday.

A portion of Scripture was read by the Bishop of Springfield, after which the House was bidden to prayer by the Presiding Bishop.

The Minutes were read and approved.

The Presiding Bishop presented the following letter from the Bishop of Haiti:

My Dear Presiding Bishop.

May I be permitted to request that at the approaching triennial session of the General Convention to be opened at Chicago, October 6, prox., two Bishops be named on the Haitien Commission of the House of Bishops, to replace Bishops Whittingham and Atkinson, deceased? And that in the future Journals of the General Convention the names of the Bishops composing this Commission should appear?

Will I be excused for presuming to suggest the names of the Bishops of Connecticut and of Ohio as the new members to be added to that Commission?

In explanation for such a presumption I beg to say the Bishop of Ohio, in 1855, when a member of the Foreign Committee, interested himself in obtaining for me an appointment from that Committee to make a preliminary visit to Haiti in that year, and spoke of the claims of Haiti in the 8th triennial session before the Board of Missions at its meeting in Richmond, Va., in 1859.

The Bishop of Connecticut gave his approbation to the establishment of the first Mission to Haiti in 1861, and invoked the generous aid of his Diocese to support me in the undertaking, and thus for sixteen months the work here was carried on under his authority until it was adopted, at the close of 1862, by the American Church Missionary Society with Bishop Lee as the Provisional Missionary Bishop.

Praying God to preside by His Holy Spirit in the forthcoming National Council of the American Church, I am,

My dear Bishop Lee,

Yours very faithfully,

JAMES THEODORE HOLLY, *Bishop of Haiti.*

SEPT. 27, 1886.

On motion, the foregoing letter was referred to the Standing Committee on Foreign Missions.

The Bishop of Kansas offered the following resolution, viz.:

Resolved, That the members of this House offer their sincere congratulations to their President, the Presiding Bishop of this Church, that he has been spared in the good providence of God, to enter, on this day, the forty-sixth year of his Episcopate; that in this fact we acknowledge the merciful dealings of the great Head of the Church; that we hereby assure our venerable father in God that our prayers ascend in his behalf, that God may still grant him many years of continued health and usefulness in the discharge of the solemn duties committed to his trust;

which was unanimously adopted by a standing vote, and subsequently, on motion of the Bishop of Springfield, ordered to be engrossed, and signed by all the Bishops, and presented to the Presiding Bishop.

The Presiding Bishop made acknowledgment of the action of the House.

The Bishop of Northern New Jersey presented a report from the Joint Committee of 1883, on the Spiritual Care of Immigrants, containing resolutions similar to those communicated in Message No. 9 from the House of Deputies, and concurred in by this House.

The Missionary Bishop of Oregon presented a Memorial from the Convocation of the Missionary Jurisdiction of Oregon, asking for the more general revival of the function of Lay Readers, which was used in the early Church, which, on motion, was referred to the Standing Committee on Memorials and Petitions.

The Bishop of Oregon presented a Memorial from the Convocation of the Missionary Jurisdiction of Oregon, asking for the organization of a system of Appellate Courts, which, on motion, was referred to the Standing Committee on Memorials and Petitions.

The Bishop of Colorado presented a Memorial from the Convocation of the Missionary Jurisdiction of Colorado, suggesting changes in the Canon concerning Lay Readers, which, on motion, was referred to the Standing Committee on Memorials and Petitions.

The Bishop of Alabama presented the following report from the Standing Committee on Amendments to the Constitution:

The Committee on Amendments to the Constitution beg leave to report that they have had under consideration the resolution of the Bishop of Pittsburgh, touching the constitutionality of the Canon in relation to Bishops who have resigned their jurisdictions, and have thereby, under the provisions of said Canon, forfeited their privilege to seats in the House of Bishops.

Your Committee might have reasonably asked to be discharged from the task of considering abstractly the constitutionality of a Canon; yet, inasmuch as the point presented is one of grave importance, and as — in default of any strictly judicial tribunal appointed to determine questions of constitutionality — there seems to be a necessity that matters of this nature shall be determined by the House of Bishops, your Committee have carefully reviewed the whole subject matter, and have, with entire unanimity, reached the conclusion herein submitted.

The Article of the Constitution, the interpretation of which is asked for, is the third. It reads thus: "The Bishops of this Church, when there shall be three or more, shall, whenever General Conventions are held, form a separate House," etc.

The Canon, which, it is suggested, may be in conflict with this Article of the Constitution, is that which denies to a certain specified class of resigned Bishops the right to sit in the House of Bishops.

Your Committee are of opinion that said Canon is of full force, and not at all in contravention of the third Article of the Constitution; and for the following reasons:

The meaning and clear interpretation of the Article under review must be sought for in its history and obvious intent. It is in accordance with a

universally recognized principle of law, that in interpreting an instrument, we should place ourselves as nearly as possible in the position of the framers thereof. Our inquiry, therefore, must be: What was the intention of the framers of this Article? what was the object aimed at?

Now at the time of the adoption of the Constitution there was no separate House of Bishops in General Convention; and the object had in view, in the adoption of the third Article, was to provide for a "separate House of Bishops," when there should be a sufficient number of that order to render such a separation expedient and practicable. That was the whole scope and intent of the Article in view; it sets forth that "the Bishops of this Church" shall form a separate House in a certain contingency. It does not declare that *all* the Bishops shall form this House of Bishops. If it did so declare, then there might be some room for technical doubt. All the Bishops might possibly put forth a claim to have seats in this House; and no merely canonical enactment could divest them of a right thus constitutionally vested.

If it be urged that the term, "the Bishops of this Church" is equivalent to the term, "all the Bishops of this Church," the argument would fail by proving too much; for, under such a construction, suspended Bishops, deranged Bishops, and, if Orders be indelible, deposed Bishops, would still be entitled to seats in the House of Bishops. No, the framers of the Constitution had before them the single idea of providing in due time for a House of Bishops; and they had before their minds the Bishops of the Church who were in the exercise of the functions of their office. This view is sustained by the language of the last sentence of the Article in question. It reads thus: "But until there shall be three or more Bishops, as aforesaid, any Bishop attending a General Convention shall be a member *ex officio*, and shall vote with the clerical deputies of the Diocese to which he belongs," i.e., of which he is Bishop. They had in their view Bishops of this Church who were in attendance upon the General Convention, and in charge of Diocese. They did not have before their minds Bishops who had laid down their office in the Church.

In course of time new conditions arose; Dioceses and Bishops were multiplied; resignations took place. Then legislation became necessary in order to meet these altered conditions. The case of resigned Bishops had to be provided for, and their status in the councils of the Church determined. In one sense they were Bishops, but in the fullest sense — in the sense of the framers of the Constitution — they were not the "Bishops of this Church." They had no flock to feed, and no jurisdiction of which they were overseers. It can hardly be imagined that such a class of Bishops were in the view of the framers of the Constitution when they were providing a separate House for "the Bishops of this Church." But, besides, the settled opinion of this Church from the time of the adoption of the Constitution, up to the present hour, has been unmistakably declared. It is a matter which concerns all orders of men in this Church — Bishops, Priests, and Laymen; and by the concurrent legislation of all these orders, a certain class of resigned Bishops have been excluded from the privilege of sitting in the House of Bishops. Thus the whole Church has, in the strongest manner possible under our present system, declared that the Canon in question enacted to meet a contingency not contemplated in the Constitution — and no constitution was ever framed to meet all possible contingencies — is beyond all serious question constitutional; extra-constitutional, it may be, but not unconstitutional.

But furthermore, there is a supreme right in all legislative bodies such as the House of Bishops, to determine, within constitutional limitations, the qualifications of those who shall take part in their deliberations. The Bishops of this Church have declared their mind in relation to a certain class of Bishops, that they shall not have seats in their midst. They have

thus not only united with the House of Deputies in enacting a Canon to this effect, but they have exercised a prerogative inherent in all similar bodies; and your Committee is not aware of any power in this Church which can contravene their action in the premises, or properly call it in question.

When, therefore, we look at this whole matter, first from the standpoint of the framers of the Constitution, and thence interpret, as we think has been fairly done, their true purpose and intent, and when we see that the whole course of legislation by all orders in this Church has been in harmony with the interpretation herein given, we submit, that nothing short of a judicial interpretation of the Article in question (for which this Church has as yet made no provision) could more satisfactorily settle the question of the constitutionality of the Canon which denies a seat in the House of Bishops to a certain description of Bishops.

And again, there are considerations which, while they do not touch the question of constitutionality, yet do materially bear upon what may be called the equity of the matter. The persons who are consecrated to the office of Bishop in this Church are so consecrated in full view of all their liabilities as well as privileges. When they make resignation of office, they do so in full view of all the liabilities of such a step. Whatever loss of privilege befalls them is a self-inflicted loss. They themselves are surely estopped from preferring a claim, or entering a complaint.

In conclusion, your Committee submits that the Canon, which should be repealed if its unconstitutionality could be proven, is not only, as we have endeavored to show, entirely constitutional, but also needful, just, wisely discriminating, and benignant in its provisions. The Bishops who have done a full day's work, and are worn out in the service of the Master, are held in continued honor as good and faithful servants. The Church still continues them in her councils, and asks their guidance. So should it be evermore.

The resignation of a Bishop, your Committee submits, should be made very hard. Bishops may well lay down their lives for the sheep, for so did the Good Shepherd; and how high an honor it is to be like the Lord! But alas for the Church, when her Bishops who are content to lay down office to save life or to promote their own advantage, shall, in doing so, forfeit nothing of prestige and privilege!

Your Committee asks to be discharged from the further consideration of the subject.

All which is respectfully submitted.

In behalf of the Committee,

RICHARD HOOKER WILMER, *Chairman.*

On motion, the Committee was unanimously discharged from the further consideration of the subject.

Permission having been given, the Bishop of Pittsburgh offered the following resolution:

Resolved, That Title I., Canon 15, Sect. xvi. [4], be amended by striking out all after the words, "with this Church," in lines five and six;

which, on motion, was referred to the Standing Committee on Canons.

The Bishop of Kentucky offered the following resolution, viz.:

Resolved, That the Committee on Canons inquire and report as to the

expediency of so amending [4], Sect. xvi., Canon 15, Title I., that it shall declare all resigned Bishops to be not entitled to sit in the House of Bishops;

which was adopted.

The Bishop of Maine, from the Committee on Canons, presented again the report referred back to them concerning a Provisional Bishop, and recommended the adoption of the resolution then proposed, viz.:

Resolved, The House of Deputies concurring, that Title I., Canon 15, Sect. vi., concerning "a Provisional Bishop," be repealed.

The question being on the foregoing resolution, it was adopted.

The Bishop of Maine, from the Committee on Canons, presented the following report, viz.:

The Committee on Canons, to whom were referred certain resolutions offered by the Bishop of Albany and the Bishop of Michigan, proposing certain changes in Title III., Canon 8, of the Digest, respectfully report: That they have considered the subject referred to them, and recommend the adoption of the following resolution, to wit:

Resolved, The House of Deputies concurring, that Canon 8, of Title III., be amended so as to read as follows:

CANON 8.

Of the Constitution of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

§ 1. The Constitution of the said Society, which was incorporated by an act of the Legislature of the State of New York, is hereby amended and established so as to read as follows:

Constitution of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, as established in 1820, and since amended at various times.

ARTICLE I. This institution shall be denominated "The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

ARTICLE II. The Society shall be considered as comprehending all persons who are members of this Church.

ARTICLE III. There shall be a Board of Missions of such Society, composed of the Bishops of this Church, and the members for the time being of the House of Deputies of the General Convention, the delegates from the Missionary Jurisdictions to the said House of Deputies, and the members of the Board of Managers as hereinafter described. The Board of Missions thus constituted shall convene annually in the month of October at such place as it shall appoint, and shall continue in session till its business is disposed of:

Provided always, That in the years when the General Convention shall meet in triennial session the Board of Missions shall begin its annual session on the third day of the session of the General Convention, and shall sit from time to time as the business of the Board shall demand.

ARTICLE IV. There shall be a Board of Managers, comprising the Pre-

siding Bishop as President, and fifteen other Bishops, fifteen Presbyters, and fifteen Laymen, to be appointed by the Board of Missions at every annual meeting, who shall have the management of the General Missions of this Church, and shall remain in office until their successors are chosen. All other Bishops of this Church, together with the Secretary and Treasurer of the Domestic and Foreign Missionary Society, and of the Board of Managers, shall be *ex-officio* members of the Board, and have all the rights and privileges of the elected members, except the right to vote. But whenever demanded by three members, a majority of the Bishops present, and a majority of the clerical members present, and a majority of the lay members present, shall be necessary to any act of the Board. In all annual appropriations, and in entering upon or abandoning any missionary field, as also in changing the by-laws, a majority must be present. For all other business the Board may by a by-law determine the quorum. This Board of Managers shall, when the Board of Missions is not in session, exercise all the corporate powers of the Domestic and Foreign Missionary Society. The Board of Managers shall make a full and complete annual report to the Board of Missions on the first day of the session. But nothing herein contained shall affect the rights of any surviving life members of the Board of Missions.

ARTICLE V. The Board of Managers is authorized to form such committees as it may deem desirable to promote the missionary work, and to appoint such officers as shall be needful for carrying on such work, and to enact all by-laws for its own government, and the government of its committees and officers.

ARTICLE VI. The Board of Managers is intrusted with power to establish and regulate such missions as are not placed under Episcopal supervision. In all organized dioceses and missionary jurisdictions having Bishops, for the domestic field, it is authorized to make annual appropriations to be disbursed by the Bishop with the approval of the Standing Committee, notifying each of them of their respective appropriations; and whenever requested to do so by any of said Bishops in writing, the Board of Managers shall advise with the Bishops in regard to any matter that the Bishop may refer to them.

Provided also, That no part of such annual appropriations shall be expended for any other purpose than the support of Missionaries or the supply of Mission stations with clerical services, without the concurrence of the Board of Managers; and,

Provided also, That the provisions of this Article shall not apply to the management by the Board, of the Missionary work in the foreign field.

ARTICLE VII. No person shall be appointed a Missionary who is not at the time a Minister in regular standing of the Protestant Episcopal Church, or of some Church in communion with this Church; but nothing in this section shall preclude the Board of Managers from employing laymen or women, members of this Church, or of some Church in communion with the same, to do Missionary work.

ARTICLE VIII. The Board of Managers shall have power to appoint local agents to represent the Society in different parts of the country, and is authorized to promote the formation of auxiliary Missionary Associations, whose contributions, as well as those specially appropriated by individuals, shall be received and paid in accordance with the wish of the donors, when expressed in writing. It shall be the duty of the Board of Managers to arrange for public Missionary Meetings to be held at such times and places as may be determined upon, to which all auxiliaries approved by the Board of Managers may send representatives.

ARTICLE IX. § i. This Constitution may be altered or amended at any time by the General Convention of this Church.

§ ii. All Canons, and all action by or under the authority of the General Convention, so far as inconsistent with the provisions of this Canon and of such amended Constitution, are hereby repealed;

Provided, however, that nothing herein shall in any manner impair or affect any corporate rights of the said society, or any vested right whatever.

§ iii. This Canon shall take effect immediately.

H. A. NEELY, *Chairman.*

Attest: WM. STEVENS PERRY, *Secretary.*

The Chair appointed the following Bishops on the Joint Standing Committee on the Spiritual Care of Immigrants, viz.:

The Bishops of Northern Texas, Northern New Jersey, and Nebraska.

The following Messages were received, viz.:

CHICAGO, 7TH DAY OF THE SESSION,
October 13, 1886.

MESSAGE No. 11.

The House of Deputies informs the House of Bishops that it has adopted the following resolution:

Resolved, The House of Bishops concurring, that this Convention, recognizing the valuable results to biblical and historical knowledge and the cause of truth from the labours of the Egypt Exploration Fund, cordially commends its objects as worthy of a liberal support from the members of this Church.

Attest: CHARLES L. HUTCHINS, *Secretary.*

CHICAGO, 7TH DAY OF THE SESSION,
October 13, 1886.

MESSAGE No. 12.

The House of Deputies informs the House of Bishops that it has adopted the following resolution:

Resolved, The House of Bishops concurring, that we send to our Congregational brethren now in session our cordial greetings, and beg them to unite with us in prayers for the peace and unity of Christendom.

Attest: CHARLES L. HUTCHINS, *Secretary.*

CHICAGO, 7TH DAY OF THE SESSION,
October 13, 1886.

MESSAGE No. 13.

The House of Deputies informs the House of Bishops that it concurs in Message No. 12 from the House of Bishops, appointing members of the Standing Committee on Foreign Churches.

Attest: CHARLES L. HUTCHINS, *Secretary.*

The House took a recess.

The House assembled after recess.

The Rules being suspended for the purpose, the Bishop of Vermont, from the Standing Committee on Memorials, returned to the House two Memorials from the Missionary Jurisdiction of Wyoming, respecting the appointment of a Missionary Bishop for that Jurisdiction, which, on his motion, were referred to the Standing Committee on Domestic Missions.

The Bishop of Vermont, from the Standing Committee on Memorials, also returned Memorials from the Convocation of the

Missionary Jurisdiction of Colorado, suggesting changes in the Canon respecting Lay Readers, and Memorials from the Diocese of Kentucky, and from the Convocation of the Missionary Jurisdiction of Oregon, in regard to Lay Readers and Lay Preachers, which on his motion were referred to the Standing Committee on Canons.

The Bishop of Vermont, from the Standing Committee on Memorials, returned Memorials from the Annual Council of the Diocese of Nebraska, from the Diocese of Springfield, and from the Missionary Jurisdiction of Oregon, in regard to Appellate Courts, which, on motion, were referred to the Joint Committee on the Judicial System of the Church.

The report of the Standing Committee on Canons was again taken up.

The following amendments were offered by the Bishop of Albany, viz.:

To insert after the words, "disposed of" "any number of persons present, if they include Bishops, Presbyters, and Laymen, constituting a quorum;"

And to insert after the word "provided," the words, "that it shall not exercise any of the corporate powers of the Domestic and Foreign Missionary Society, unless there be present fifteen Bishops and representatives from fifteen Dioceses, and provided;"

which were adopted.

On motion of the Bishop of Albany, the whole Article No. 3, as amended, was adopted.

The question being on Article 4, an amendment offered by the Bishop of Maine that the election of Managers shall be triennial and not annual, was adopted.

An amendment offered by the Bishop of Pennsylvania that vacancies among the Managers may be supplied at any annual meeting, was adopted.

The Bishop of Western New York offered an amendment to strike out the words "except the right to vote," which was not adopted.

The Bishop of Ohio offered an amendment, providing that the fifteen Bishops shall be elected by the House of Bishops, which was not adopted.

The Bishop of New Hampshire offered an amendment that the Article read,

"Fifteen Bishops of whom the Presiding Bishop shall be one," instead of the words "The Presiding Bishop as President and fifteen other Bishops;"

which was not adopted.

The Bishop of Arkansas offered an amendment to strike out the words,

"and in entering upon or abandoning any Missionary field;"

which was adopted.

The question being on Article 4, as amended, it was adopted.

On motion the House adjourned.

EIGHTH DAY'S PROCEEDINGS.

CHICAGO, October 14, 1886.

The House met. Present as yesterday, with the exception of the Bishop of Rhode Island.

A portion of Scripture was read by the Bishop of Western Michigan, after which the House was bidden to prayer by the Presiding Bishop.

The Minutes were read and approved.

On motion of the Bishop of Long Island, the Bishop of Rhode Island was excused from further attendance on the sessions of this Convention.

On motion the House went into Council.

The Council having risen, the House resumed its session.

On motion, the Bishops of Long Island, Ohio, Central Pennsylvania, Michigan, and Louisiana were appointed a Committee to consider the matter of the Reunion of Christendom, and it was ordered that papers on this subject reported from the Committee on Memorials and Petitions be referred to this Committee.

The Bishop of Delaware presented the following:

FIFTH TRIENNIAL REPORT

Of the Board of Trustees of the Fund for the Relief of Widows and Orphans of Deceased Clergymen, and of Aged, Infirm, and Disabled Clergymen.

Our report, like those previously presented, shows great need, and very inadequate resources. We receive urgent apppeals for help, — very strong representations of actual suffering. Aged laborers, worn out in the service

of the Church, plead for assistance. The cry of the widow and the fatherless claims our sympathy. From all parts of the land, applications come to us; but how little can we do!

The fund, we need not say, is the General Relief Agency, without any local restrictions, or any requirement of previous pecuniary payment. In these respects it differs from funds provided in many of the Dioceses. To us the missionary on the frontier, the laborer in the weaker Dioceses, the aged servant of Christ, whose scanty stipend barely sufficed for the support of his family, and who had nothing to spare for premiums and life insurance, looks for bread and shelter when his strength fails. To us the bereaved widow and orphans appeal when the husband and parent sinks exhausted into the grave. In forty-one Dioceses are found our beneficiaries and annuitants. But how meagre the supply doled out by this great Church, which makes so goodly a show of magnificent temples and ecclesiastical assemblies! All told, we have had at our disposal during the last three years about $35,000, not quite $12,000 per annum. We have extended assistance to thirty-six disabled and infirm clergymen, to one hundred and nineteen cases of widows and orphans (a family counted but one), and to eight cases especially designated by donors, — in all, 163. This would make an average of $72 to each case.

Of our income, $9,068.87 was derived from royalty on the Hymnal, including $206.55 from the Book Annexed; $2,467.50 from interest on investments. Deducting these amounts, the total of contributions from parishes and individuals was $23,680.81, not $8,000 annually.

It has been calculated that the cost of floral ornaments in the churches of our commercial metropolis at a single Easter was $30,000. With frequent and outspoken statements, and importunate urgency, we cannot obtain one-third of this sum for the living temples of the Holy Ghost, — our brethren and sisters and little children, — nay, brethren of our Lord and Saviour Jesus Christ, respecting whom He says: "Inasmuch as ye did it unto one of the least of these, ye did it unto me."

That this amount falls far below the contributions for this object in various Dioceses, we are well aware, and we are thankful to know it. But those aids are limited and local. Large investments in our strong Dioceses avail not the class of applicants for which this instrumentality was provided. Would that some of our generous givers would look abroad. During the past six years our treasury has not received a single dollar from testamentary liberality, while large bequests are frequently made to similar Diocesan funds. We would not have them diminished; but is it too much to ask our rich members, in disposing by will of their possessions, to bear in mind this class of the needy? The Psalmist, in his day, had never seen the righteous forsaken, or his seed begging their bread. Shall we, followers of the Lord Jesus Christ, permit something nearly approaching to this to exist under our own eyes? The Lord of His goodness provides for the poor, not by miracle, but by putting the means of relief into the hands of the affluent. And to whom can the hand be more fitly opened than to those whom we represent? Where can munificence affect more good? Very touching are the grateful responses we often receive, even for the little we can do. Light breaks in upon many a darkened dwelling, and the wolf no longer howls at the door. The cost of a dress, a jewel, an entertainment, feeds the hungry, clothes the shivering, and causes the widow's heart to sing for joy.

Since the adjournment of the last Convention, we have experienced, as a Board of Trustees, two very grievous losses. Mr. Lloyd W. Wells, our late secretary and financial agent, has finished his useful and benevolent life. From the beginning of this organization, his time and labor were given to it ungrudgingly. The plan of realizing a considerable sum from the sale of the Hymnal owes its success to his business talent and faithful exertions. And his kind manner of dispensing relief made it doubly acceptable to the recipients.

Our dear and valued associate, the Right Rev. Henry C. Lay, Bishop of Easton, took an active part in the formation of this trust, and for the measure of good accomplished, it is especially indebted to his unwearied efforts and eloquent appeals. As an imperfect tribute to his memory, we present the following minute adopted by the Board of Trustees:

In the removal from this world of the Right Reverend Henry Champlin Lay, D.D., the trustees of the General Clergy Relief Fund have sustained a loss for which they can scarcely find adequate expression. No one was more deeply interested in this work of justice and love than our lamented associate. He sympathized with the infirm and worn-out clergyman, and with his bereaved widow and orphan children, as if they were his own nearest relatives. In founding and organizing this Board, he took an active and influential part. Although the most remote in residence from the place of meeting, he was rarely absent, and gave close and constant attention to the business on hand. To his eloquent and touching appeals we have been again and again indebted for awakening the general interest of the Church in behalf of our object, and this influence we hope will not cease now that he is gone from us. Personally we have felt it a privilege to be united with such a man in so good a work, and shall affectionately cherish his memory.

ALFRED LEE, *President.*
MORGAN DIX.
WILLIAM A. SNIVELY.
STEPHEN P. NASH.
WM. ALEXANDER SMITH, *Treasurer*,
58 Wall Street, New York.
ELIHU CHAUNCEY, *Secretary*,
22 East 22d Street, New York.

On motion, it was

Resolved, The House of Deputies concurring, that a Joint Committee be appointed, to whom shall be referred the report of the Trustees of the Fund for the Relief of Aged and Infirm Clergy, etc.

The Chair appointed on this committee the Bishops of Long Island and Western Michigan.

The Bishop of New Jersey presented the Triennial Report of the Board of Trustees of the General Theological Seminary, which, on motion, was referred to the Standing Committee on the General Theological Seminary.

The Bishop of Central New York presented certain amendments to Canon 24, Title I., of the Digest, proposed by the Free and Open Church Association, which, on motion, were referred to the Standing Committee on Canons.

The Assistant Bishop of New York offered the following resolution, viz.:

Resolved, That the House of Bishops, while sympathizing with all wise and well-directed efforts for increasing our knowledge of Bible Lands, does not deem it expedient to assume any responsibility, whether pecuniary or other, for particular societies or expeditions having this end in view, and therefore does not concur with Message No. 11 from the House of Deputies;

which was adopted.

On motion, the House went into Council.

The Council having risen, the House resumed its session.

The Bishop of Long Island offered the following resolution, viz. :

Resolved, That the House of Bishops has heard with profound regret of the withdrawal from its sessions of the Right Rev. the Bishop of Rhode Island, because of declining health, and that it assures him of its fraternal sympathy and affection, sorrowing most of all that he fears it may see his face no more; and that it earnestly commends him to the loving care of the Great Shepherd and Bishop of Souls, and to all the consolation of Divine Grace;

which was unanimously adopted by a standing vote, and the Secretary instructed to communicate the same.

The following messages were received, viz. :

CHICAGO, 7TH DAY OF THE SESSION,
October 13, 1886.

MESSAGE No. 14.

The House of Deputies informs the House of Bishops that it appoints as members, on its part, of the Joint Committee on Work among the Coloured People, referred to in Message No. 11 from the House of Bishops, the Rev. Ellison Capers, the Rev. John B. Newton, the Rev. C. E. Swope, D.D., Mr. J. C. B. Davis, Mr. James McConnell, and Mr. James C. Smith of Western New York.

Attest: CHARLES L. HUTCHINS, *Secretary*.

CHICAGO, 8TH DAY OF THE SESSION,
October 14, 1886.

MESSAGE No. 15.

The House of Deputies herewith transmits to the House of Bishops the testimonials in favour of the Rev. Mahlon Norris Gilbert, Assistant Bishop elect of Minnesota; the said testimonials having been signed by a constitutional majority of both orders of this House.

Attest: CHARLES L. HUTCHINS, *Secretary*.

On motion of the Assistant Bishop of New York, the foregoing Message No. 15 from the House of Deputies, and the accompanying testimonials, were referred to the Standing Committee on the Consecration of Bishops.

The Assistant Bishop of New York offered the following resolution, viz. :

Resolved, That a Committee of two Bishops be appointed to confer with the Committee of the House of Deputies on Expenses, with a view to a proper provision for the expenses incident to the conduct of the business of this House;

which, on motion, was referred to the Joint Committee on the Relations of the two Houses of the General Convention.

The Bishop of Long Island offered the following preamble and resolution, viz.:

Whereas, By the concurrent action of both Houses of the General Convention it has more than once been formally declared that "Christian Education under the auspices and control of the Church" is one of the most important subjects that can engage the attention of this Body and of the Church;

And Whereas, Though the Standing Committees of both Houses on "Christian Education" have in several elaborate reports made sundry recommendations and suggestions for the advancement of this cause, none of which have been carried into effect:

Therefore, Resolved, The House of Deputies concurring, that it be referred to the Standing Committees of the two Houses on "Christian Education under the auspices and control of the Church," acting as a Joint Committee, to devise and report to this General Convention such ways and means as may seem to them most effective for giving practical force to some or all of the recommendations and suggestions touching this great interest which have been reported to the General Convention at sundry times during the past twenty years;

which was adopted.

The Bishop of East Carolina presented certain proposed changes in the Canons respecting Admission to Holy Orders, which, on motion, were referred to the Standing Committee on Canons.

The Bishop of Maine offered the following resolution, viz.:

Resolved, That it be referred to the Committee on Canons to consider and report what amendments should be made in Canon 9, Title II., Sect. iv., to provide a Board of Inquiry for Missionary Bishops in the case in which such Board is provided for Diocesan Bishops;

which was adopted.

The Bishop of Albany offered the following resolution, viz.:

Resolved, That the following proposed alterations in Title I., Canon 9, be referred to the Committee on Canons to consider and report:

Sect. iii., page 47, line 6 from the bottom, insert, "any portion of the Communion Office;"

Sect. iii., page 48, lines 7 and 8 from top, omit the words, "except the lessons;"

which was adopted.

The Bishop of Iowa offered the following resolution, viz.:

Resolved, That it be referred to the Committee of this House on Amendments to the Constitution, to consider and report whether or not the desire for shortened services and additional offices of devotion may not be best attained by the addition to Article 8 of the Constitution of a provision substantially as follows:

And provided, further, That the General Convention shall have power, from time to time, to set forth rubrics, forms, and offices of devotion, additional or alternative to those in the Book of Common Prayer, for optional use, for the space of three years only from the first day of January following the adjournment of the Convention by which they were approved;

Provided, That no act for this purpose shall be valid which is not voted for by a majority of the whole number of Bishops entitled to seats in the House of Bishops, and by a majority of all the Dioceses entitled to representation in the House of Deputies; and, *Provided further*, That these alternative or additional rubrics, forms, or offices, shall in no case be incorporated into the Book of Common Prayer until and after the due and canonical adoption of the same by the General Convention, notification to the Dioceses, and ratification thereof, as provided in this article;

which was adopted.

The Bishop of Western Michigan offered the following resolution, viz.:

Resolved, That the Committee on the Functions of Rectors, Wardens, and Vestrymen, be respectfully requested to report to this House at their earliest convenience on the Preamble and Resolutions submitted on the second day of the Session of 1883, in reference to the mode of the election of a Minister into any Church or Parish (Journal, p. 14), and referred to the said Committee on the eighth day of the Session (Journal, pp. 36, 37);

which was adopted.

The Assistant Bishop of New York presented a Memorial from the Convention of the Diocese of New York on a Supplementary Hymnal, which, on motion, was referred to the Standing Committee on Memorials.

The Bishop of Ohio presented Memorials from certain persons on Church Unity, which, on motion, were referred to the Committee on the Re-union of Christendom.

The Bishop of Quincy offered the following resolution, viz.:

Resolved, That the Committee on Canons be requested to report on the expediency of so amending Title I., Canon 15, Sect. xi., Clause 1, that some penalty shall rest upon refusal or neglect of a Parish or Congregation to conform to the decision of the Council created by said clause and Canon;

which was adopted.

The following Messages were received, viz.:

CHICAGO, 8TH DAY OF THE SESSION,
October 14, 1886.

MESSAGE No. 16.

The House of Deputies informs the House of Bishops that it has adopted the following preamble and resolution, viz.:

Whereas, The system of international arbitration for the settlement of controversies between nations is based upon the principles of our holy religion, being designed to establish the reign of perpetual peace on earth; *Therefore*

Resolved, The House of Bishops concurring, that this Convention, representing a branch of the Catholic Church, commends all international efforts to prevent war, and to promote universal and lasting peace by arbitration.

Attest: CHARLES L. HUTCHINS, *Secretary.*

CHICAGO, 8TH DAY OF THE SESSION,
October 14, 1886.

MESSAGE No. 18.

The House of Deputies informs the House of Bishops that it has adopted the following resolutions, viz.:

Resolved, The House of Bishops concurring, that the consent of this Convention is hereby granted to the Diocese of Northern New Jersey to change its name to that of the Diocese of Newark.

Resolved, The House of Bishops concurring, that so soon as the Secretaries of the House of Bishops and of the House of Deputies respectively shall be duly certified that said change has been made, the said Diocese of Northern New Jersey shall be known and recognized by the General Convention as "The Diocese of Newark."

Attest: CHARLES L. HUTCHINS, *Secretary.*

On motion of the Bishop of Albany, the House concurred in the foregoing resolutions in Message No. 18, from the House of Deputies.

The Bishop of Quincy offered the following resolution, viz.:

Resolved, That it be referred to the Committee on Canons to inquire whether under Title I., Canon 15, Sect. xi. [1], providing a Council of Conciliation in case of difference between a Bishop and any Rector and Congregation, the words, "The Bishop may at any time if he please" mean at any time within three years, and if not, to propose an amendment that shall make such to be the meaning and intent of said provision;

which was adopted.

The Bishop of Pennsylvania, at his request, was excused from serving on the Standing Committee on the Prayer Book.

The Bishop of Alabama, from the Committee on Amendments to the Constitution, presented the following Report, viz.:

The Committee on Amendments to the Constitution report that they have had under consideration the resolution of the Bishop of Western Michigan, requesting them "to consider and report on the change in Article I., so as to place the General Convention in every sixth year from the year of our Lord one thousand eight hundred and forty-one."

With entire unanimity your Committee report that they consider the change proposed inexpedient, and ask to be discharged from the further consideration of the subject referred; all of which is respectfully submitted in behalf of the Committee.

R. H. WILMER, *Chairman.*

On motion, the Committee was discharged.

The Bishop of Maine, from the Committee on Canons, presented the following Report, viz.:

The Committee on Canons to whom were referred certain Memorials respecting the revival of the order of Readers, and the provision by Canon or otherwise of Lay Preachers, — said Memorials being from the Diocese of Kentucky and the Convocations of the Missionary Jurisdictions of Oregon and Colorado, — respectfully report that they regard action in the premises

unnecessary, as in their judgment sufficient provision for readers, etc., is made in the Canon on Lay Readers. They respectfully report the following resolution, to wit:

Resolved, That the Committee be discharged from further consideration of the subject matter referred to them in the Memorials from the Diocese of Kentucky and the Missionary Jurisdiction of Oregon and Colorado.

Attest: WILLIAM STEVENS PERRY, *Secretary.*

On motion the foregoing resolution was adopted, and the Committee discharged.

The Bishop of Maine, from the Committee on Canons, presented the following Report, viz.:

The Committee on Canons, to whom was referred a resolution offered by the Bishop of Western Michigan, that Title II., Canon 5, Sect. i., be amended by striking out in the second line the words, "against whom there is no ecclesiastical proceeding instituted," respectfully report the following resolution, to wit:—

Resolved, The House of Deputies concurring, that Title II., Canon 5, Sect. i., be amended by striking out in the second line the words, "against whom there is no ecclesiastical proceeding instituted," so that the section as amended shall read as follows:

CANON 5.

Of Renunciation of the Ministry.

§ i. If any minister of this Church shall declare in writing, to the Ecclesiastical Authority of the Diocese or Missionary Jurisdiction to which he belongs, his renunciation of the Ministry of this Church, it shall be the duty of the Ecclesiastical Authority to record the declaration so made; and thereupon it shall be the duty of the Bishop, or, if there be no Bishop of the Diocese or Missionary Jurisdiction, of any Bishop who, being requested by the Standing Committee, shall consent to act in the matter, to depose such person from the Ministry, and to pronounce and record, in the presence of two or more clergymen, that the person so declaring has been deposed from the Ministry of this Church: *Provided*, however, that if the Bishop shall be satisfied that the person so declaring is not amenable for any Canonical offence, and that his renunciation of the Ministry is not occasioned by foregoing misconduct or irregularity, but is voluntary and for causes, assigned or known, which do not affect his moral character, he shall so declare in pronouncing and recording said deposition, and shall, if desired, give a certificate to this effect to the person so deposed; and he shall also give due notice of such deposition from the Ministry to the Ecclesiastical Authority of every Diocese and Missionary Jurisdiction of this Church, in the form in which the same is recorded.

All which is respectfully submitted.

Attest: WILLIAM STEVENS PERRY, *Secretary.*

On motion, the foregoing report was re-committed to the Committee on Canons, for further consideration.

The Report of the Committee on Canons on Title III., Canon 8, action on which was discontinued by yesterday's adjournment, was again taken up.

The question being on Article V., the Bishop of Albany offered the following amendment, viz.:

To amend, by inserting the words "from its own members, a Committee for Domestic Missions and a Committee for Foreign Missions, and;" also after the word "such" insert the word "other;"

which was adopted.

The question being on the whole Article V., as amended, it was adopted.

The House took a recess.

The House resumed its session after recess.

The House went into Council.

The Council having risen, the House resumed its session.

Message No. 12 from the House of Deputies having been called up, the following statement and resolution were offered:

The House of Bishops respectfully informs the House of Deputies that having, from the first day of its sessions, had before it the momentous subject of Christian Unity and the Re-union of Christendom, it takes the opportunity presented by the action of the House of Deputies (communicated in Message No. 12) to assure that House of its profound sympathy with the spirit of their resolution. This House declares its hearty respect and affection for all who love the Lord Jesus Christ in sincerity; and at this time especially, for their fellow-Christians assembled in this city as the National Council of Congregational Churches in the United States.

The House also avows its solemn purpose, under the guidance of the Holy Spirit, to promote, with the concurrence of the House of Deputies, some practical plan for bringing before all our fellow-Christians in this land, the duty to our Lord and Saviour of terminating the unhappy divisions which dishonor His blessed name, and hinder the triumph on earth of His glorious Kingdom.

Resolved, That Message No. 12 from the House of Deputies be respectfully returned to that House, with the above statement of the reason for the failure of the House of Bishops to approve the resolution contained in said Message;

which was adopted.

The Bishop of Vermont, from the Standing Committee on Memorials, returned the Memorial presented by the Bishop of Maryland, in behalf of Colored People, — which, on motion, was referred to the Joint Committee on the duty of the Church in regard to work among the colored people in the United States.

The report of the Standing Committee on Canons being again taken up, and the question being on Article VI., reported by the Committee, the Assistant Bishop of New York offered the following amendment, viz:

To strike out all after the word "whenever" down to "provided," and

insert instead "and whenever any of said Bishops may so elect, the Board of Managers shall act as above provided, instead of such Standing Committee or Diocesan Board of Missions;"

which was adopted.

The Bishop of Albany offered the following resolution, viz.:

Resolved, That it be referred to the Committee on Canons to report on additional Sect. vi., Title I., Canon 8, in reference to the relation between the Foreign Missionary Bishops and the Board of Managers;

which was adopted.

The Bishop of South Dakota offered an amendment to strike from Article VI. the words:

Provided, also, That the provisions of this Article shall not apply to the management by the Board of the Missionary work in the foreign field;

which was adopted.

The vote on the Bishop of Albany's resolution in reference to the Committee on Canons was reconsidered.

The Bishop of Kentucky offered an amendment to Article VI., by the addition of the following words, viz.:

Provided, That in the case of the Foreign Missionary Bishops, the Board of Managers shall always be a council of advice;

which, on motion, was referred to the Standing Commitee on Foreign Missions.

The question being on Article VII., it was adopted.

The question being on Article VIII., as reported, it was adopted.

The question being on Article IX., it was adopted.

The question being on Sect. ii., of Article IX., it was adopted.

The question being on Sect. iii., Article IX., it was adopted.

The Presiding Bishop, for the Standing Committee on the Consecration of Bishops, presented the following report, viz.:

The Committee on the Consecration of Bishops, to whom was referred Message No. 15 from the House of Deputies, transmitting the testimonials in favor of the Rev. Mahlon Norris Gilbert, D.D., Assistant Bishop-elect of Minnesota, report that said testimonials are in conformity with the Canonical requirements, and move the adoption of the subjoined resolution, viz.:

Resolved, That the House of Bishops consents to the consecration of the Rev. Mahlon Norris Gilbert, Assistant Bishop-elect of Minnesota, and requests the Presiding Bishop to take the necessary order for such consecration.

ALFRED LEE, *Chairman.*

On motion, the foregoing resolution was adopted.

The Bishop of Maryland presented the following report from the Standing Committee on Domestic Missions:

The Committee on Domestic Missions respectfully report: that the Missionary Jurisdictions of Utah and of Nevada are left without Episcopal oversight, by the election and removal of their respective Bishops to Episcopal charge in organized Dioceses; and that a Memorial has appeared asking the appointment of a Missionary Bishop for the Missionary Jurisdiction of Wyoming alone. Your Committee are of opinion that the condition and prospects of our missionary work would not now justify any increase in the number of Missionary Bishops; and that a re-adjustment of jurisdictions may be made by which the wants of the Territories referred to may be for the present supplied without such increase. They offer the following resolutions:

Resolved, That instead of the Missionary arrangement at present, including the State of Nevada and the Territories of Utah, Wyoming, and Idaho, there be constituted two Missionary Jurisdictions, the one to include the State of Nevada and the Territory of Utah; the other to include the Territories of Wyoming and Idaho.

Resolved, That when assurance shall be given that the Board of Missions will make satisfactory provision for support, a Missionary Bishop be appointed for the jurisdiction of Nevada and Utah.

Resolved, That with the same condition a Missionary Bishop be appointed for the jurisdiction of Wyoming and Idaho.

Resolved, That a copy of these Resolutions be laid before the Board of Missions.

All of which is respectfully submitted.

H. B. WHIPPLE, *Chairman;*

which, on motion, was made the Order of the Day for Saturday morning at 11 o'clock.

The Bishop of Albany presented a report from the Joint Committee on the subject of Marriage and Divorce, with the following resolution, viz.:

Resolved, That the Canon on Marriage and Divorce annexed to this report be adopted by this House, in place of the present Canon on that subject.

Canon 13.

Of Marriage and Divorce.

§ i. If any persons be joined together otherwise than as God's Word doth allow, their marriage is not lawful.

§ ii. Marriage is prohibited by the Word of God, and by this Church, within the degrees of consanguinity and affinity specified in Leviticus xviii. 6–18.

§ iii. [1] It shall be the duty of Ministers to admonish the people from time to time that the Church discountenances marriage in private, and that the public solemnization thereof ought not to be dispensed with, except for good cause and under special circumstances.

[2] No Minister shall solemnize the marriage of any person under eighteen years of age, except the parent or guardian of such person be present or shall have given written consent to the marriage.

[3] No Minister shall solemnize a marriage except in the presence of at least two witnesses, each of whom shall be personally acquainted with both parties.

[4] No Minister shall furnish witnesses to persons coming to him to be joined together in marriage.

[5] Every Minister of this Church shall keep a Register of Marriages, in which at the time of the marriage he shall record the names, birth-place, age, residence, and condition of each party, and the said record duly transcribed in the said Register, shall be signed by both parties to the marriage, by at least two witnesses, and by the Minister who performs the ceremony.

§ iv. [1] The law of this Church concerning divorce is that contained in St. Matt. v. 32, xix. 9; St. Mark x. 11; and St. Luke xvi. 18.

[2] Marriage, when duly solemnized, may not be dissolved except for adultery or fornication.

[3] The guilty party in a divorce for adultery is prohibited from marrying again during the lifetime of the other party.

[4] Persons divorced may not be married again to each other, if the woman meanwhile shall have married again.

§ v. If any Minister of this Church shall perform a ceremony of marriage in violation of the provisions of this Canon, he shall be subject to trial, and liable to admonition for the first offence, and to suspension or deposition for a repetition of the same.

§ vi. Persons who shall marry in violation of the provisions of this Canon shall not be permitted to receive the Holy Communion, except upon penitence and after avowed final separation. *Provided, however,* that no Minister shall in any case refuse the sacraments to a penitent person in imminent danger of death.

§ vii. Questions touching the facts of any case arising under the provisions of this Canon, may be decided by the Ordinary, after such inquiry as he shall deem necessary.

§ viii. All previous Canons on this subject are hereby annulled.

On motion, the resolution contained in the report was referred to the Standing Committee on Canons.

The Bishop of Western New York offered the following resolution, viz.:

Resolved, The House of Deputies concurring, that Canon 7, Title III., be amended as follows:

(1) The title, by striking out the words "Federate Convention or," and inserting the words "Provincial Council."

(2) In the fourth line, striking out the words "Federate Convention or," and inserting the words "Provincial Council."

(3) In the eighth line, striking out the words "Convention or," and inserting the word "Provincial."

(4) In the thirteenth line, striking out the word "Federate," and inserting the word "Provincial;"

which, on motion, was referred to the Standing Committee on Canons.

The Bishop of Western New York, from the Committee on Vestments, appointed in 1883, made a statement in behalf of the Committee, and, on motion, the Committee was discharged.

The Chairman appointed the Bishops of Western New York and Albany, and the Assistant Bishop of New York, a Committee on Vestments, to report at this session if possible, but with liberty to report to the next Convention.

On motion, the rule of order requiring adjournment at four o'clock was suspended.

The Bishop of East Carolina offered the following resolution, viz.:

Resolved, That Article V. of the Constitution be amended by inserting after the word "thereof," in the sixth line of page 9 of the Digest, the words, "Provided that when the law of the undivided Diocese requires the presence or consent of certain numbers of Clergy or Parishes, such requisition shall be modified by reducing such numbers so as to maintain the same proportion to the whole numbers of Clergy or Parishes in the new Diocese;"

which, on motion, was referred to the Standing Committee on Amendments to the Constitution.

The Bishop of Springfield, from the Standing Committee on Foreign Missions, presented a report recommending the following resolution, viz.:

Resolved, That to Article VI. of Canon 8 (as referred to that Committee) the following words be added:

And provided, That in the management of the Foreign Missions the Bishops shall have as their council of advice the Board of Managers as heretofore provided in this Canon for the general schedule of expenditure; but for the details of the local work they may have, as their council of advice, the Standing Committees of their respective Missionary Jurisdictions;

which was adopted.

On motion of the Bishop of Albany, Article VI., as amended, was adopted.

The question being on the whole of Canon 8 as amended, it was adopted, so as to read as follows, viz.:

CANON 8.

Of the Constitution of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church of the United States of America.

§ 1. The Constitution of the said Society, which was incorporated by an Act of the Legislature of the State of New York, is hereby amended and established so as to read as follows:

Constitution of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, as established in 1820, and since amended at various times.

ARTICLE I. This institution shall be denominated The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

ARTICLE II. This Society shall be considered as comprehending all persons who are members of this Church.

ARTICLE III. There shall be a Board of Missions of said Society, composed of the Bishops of this Church, and the members for the time being of the House of Deputies of the General Convention, the Delegates from the

Missionary Jurisdictions to the said House of Deputies, and the members of the Board of Managers as hereinafter described. The Board of Missions thus constituted shall convene annually in the month of October, at such place as it shall appoint, and shall continue in session until its business is disposed of, any number of persons present, if they include Bishops, Presbyters, and Laymen, constituting a quorum: *Provided*, that it shall not exercise any corporate powers of the Domestic and Foreign Missionary Society unless there be present fifteen Bishops and representatives of fifteen Dioceses; and *provided always*, that in the years when the General Convention shall meet in Triennial Session the Board of Missions shall begin its Annual Session on the third day of the Session of the General Convention, and shall sit from time to time as the business of the Board shall demand.

ARTICLE IV. There shall be a Board of Managers comprising the Presiding Bishop as President, and fifteen other Bishops, fifteen Presbyters, and fifteen Laymen, to be appointed by the Board of Missions at the triennial meeting (but vacancies in the Board of Managers may be supplied at any annual meeting), who shall have the management of the General Missions of this Church, and shall remain in office until their successors are chosen. All other Bishops of this Church, together with the Secretary and Treasurer of the Domestic and Foreign Missionary Society, and of the Board of Managers, shall be *ex-officio* members of the Board, and have all the rights and privileges of the elected members, except the right to vote. The Senior Bishop present shall preside. But whenever demanded by three members, a majority of the Bishops present, and a majority of the clerical members present, and a majority of the lay members present, shall be necessary to any act of the Board. In all annual appropriations, and also in changing the by-laws, a majority must be present. For all other business the Board may, by a by-law, determine the quorum. This Board of Managers shall, when the Board of Missions is not in session, exercise all the corporate powers of the Domestic and Foreign Missionary Society. The Board of Managers shall make a full and complete annual report to the Board of Missions on the first day of the session.

ARTICLE V. The Board of Managers is authorized to form, from its own members, a Committee for Domestic Missions, and a Committee for Foreign Missions, and such other Committees as it may deem desirable to promote the missionary work; and to enact all by-laws for its own government and the government of its Committees and officers.

ARTICLE VI. The Board of Managers is intrusted with power to establish and regulate such Missions as are not placed under Episcopal supervision. In all organized Dioceses and Missionary Jurisdictions having Bishops, for the domestic field, it is authorized to make annual appropriations to be disbursed by the Bishop with the approval of the Standing Committee or Board of Missions of the Diocese or Jurisdiction, notifying each of them of their respective appropriations; and whenever any of said Bishops may so elect, the Board of Managers shall act as above provided instead of such Standing Committee or Diocesan Board of Missions.

Provided, also, That no part of such annual appropriations to be disbursed by the Bishops shall be expended for any other purpose than the support of Missionaries or the supply of Mission Stations with clerical services, without the concurrence of the Board of Managers; *And Provided*, That in the management of the Foreign Missions, the Bishops shall have as their council of advice the Board of Managers as heretofore provided in this Canon, for the general schedule of expenditures, but for the details of the local work they may have as their council of advice the Standing Committees of their respective Missionary Jurisdictions.

ARTICLE VII. No person shall be appointed a Missionary who is not at the time a Minister in regular standing of the Protestant Episcopal Church, or of some Church in communion with this Church; but nothing in this

Section shall preclude the Board of Managers from employing laymen or women, members of this Church, or of some Church in communion with the same, to do missionary work.

ARTICLE VIII. The Board of Managers shall have power to appoint local agents to represent the Society in different parts of the country, and is authorized to promote the formation of auxiliary Missionary Associations, whose contributions, as well as those specially appropriated by individuals, shall be received and paid in accordance with the wish of the donors, when expressed in writing. It shall be the duty of the Board of Managers to arrange for public Missionary meetings, to be held at such times and places as may be determined upon, to which all auxiliaries approved by the Board of Managers may send representatives.

ARTICLE IX., § i. This Constitution may be altered or amended at any time by the General Convention of this Church.

§ ii. All Canons, and all action by or under the authority of the General Convention, so far as inconsistent with the provisions of this Canon and of such amended Constitution, are hereby repealed.

Provided, however, That nothing herein shall in any manner impair or affect any corporate rights of the said Society, or any vested right whatever.

§ iii. This Canon shall take effect immediately.

H. A. NEELY, *Chairman.*

Attest: WILLIAM STEVENS PERRY, *Secretary.*

The Bishop of Ohio offered the following resolution:

Resolved, That it be referred to the Committee on Canons to consider and report whether it may be expedient to make the appropriation for the salaries of the Missionary Bishops a part of the Constitutional provision;

which was adopted.

On motion the House adjourned.

NINTH DAY'S PROCEEDINGS.

CHICAGO, October 15, 1886.

The House met. Present as yesterday.

A portion of Scripture was read by the Bishop of New Jersey, after which the House was bidden to prayer by the Presiding Bishop.

The Minutes were read and approved.

The following Message was received, viz.:

CHICAGO, 8TH DAY OF THE SESSION,
October 14, 1886.

MESSAGE No. 19.

The House of Deputies informs the House of Bishops that it has appointed, on its part, as members of the Joint Committee on the Spiritual Care of Immigrants, referred to in Message No. 13 from the House of Bishops, the Rev. A. Beatty, D.D., the Rev. E. S. Thomas, D.D., the Rev.

A. C. Stilson, Mr. John R. Triplett, Mr. A. H. Rice, and Mr. W. B. Cutting.

Attest: CHARLES L. HUTCHINS, *Secretary.*

The Bishop of Maine presented the Report of the Missionary Bishop of Washington Territory, which, on motion, was referred to the Standing Committee on Domestic Missions.

The Missionary Bishop of South Dakota presented his triennial report, which, on motion, was referred to the Standing Committee on Domestic Missions.

A resolution to concur in Message No. 16, from the House of Deputies, was, on motion, laid on the table.

The Bishop of Maine, from the Standing Committee on Canons, presented the following report, viz.:

The Committee on Canons, to whom was referred the resolution of the Bishop of Quincy proposing amendments to Title I., Canon 15, § xi. [1], respectfully report that in their judgment, any parish refusing to conform to the decision of the Council of Conciliation is sufficiently punished by deprivation of the benefit of Episcopal visitation. All which is respectfully submitted, and the Committee ask to be discharged.

H. A. NEELY, *Chairman.*

Attest: WILLIAM STEVENS PERRY, *Secretary.*

On motion of the Bishop of Quincy, the foregoing report was laid on the table for the present.

The Bishop of Maine, from the Standing Committee on Canons, presented the following report, viz.:

The Committee on Canons, to whom was referred a resolution offered by the Bishop of Albany, proposing alterations in Title I., Canon 9, respectfully report that they recommend the adoption of the following resolution:

Resolved, The House of Deputies concurring, that Title I., Canon 9, § iii., be amended by the omission of the words, "except the lessons," and also by inserting between the words "is" and "present" the word "officially," so that the section as amended shall read as follows, to wit:

§ iii. Every Lay Reader shall be subject to such regulations as may be prescribed by the Ecclesiastical Authority. In all matters relating to the conduct of the service, and to the Sermons or Homilies to be read, he shall conform to the directions of the Minister in charge of the Parish, Congregation, or Mission, in which he is serving, or, where there is no Minister in charge, to the directions of the Bishop. He shall not use the Absolution, nor the Benediction, nor the Offices of the Church, except those for the Burial of the Dead, and for Visitation of the Sick, and of Prisoners, omitting in these last the Absolutions and Benedictions. He shall not deliver sermons of his own composition; but he may deliver addresses, instructions, and exhortations in vacant Parishes, Congregations, or Missions, if he be specially licensed thereto by the Bishop. He shall not assume the dress appropriate to Clergymen ministering in the Congregation. He shall not, without urgent reason, read any part of the service when a Clergyman is officially present. This Canon shall not prevent students in any college or

seminary from reading such parts of the Chapel Services as may be assigned to them from time to time by the Presiding Officer.

All which is respectfully submitted.

H. A. NEELY, *Chairman.*

WM. STEVENS PERRY, *Secretary.*

An amendment to strike out the words "except the lessons," was adopted.

The rule of order was, on motion, suspended, and the Secretary read to the House the following letter from the Bishop of South Carolina, viz.:

CHARLESTON, S.C., Oct. 12, 1886.

REV. W. TATLOCK, D.D., *Secretary of the House of Bishops.*

Rev. and Dear Brother, — Your letter of the 9th inst., enclosing a check for six hundred and fifty dollars, being the amount received at the Offertory on the occasion of the opening service of the General Convention, and most kindly designated by the Presiding Bishop for the restoration of Churches in Charleston and vicinity, has been duly received, and is very gratefully acknowledged by me in behalf of the suffering Churches of Charleston.

If not out of place, I should be very glad to have my thanks returned also to the House of Clerical and Lay Deputies.

I remain, my dear brother, most faithfully yours,

W. B. W. HOWE,
Bishop of the Diocese of South Carolina.

On motion of the Bishop of Delaware, the foregoing letter was ordered to be entered in the Journal, and communicated to the President of the House of Deputies for the information of that Body.

The Bishop of Central New York offered the following resolution:

Resolved, That the Committee on Canons be requested to consider the expediency of the requirement in § i., Canon 9, Title I., of the Digest, that licenses to Lay Readers shall in all cases be renewed by the Bishop annually;

which was adopted.

On motion, the foregoing report from the Standing Committee on Canons in regard to Lay Readers was referred back to that Committee for further consideration, in connection with the foregoing resolution of the Bishop of Central New York.

The Bishop of Maine, from the Standing Committee on Canons, presented the following report, viz.:

The Committee on Canons, to whom were referred the resolutions of the Bishops of Kentucky and Pittsburgh, proposing amendments to Title I., Canon 15, § xvi. [4], respectfully report that they recommend the adoption of the following resolution:

Resolved, The House of Deputies concurring, that Title I., Canon 15,

§ xvi. [4], be amended by striking out the words "Diocesan or Assistant" in the first line, and in line twelve by inserting "or by reason of physical disability," so that the section as amended shall read as follows, to wit:

(4) No Bishop whose resignation has been consummated pursuant to this Section, shall, under any circumstances, be eligible to any Diocese now in union, or which may hereafter be admitted into union, with this Church; nor shall he have a seat in the House of Bishops; but he may perform Episcopal acts at the request of any Bishop of this Church having Ecclesiastical Jurisdiction, within the limits of his Diocese. Any Bishop whose resignation, by reason of advanced age and bodily infirmity arising therefrom, or by reason of physical disability, has been consummated pursuant to this section, shall retain his seat in the House of Bishops, with all the rights and precedences therein to which he would otherwise be entitled.

All which is respectfully submitted.

Attest: H. A. NEELY, *Chairman.*

On motion the House adjourned.

TENTH DAY'S PROCEEDINGS.

CHICAGO, October 16, 1886.

The House met. Present as yesterday.

A portion of Scripture was read by the Bishop of Northern Texas, after which the House was bidden to prayer.

The Minutes were read and approved.

The Presiding Bishop presented a letter from the Bishop of New York, in acknowledgment of the greetings sent by this House, which was read by the Secretary.

The Bishop of Springfield offered the following preamble and resolution, viz.:

WHEREAS, The House of Bishops has heard with unfeigned sorrow, that the Bishop of Southern Ohio is seriously ill, and will not be able to be present during the General Convention now in session, therefore,

Resolved, That the House of Bishops tender to their afflicted brother their heartfelt sympathy, and assure him of their fraternal love and prayers that he may be speedily restored to health;

which was adopted, and ordered to be communicated by the Secretary.

On motion, it was ordered that a copy of the Pastoral Letter recommending offerings in our Churches on the third Sunday of November in behalf of the Churches in Charleston and vicinity, be communicated to the House of Deputies for its information.

The following Message was received:

CHICAGO, 8TH DAY OF THE SESSION.
October 14, 1886.

MESSAGE No. 20.

The House of Deputies informs the House of Bishops that, having received a communication that the late Rev. Francis Harison, S.T.D., bequeathed to the General Convention his collection of old American Prayer Books, it has adopted the following resolution:

Resolved, The House of Bishops concurring, that this Convention accepts with gratitude and deep appreciation of his faithful and eminent services, the testamentary bequest of the collection of old American Prayer Books made by the late Francis Harison, S.T.D., sometime Custodian of the Standard Prayer Book.

Attest: CHARLES L. HUTCHINS, *Secretary.*

On motion the House concurred in the foregoing message.

The following Message was received, viz.:

CHICAGO, 9TH DAY OF THE SESSION,
October 15, 1886.

MESSAGE No. 21.

The House of Deputies informs the House of Bishops that it concurs in Message No. 18 from the House of Bishops, ordering a reference of matters relating to Christian Education to the Standing Committees of the two Houses on that subject, acting as a Joint Committee.

Attest: CHARLES L. HUTCHINS, *Secretary.*

The following Message was received, viz.:

CHICAGO, 9TH DAY OF THE SESSION,
October 15, 1886.

MESSAGE No. 22.

The House of Deputies informs the House of Bishops that it has adopted the following resolution:

Resolved, The House of Bishops concurring, that the consent of this Convention is hereby granted to the Diocese of Wisconsin, to change its name to that of "The Diocese of Milwaukee."

Attest: CHARLES L. HUTCHINS, *Secretary.*

On motion the House concurred in the resolution contained in the foregoing Message No. 22, from the House of Deputies.

The following Message was received, viz.:

CHICAGO, 9TH DAY OF THE SESSION,
October 15, 1886.

MESSAGE No. 23.

The House of Deputies informs the House of Bishops that it has adopted the following resolution:

Resolved, The House of Bishops concurring, that Title III., Canon 3, be and the same is hereby repealed.

Attest: CHARLES L. HUTCHINS, *Secretary.*

On motion of the Bishop of Missouri the foregoing Message No. 23 from the House of Deputies was referred to the Standing Committee on Canons.

The following Message was received, viz.:

CHICAGO, 9TH DAY OF THE SESSION,
October 15, 1886.

MESSAGE No. 24.

The House of Deputies informs the House of Bishops that it has adopted the following resolution:

Resolved, The House of Bishops concurring, that a Committee consisting of two Bishops, two Clerical and three Lay Deputies, be appointed to select and recommend the place where the next General Convention shall be held.

Attest: CHARLES L. HUTCHINS, *Secretary.*

On motion of the Bishop of Missouri the House concurred in the resolution contained in the foregoing Message, and the Chair appointed as members on the part of this House the Bishops of Pennsylvania and Quincy.

The following Message was received, viz.:

CHICAGO, 9TH DAY OF THE SESSION,
October 15, 1886.

MESSAGE No. 25.

The House of Deputies informs the House of Bishops that it concurs in Message No. 17, from the House of Bishops, concerning the appointment of a Joint Committee, to whom shall be referred the Report of the Trustees of the Fund for the Relief of Aged and Infirm Clergy, etc., and appoints as members of said Committee, on its part,

The Rev. Phillips Brooks, D.D., the Rev. William H. Moore, D.D., Mr. W. K. Ackerman, and Mr. Z. D. Harrison.

Attest: CHARLES L. HUTCHINS, *Secretary.*

The Secretary read to the House a communication from the Secretary of the Board of Missions, containing resolutions in regard to amendments of Title III., Canon 8, Articles IV., V., and VI., recommended by the Board of Missions.

CHICAGO, ILL., October 15, 1886.

To the Secretary of the House of Bishops:

I beg to communicate through you to the House of Bishops, that at a meeting of the Board of Missions, held Friday, Oct. 15, 1886, it was voted to recommend to the General Convention the adoption of the following resolutions:

1. *Resolved*, That Title III., Canon 8., Article IV., be amended, by striking out all after the words "Article IV.," and inserting the following:

There shall be appointed by the Board of Missions at every triennial meeting of the General Convention a Missionary Council, comprising all the Bishops of this Church, an equal number of Presbyters, and an equal number of Laymen, which shall meet annually, except in those years appointed for the meeting of the Board of Missions, at such time and place as may be designated by the Board of Managers with the approval of the Presiding Bishop, and when so assembled shall have all the powers of the Board of Missions in relation to such matters connected with the General Missions of the Church as may be referred to it by the Board of Managers. There shall also be appointed in like manner a Board of Managers to be selected from the Missionary Council, comprising the Presiding Bishop, as president, and fifteen other Bishops, fifteen Presbyters, and fifteen Laymen, who shall have the management of the General Missions of this Church, and when the

Board of Missions is not in session shall exercise all the corporate powers of the Domestic and Foreign Missionary Society. They shall remain in office until their successors are chosen, and they shall have power to fill any vacancies that may occur in their number. *Provided*, That the election to fill such vacancies shall be restricted to an election from the members of the Missionary Council.

All other Bishops of this Church, together with the Secretary and Treasurer of the Domestic and Foreign Missionary Society and of the Board of Managers, shall be *ex-officio* members of the Board, and have all the rights and privileges of the elected members except the right to vote. Whenever demanded by one-fifth of the members present, a majority of two-thirds of the members voting shall be necessary to any act of the Board. In all annual appropriations, and in entering upon or abandoning any missionary fields, as also in changing the By-Laws, a majority must be present. For all other business the Board may by a By-Law determine the quorum. The Board of Managers shall make a full and complete triennial report to the General Convention constituted as the Board of Missions, on or before the third day of the session of the General Convention, and shall report to the Missionary Council at its annual meetings such an outline of the missionary work prosecuted during the preceding year as may serve to give a comprehensive view of the progress, prospects, and present condition of the work of the society in the several parts of the domestic and foreign fields.

2. *Resolved*, That Title III., Canon 8, Article V., be amended by striking out all after the words "Article V.," and inserting the following:

The Board of Managers is authorized to form such committees as it may deem desirable to promote the missionary work, and to appoint such officers as shall be needful for carrying on such work, and to enact all By-Laws for its own government and the government of its committees and officers.

3. *Resolved*, That Article III., Canon 8, Article VI., be amended by striking out all after the words "Article VI.," and inserting the following:

The Board of Managers is intrusted with power to establish and regulate such missions as are not placed under Episcopal supervision. In all organized Dioceses and Missionary Jurisdictions having Bishops, in the domestic field, it is authorized to make annual appropriations to be disbursed by the Bishop, with the approval of the Standing Committee or Board of Missions of the Diocese or Jurisdiction, and whenever any of said Bishops may so elect, the Board of Managers shall act as above provided instead of such Standing Committee or Diocesan Board of Missions:

Provided, That no part of such annual appropriations shall be expended for any other purpose than the support of Missionaries or the supply of Mission stations with clerical service, without the concurrence of the Board; and,

Provided, That in the management of the Foreign Missions the Bishops shall have as their council of advice the Board of Managers (as heretofore provided in this Canon), for the general schedule of expenditures, but for the details of the local work they may have as their council of advice the Standing Committees of their respective Jurisdictions.

I am your obedient servant,

CHARLES L. HUTCHINS,
Secretary of the Board of Missions.

The Bishop of Albany offered the following resolutions, viz.:

1. *Resolved*, That the recommendations of the Board of Missions, together with the amended Canon 8 of Title III., be referred to the Committee on Canons with authority to print the Canon; and,

2. *Resolved*, That the Committee be authorized to add to the Canon the following amendment proposed by the Bishop of Ohio, viz.:

Provided, That the salary of each Missionary Bishop as agreed upon at the date of his consecration shall be paid to himself, and shall not be diminished during his official relation to the Board without his consent. All contributions towards such salaries from the Missionary Jurisdictions respectively shall be reported to the Board, and shall constitute part of the said salary and be credited to the Board as part of such salary;

which was adopted.

The Bishop of Alabama, from the Standing Committee on Amendments to the Constitution, presented the following report, viz.:

Your Committee beg leave to report that they have had under consideration the resolution of the Bishop of Iowa, relative to the proposed Amendment to Article VIII. of the Constitution; and they herein submit with entire unanimity the result of their deliberation;

The proposed amendment, if adopted, would, by allowing "alternative services in Rubrics, Forms, and Offices" at the discretion of any single General Convention, render it constitutional to supersede altogether the use of the Book of Common Prayer; thus defeating the intent of the article, which was framed with the view of establishing and settling the worship of the Church.

Moreover, the consideration of so important a change in the Constitution at this particular juncture, when the whole subject of a Revised Prayer Book is before both Houses of General Convention, would, in the judgment of your Committee, be highly inexpedient, and tend only to complicate a question of confessed difficulty and perplexity.

Your Committee, therefore, ask to be discharged from the further consideration of the matter referred.

All of which is respectfully submitted.

In behalf of the Committee,

RICHARD H. WILMER, *Chairman.*

On motion, the Committee was discharged from further consideration of the subject.

The Bishop of Maine, from the Standing Committee on Canons, presented the following report, viz.:

The Committee on Canons respectfully report that having had under consideration a resolution offered by the Bishop of Central New York, and referred to them, proposing amendments in Title I., Canon 24, they recommend the adoption of the following resolution, to wit:

Resolved, The House of Deputies concurring, that Title I., Canon 24, Sect. i., be amended by the addition after the words "danger of alienation" the words, "either in whole or in part," so that the section as amended will read as follows:

CANON 24.

Of the Consecration of Churches.

§ i. No Church or Chapel shall be consecrated until the Bishop shall have been sufficiently certified that the building and ground on which it is erected have been fully paid for, and are free from lien or other encumbrance; and also that such building and ground are secured, by the terms of the devise, or deed, or subscription by which they are given, from the danger of

alienation, either in whole or in part, from those who profess and practise the doctrine, discipline, and worship of the Protestant Episcopal Church in the United States of America, except in the cases provided for in Sections ii. and iii. of this Canon;

Provided, That this shall not preclude the alienation of lots for burial in vaults or otherwise, nor apply to land owned by the Church corporation and not necessary for religious uses.

The Committee further report that they are not prepared to recommend the adoption at this time of the third section proposed to be added to this Canon.

All of which is respectfully submitted.

For the Committee,

H. A. NEELY, *Chairman.*

Attest: WILLIAM STEVENS PERRY, *Secretary.*

On motion, the foregoing resolution was adopted.

The Bishop of Maine, from the Standing Committee on Canons, presented the following report, viz.:

The Committee on Canons, to whom was referred a resolution offered by the Bishop of Western New York, proposing amendments to Title III., Canon 7, respectfully report that they recommend the following resolution:

Resolved, The House of Deputies concurring, that Title III., Canon 7, be amended so as to read as follows, to wit:

CANON 7.

Authorizing the Formation of a Council of the Dioceses within any State.

§ i. It is hereby declared lawful for the Dioceses now existing or hereafter to exist, within the limits of any State or Commonwealth, to establish for themselves a Council representing such Dioceses, which may deliberate and decide upon the common interests of the Church within the limits aforesaid; but before any determinate action of such Council shall be had, the powers proposed to be exercised shall be submitted to the General Convention for its approval.

§ ii. Any such Council may exercise any powers that shall have been previously approved by the General Convention for any other such Council.

§ iii. Nothing in this Canon shall be construed as forbidding any Council from taking such action as they may deem necessary to secure such legislative enactments as the common interests of the Church in the State may require.

All of which is respectfully submitted.

For the Committee,

Attest: WILLIAM STEVENS PERRY, *Secretary.*

On motion, the foregoing resolution was adopted.

The Bishop of Western New York offered the following resolution, viz.:

Resolved, That Title I., Canon 9, Of Lay Readers, be amended so as to read as follows, viz.:

§ i. [1.] A Communicant of this Church, being a layman of full age, may receive from the Bishop a written license, terminable at his discretion, or by act of the Ecclesiastical Authority, in case of a vacancy, to conduct the public worship of the Church, in a Congregation convened for public wor-

ship, as a Lay Reader; but such license shall not be granted for conducting the service in a Congregation without a Minister, which is able, and has had reasonable opportunity, to secure the services of an ordained Minister. Such license may be given by the Bishop, of his own motion, for service in any vacant Parish, Congregation, or Mission; but where a Rector is in charge, his request and recommendation must have been previously signified to the Bishop. Such license shall continue in force for three years at least, unless otherwise provided in the written license, or unless it be at any time revoked by the Bishop himself.

[2.] Any male Communicant of this Church, in good standing, may read the Book of Common Prayer, aloud, for the spiritual benefit of persons disposed to avail themselves of his aid in their devotions; but he must conform to all the prescriptions herein contained to govern the licensed Readers of the Church; and he must further conform to all the Canons which regulate the Ministers of the Church, as to parochial rights and those of Rectors and other Clergy in cure of souls.

§ ii. A Lay Reader so licensed shall not act as such in any Diocese other than his own, unless he shall have received another license from the Bishop of the Diocese in which he desires to serve. If he be a student in any Theological Seminary, he shall also obtain the permission of the presiding officer of such institution.

§ iii. Every Lay Reader shall be subject to such regulations as may be prescribed by the Ecclesiastical Authority. In all matters relating to the conduct of the service, and to the Sermons or Homilies to be read, he shall conform to the directions of the Minister in charge of the Parish, Congregation, or Mission in which he is serving, or, where there is no Minister in charge, to the directions of the Bishop. He shall not use the Absolution, nor the Benediction, nor the Offices of the Church, except those for the Burial of the Dead, and for Visitation of the Sick and of Prisoners, omitting in these last the Absolutions and Benedictions. He shall not deliver Sermons of his own composition; but he may deliver instructions as a Catechist in vacant Parishes, Congregations, or Missions, if he be specially licensed thereto by the Bishop. He shall not assume the dress appropriate to Clergymen ministering in the Congregation; but he may wear any academic costume to which he is entitled, or any gown appropriate to under-graduates in any college under the control of the Clergy and Laity of this Church.

§ iv. The Lay Reader, whether licensed under [1] § i., or reading under [2] § i., of this Canon, does not officiate, or minister in the Congregation, but simply aids the devotions and conducts the worship of the faithful, as the head of a family reads the offices of Family Prayer in his household;

which, on motion, was referred to the Standing Committee on Canons.

The Bishop of Maine, from the Standing Committee on Canons, presented the following report, viz.:

The Committee on Canons, to whom was re-committed a report previously submitted, on the resolution referred to them on motion of the Bishop of Western Michigan, proposing changes in Title II., Canon 5, respectfully report that they recommend the adoption of the following resolution:

Resolved, That Title II., Canon 5, Sect. i., be amended by striking out in Sect. i. of said Canon the words, "against whom there is no ecclesiastical proceeding instituted," and. by adding a new section to be numbered Sect. iii., to wit:

§ iii. If there have been ecclesiastical proceedings instituted against such Clergyman, and he shall at any time during such proceedings acknowledge

his fault, the Ecclesiastical Authority may thereupon allow the proceedings to be discontinued, and accept his renunciation of the Ministry.

The present Sect. iii. is to be numbered Sect. iv.

All which is respectfully submitted.

For the Committee,

H. A. NEELY, *Chairman.*

Attest: WILLIAM STEVENS PERRY, *Secretary;*

which, on motion, was re-committed to the Standing Committee on Canons.

The Order of the Day being on motion postponed, the Bishop of Long Island presented the following report, viz.:

The Joint Committee, appointed "to consider and report what changes, if any, are desirable in the judicial system of the Church, in respect to the trial of Presbyters and Deacons, and what legislation they would recommend for making such changes, in case, in their opinion, any such changes be deemed expedient," respectfully report, that a reform is desirable in the judicial system of the Church in respect to the trial of Presbyters and Deacons. They recommend the adoption of the following resolutions, viz.:

1. *Resolved*, As the sense of this Convention, that a change in the judicial system of the Church is desirable.

2. *Resolved*, The House of Deputies concurring, that Article 6 of the Constitution be amended, so that the third clause of the Article shall read, "in every Diocese, the mode of trying Presbyters and Deacons may be instituted by the Convention of the Diocese, until the General Convention shall otherwise provide."

3. *Resolved*, The House of Deputies concurring, that a Commission, to consist of five Bishops, five Presbyters, and five Laymen, be appointed to consider and report to the next General Convention, a draught of such legislation as they may recommend for enactment in case the constitutional amendment shall be adopted;

which, on motion, was referred to the Standing Committee on Amendments to the Constitution.

The Bishop of Michigan also presented the following minority report, viz.:

The undersigned, being unable to agree with the majority of the Joint Committee on the Judicial System of the Church, beg leave respectfully to submit the following minority report.

We agree with the other members of the Committee in the opinion that the judicial system of the Church is at this time defective, and we agree that the deficiencies of that system ought to be supplied. Particularly do we share the prevalent opinion that a Court or Courts of appeal ought to be established.

The point of difference between the majority of the Committee and ourselves arises upon the Constitution. They think its amendment necessary in order to perfect our judicial system. We do not. They think that adequate judicial administration must be provided by this Convention: we think the Dioceses competent to provide it. They think that the authority of the general central body should be enlarged for the purpose: we think that unwise, and a departure from the true theory of our government. We believe each Diocese competent to provide for itself the relief which is needed. So far as trials in the first instance are concerned, this is not seri-

ously disputed. It is no objection, that some Dioceses have defective Canons for the trial of Clergymen. They are quite competent to correct and repair the defects. Their competency is questioned rather in respect of providing Courts of appeal for themselves. But we are of opinion that even here they are not wanting in power. One method for the organization of such courts which has been suggested has been the calling to the assistance of a Bishop of a Diocese afflicted by a case of judicial discipline, of two or more neighboring Bishops and of Lay assessors who together would form a court to review the proceedings of the court of first instance; and analogy for which may be found in the Canon providing for Councils of Conciliation. If this measure shall not commend itself to the Convention, some other can be devised adequate to the exigencies, and which will at the same time preserve the autonomy of the Dioceses.

In addition to these considerations, it is suggested that even if there were no constitutional obstacle the practical difficulties in the way of establishing a single Court of appeal by the General Convention are so serious that they could not be overcome. We think it wise for the Convention to recommend to the Dioceses the adoption of a Canon or set of Canons, which may be draughted by members of this body, either at this session or during the recess, and which shall provide for the whole process of the trial of a Clergyman, and for the review of the proceedings of the Court of first instance by another tribunal — the same to be enacted by the legislatures of such Dioceses as approve of them; and they therefore recommend the adoption of the following resolution, viz.:

Resolved, That the Joint Committee on the Judicial System of the Church be directed to consider and report a plan for the draughting of a Canon or set of Canons to be recommended to the Dioceses for adoption by them respectively, providing the whole process of the trial of a Clergyman, from the making of the accusation to the final judgment of a court therein, to be created for the review of the proceedings of the court of first instance.

H. B. WHIPPLE,
A. N. LITTLEJOHN,
SAMUEL S. HARRIS,
E. A. HOFFMAN,
J. M. WOOLWORTH,
F. H. MILLER;

which, on motion, was referred to the Standing Committee on Amendments to the Constitution.

On motion, the Order of the Day was again postponed.

On motion, permission was given to the Joint Committee on the Functions of Rectors, Wardens, and Vestrymen to print a report.

The Order of the Day was then called, and the question being on the first resolution recommended by the Standing Committee on Domestic Missions, it was adopted.

The question being on the second resolution as reported by the Committee, the Bishop of Missouri offered the following amendment, viz.:

Resolved, That this House proceed to appoint a Missionary Bishop for the Missionary District of Nevada and Utah;

which was not adopted.

The question being then on the second resolution as reported, it was adopted.

The question being on the third resolution as reported by the Committee, it was, on motion, recommitted to the Committee.

The Bishop of Arkansas presented his triennial report, which, on motion, was referred to the Standing Committee on Domestic Missions.

On motion, the House adjourned.

ELEVENTH DAY'S PROCEEDINGS.

CHICAGO, October 18, 1886.

The House met. Present as on Saturday.

A portion of Scripture was read by the Bishop of Western Texas, after which the House was bidden to prayer by the Presiding Bishop.

The Bishop of Minnesota introduced to the House the Right Reverend Mahlon Norris Gilbert, D.D., Assistant Bishop of Minnesota, consecrated in St. James Church in this city, yesterday morning.

The order was suspended to permit the Bishop of Kansas to offer the following resolution, viz.:

Resolved, That it be referred to the Committee on Canons to inquire whether in the notice required by Title II, Canon 5, Sect. i., to be given by the Ecclesiastical Authority in the case of any deposition, it may not be proper to insert in such notice, as briefly as possible, the actual cause of such deposition;

which was adopted.

The Minutes were read and approved.

The Bishop of Maine from the Standing Committee on Canons presented the following report, viz.:

The Committee on Canons to whom was referred Message No. 23 from the House of Deputies, proposing concurrent action of the two Houses repealing Title III., Canon 3, respectfully report the following resolution, viz.:

Resolved, That this House concur in Message No. 23 from the House of Deputies, proposing the repeal of Title III., Canon 3.

All which is respectfully submitted.

For the Committee,

H. A. NEELY, *Chairman.*

Attest: WILLIAM STEVENS PERRY, *Secretary.*

On motion, the foregoing resolution was adopted.

The Bishop of Maine, from the Standing Committee on Canons, presented the following report, viz.:

The Committee on Canons, to whom was referred a resolution offered by the Bishop of Central New York respecting the annual renewal of licenses of Lay Readers as at present provided in the Canon on Lay Readers, respectfully report that in their judgment it is inexpedient to make any change, and ask that they may be discharged from further consideration of the subject.

All which is respectfully submitted.

For the Committee,

H. A. NEELY, *Chairman.*

Attest: WILLIAM STEVENS PERRY, *Secretary.*

On motion, the Committee was discharged from further consideration of the subject.

The Bishop of Maine, from the Standing Committee on Canons, presented the following report, viz.:

The Committee on Canons to whom was referred the Canon "Of Marriage and Divorce" reported by the Joint Committee of the two Houses on this subject, respectfully report that they recommend the following resolution, to wit:

Resolved, The House of Deputies concurring, that Title II., Canon 13, Of Marriage and Divorce, be amended so as to read as follows:

CANON 13.

Of Marriage and Divorce.

§ i. If any persons be joined together otherwise than as God's Word doth allow, their marriage is not lawful.

§ ii. Marriage is prohibited by the Word of God, and by this Church, within the degrees of consanguinity and affinity specified in Leviticus xviii. 6–18.

§ iii. [1.] It shall be the duty of Ministers to admonish the people from time to time that the Church discountenances marriage in private, and that the public solemnization thereof ought not to be dispensed with, except for good cause and under special circumstances.

[2.] No Minister shall solemnize the marriage of any person under eighteen years of age, except the parent or guardian of such person be present or shall have given written consent to the marriage.

[3.] No Minister shall solemnize a marriage, except in the presence of at least two witnesses, himself or the witnesses being personally acquainted with the parties.

[4.] No Minister shall furnish witnesses to persons coming to him to be joined together in marriage.

[5.] Every Minister of this Church shall keep a Register of Marriages, in which, at the time of the marriage, he shall record the names, birthplace, age, residence, and condition of each party, and the said record duly transcribed in the said Register, shall be signed by both parties to the marriage, by at least two witnesses, and by the Minister who performs the ceremony.

§ iv. [1.] The law of this Church concerning divorce is that contained in St. Matt. v. 32, xix. 9; St. Mark x. 11; and St. Luke xvi. 18.

[2.] Marriage, when consummated, may not be dissolved, except for adultery or fornication.

[3.] The guilty party, in a divorce for adultery, is prohibited from marrying again during the lifetime of the other party.

[4.] Persons divorced may not be married again to each other, if the woman meanwhile shall have married again.

§ v. If any Minister of this Church shall perform the ceremony of marriage in violation of the provisions of this Canon, he shall be subject to trial, and liable to admonition for the first offence, and to suspension or deposition for a repetition of the same.

§ vi. Persons who shall marry in violation of the provisions of this Canon shall not be permitted to receive the Holy Communion, except upon penitence, and after avowed final separation. *Provided, however*, that no Minister shall in any case refuse the Sacraments to a penitent person in imminent danger of death.

§ vii. Questions touching the facts of any case arising under the provisions of this Canon, may be decided by the Ordinary, after such inquiry as he shall deem necessary.

§ viii. This Canon, so far as it affixes penalties, does not apply to cases occurring before it takes effect, according to Canon 4, Title IV.

§ ix. All previous Canons on this subject are hereby annulled.

All which is respectfully submitted.

For the Committee,

H. A. NEELY, *Chairman.*

Attest: WILLIAM STEVENS PERRY, *Secretary.*

On motion, the foregoing report was made the Order of the Day for to-morrow morning, immediately after the conclusion of the routine business.

The Bishop of Maine, from the Standing Committee on Canons, presented a report on the resolution offered by the Bishop of Connecticut, touching Title II., Canon 4, Sect. ii., which, on motion, was made the Order of the Day for to-morrow morning immediately after the Order of the Day already made.

The Bishop of Iowa, from the Standing Committee on Rules of Order, presented the following report, viz.:

The Committee on Rules of Order to whom has been referred the resolution offered by the Bishops of Long Island and Kentucky, proposing changes in the rules relating to the order of business for the first day of the session, respectfully report the following resolution:

Resolved, That the first Rule of Order be amended so as to read as follows:

1. The House shall meet for business at such time and place as shall have been duly notified by the Presiding Bishop or Chairman of the House, to the members of this House, and shall be called to order by the Presiding Bishop, or, in his absence, by the Senior Bishop present.

All which is respectfully submitted.

For the Committee,

WILLIAM STEVENS PERRY, *Chairman.*

On motion, the foregoing resolution was adopted.

The Bishop of Iowa, from the Committee on Rules of Order, presented the following report, viz.:

The Committee on Rules of Order, to whom was referred a resolution offered by the Bishop of Iowa, proposing a change in the second of the General Rules of Order, respecting the chairmanship of committees, respectfully report the following resolution, viz.:

Resolved, That the following words be added to the second sentence of the second of the General Rules of Order, to wit: "unless otherwise ordered by the House," and that the following sentence be added, following the words thus added, to wit: "in the event of the resignation or refusal to act of a chairman so appointed, it shall be competent for the Committee to select its own chairman;" so that the second General Rule shall read as follows:

II. Committees shall be appointed by the Chairman of the House unless otherwise ordered. The Bishop first named on the Committee shall act as its Chairman unless otherwise ordered. In the event of the resignation or refusal to act of a chairman so appointed, it shall be competent for the Committee to select its own chairman. The standing Committees, to be announced not later than the third day of session, shall be as follows, etc.

All which is respectfully submitted.

For the Committee,
WILLIAM STEVENS PERRY, *Chairman.*

On motion, the foregoing resolution was adopted.

The Bishop of Iowa, from the Committee on Rules of Order, presented the following report, viz.:

The Committee on Rules of Order, to whom was referred a rule of order adopted at a meeting of the House of Bishops, April 24, 1884, respecting the convening of the House of Bishops in special session, respectfully report the following resolution, viz.:

Resolved, That the following Rule of Order, to be numbered XX. of the General Rules, be adopted, and the numbering of the subsequent General Rules be changed conformably thereto, viz.:

XX. In the event of the calling a special meeting of the House of Bishops, notice shall be issued for the same, and delivered or posted, at least forty-five days before the first day of the proposed meeting. A request shall accompany the notice that an answer be returned, as early as convenient, from each Bishop, stating whether he will be able to attend or no. In the event of the failure to obtain a favorable reply from a sufficient number of Bishops to constitute a majority of the whole House, notice of such failure shall be sent to each of the Bishops, at least twelve days before the first day of the proposed session, and the call for such meeting shall be held as satisfied, and of no further effect.

All which is respectfully submitted.

For the Committee,
WILLIAM STEVENS PERRY, *Chairman.*

On motion, the foregoing resolution was adopted.

The Bishop of Delaware offered the following resolution, viz.:

Resolved, That it be referred to the Committee on Canons to inquire into the amendment of Title III., Canon 4, § iii. [6.], by inserting after the words, "Episcopal charge," the words, "of one or more," so that it will read, "assign to any other Bishop of this Church, having jurisdiction in the United States, the full Episcopal charge of one or more of such Churches or Congregations," etc.;

which was adopted.

The Bishop of Western New York offered the following resolution, viz.:

Resolved, The House of Deputies concurring, that the Sunday next before Advent be recommended as a suitable day for annual intercessions in behalf of all Christian Missions and Missionaries, especially of those in communion with this Church.

On motion of the Bishop of Western New York, the resolution was laid on the table till a convenient time for its consideration.

The Bishop of Iowa offered the following resolution, viz.:

Resolved, That it be referred to the Standing Committee on Canons to consider and report whether any amendment be desirable in Canon 16, Title I., in relation to the publishing an official list of the Clergy;

which was, on motion, referred to the Joint Committee on the Relations of the Two Houses.

The Bishop of Missouri presented a Memorial from Ingram W. Irvine, which, on motion, was referred to the Joint Committee on the Judicial System of the Church.

The Assistant Bishop of Pennsylvania presented the Triennial Report of the Missionary Jurisdiction of Nevada, which, on motion, was referred to the Standing Committee on Domestic Missions.

The Bishop of Western Michigan offered the following resolution, viz.:

Resolved, That the Committee on Canons be requested to consider and report on adding to Title I., Canon 16, Sect. i., after the words, "their places of residence only," in line 13, the words:

"And no name shall be dropped from the list of the Clergy in a Diocese, unless the Minister has been canonically transferred to another Ecclesiastical Authority, has died, or has been deposed or suspended;"

which was adopted.

The Bishop of Albany offered the following resolution, viz.:

Resolved, That it be referred to the Standing Committee on Canons, to consider and report such amendments to the Canons as will remove all distinction between Diocesan and Missionary Bishops;

which was adopted.

The Bishop of Springfield offered the following resolution, viz.:

Resolved, That all appointments to any place or position in the gift of this House, except such as are already provided for by the Rules of Order, shall be made by ballot;

which, on motion, was referred to the Standing Committee on Rules of Order.

The Bishop of Western New York offered the following resolution, viz.:

Resolved, That the subject of a further enrichment of the Office of Devotion used at the opening of our daily sessions, be referred to the Standing Committee on Religious Services;

which was adopted.

The Bishop of Kentucky, from the Joint Committee on the Duty of the Church in regard to Work among Colored People, presented the following report, viz.:

Your Committee, to whom have been referred the Memorials of John H. Stotsenburg of Indiana, of the Rev. J. S. Johnston of Alabama, of the Rev. C. B. Perry of Maryland, and of St. Mark's Church, Charleston, South Carolina, have given to the same fullest consideration, and respectfully present the following report:

The work of this Church among the colored people has been for years past a subject of interest in our General and Diocesan Conventions. Many resolutions have been passed, and many stirring addresses made. Here and there large-hearted men have contributed liberally of their means, and devoted men and women have labored among these people as opportunity offered. For all that has been done we give thanks to Almighty God, the Author of every good word and work. But as we sum up the work done, and especially as we note the amount of money contributed to Missions among the colored people, it becomes painfully evident that the heart of this Church has not yet been touched by the claims of this work upon its Missionary spirit. Twenty thousand dollars given for Missionary work among the eight millions of the colored race, while forty-nine thousand dollars was contributed to support our work among the Indians, tells very plainly and pointedly the sad story of the Church's failure as to this great duty. Your Committee does not mean to intimate that all has been done that should have been done for the Indians, still less that our gifts to that work have been excessive; but if forty-nine thousand dollars is a small sum to be paid annually for the evangelization of the Indians, how small indeed is the twenty thousand dollars appropriated for sending the Gospel to the eight millions of colored people!

It can hardly be denied that these people have a special claim upon this Church. They have the claim which a common brotherhood gives to every son of Adam; they have the claim which the needy ever have upon those more prospered by Divine Providence; but they have a special claim which their work, the labor of their hands, in increasing the wealth of our common country, gives them. Above all, they have the claim of men redeemed by the blood of a common Lord and Saviour. For them as for us His blood was shed; for them as for us He pleads at the right hand of His Father; and in their behalf He appeals to His Church on earth, "Feed my sheep. Feed my lambs."

Your Committee would call special attention to the fact that at no period since emancipation of this people has the time been more auspicious for carrying to them the Gospel as this Church has received it. Twenty years of training in the public schools to which they have had free access, and in the benefits of which they have fully participated, together with other elevating influences around them, have prepared them for the ministrations of the Church. We may truly say, "the fields are white unto the harvest."

Men of this race are offering themselves for the sacred Ministry; a number of them have been ordained, and others are preparing for ordination.

White men and black men, and we must not fail to add white women, are doing faithful service among these people in every Southern Diocese. What is needed now is not, in our opinion, more legislation: it is not well-worded resolutions, nor eloquent appeals: but it is an earnest, active interest on the part of the whole Church in this work, which will liberally contribute the means necessary for carrying it on successfully. In our opinion, not less than fifty thousand dollars a year should be given to our Southern Bishops for this work. These Bishops without exception are ready and anxious to discharge their duty to this race, heartily and fully. They want only the means to do so which this Church can give.

That there are difficulties in this work, none will deny. But before a united Church, earnest and true, all difficulties will vanish away. Faithfulness to duty, liberality for Christ's sake, patience and prayer, will win a glorious victory for Christ in the mission field among the colored people of the South.

This work belongs to no one section of the Church. Its demands in any Diocese of the South would overwhelm any single Diocese, North or South. If the work is to be done, it must have the earnest interest and liberal assistance of every Diocese in the land. May the great Head of the Church hasten the day when all His people shall bear the needs of this work upon their hearts, and glorify Him by carrying His Gospel to these His poor!

Your Committee submit for adoption the following resolutions, viz.:

1. *Resolved*, The House of Deputies concurring, that this General Convention recognizes the obligation resting upon the whole Church to aid in educating the colored people of our country into the faith of Christ, and bringing them within the fold of his Church, which he builded to be the common home of all men; but it recognizes the expediency and propriety of leaving the active control and direction of the work among the colored people in each Diocese to its Diocesan Bishop;

2. *Resolved*, The House of Deputies concurring, that the provisions of Title III., Canon 8, are ample for securing the due performance of this work, and that no further Canon or legislation in that respect is necessary.

3. *Resolved*, The House of Deputies concurring, that this General Convention advises the Board of Missions to establish at Washington City a Commission, consisting of five Bishops, five Clergymen, five Laymen, to take active superintendence of this work, and who will have the same powers and the same duties in respect to it as the Board of Managers have in respect to the whole Missionary work of the Church.

H. B. WHIPPLE, *Chairman*,
On the part of the House of Bishops.
ELLISON CAPERS, *Chairman*,
On the part of the House of Deputies.

On motion, the first resolution as reported was adopted.

On motion, the second resolution as reported was adopted.

On motion, the third resolution was recommitted.

The House went into Council.

The Council having risen, the House resumed its session.

On motion of the Bishop of Western New York, it was voted that this House go into Council immediately after the Order of the Day this afternoon.

The Bishop of Western New York offered the following resolution, viz.:

Resolved, The House of Deputies concurring, that Article I. of the Constitution be amended by striking out in the first line the word "Convention," and inserting the word "Synod" instead;

Resolved, That other articles in Canons be amended in the same way wherever the words "General Convention" occur;

Resolved, That Article I. be amended, in line three, so as to read, "the second Tuesday in October;"

which, on motion, were referred to the Standing Committee on Amendments to the Constitution.

The Bishop of Albany offered the following resolution, viz.:

Resolved, That in sending to the House of Deputies the notice of the proposed amendments to Canon 8, Title III., the Secretary be instructed to send printed copies of the amendments adopted by the House of Bishops, after considering the recommendations of the Board of Missions;

which was adopted.

The Bishop of Western New York presented the report from the Registrar of the General Convention, which, on motion, was ordered to be printed in the Appendix to the Journal.

The Assistant Bishop of New York offered the following resolution, viz.:

Resolved, That the Deputy Registrar be requested to take action in preparing the letter of Consecration of the Assistant Bishop of Minnesota, and other letters not yet signed and issued, and to take all other necessary action required of the Registrar until the latter shall have recovered from his present infirm condition of health, or until otherwise ordered by this House;

which was adopted.

The Bishop of Springfield offered the following resolution, viz.:

WHEREAS, The letter of Consecration of the Bishop of Springfield, No. CXXI., pp. 613 and 614, as it appears in Appendix XV. of the Journal of 1883, is incorrectly printed, in that it omits the name of one of the Consecrators, whose name is subscribed to the letters of Orders;

Therefore, Resolved, That the said letter of Consecration of the Bishop of Springfield be included in the Appendix of the Journal of the present General Convention, containing the letters of such Bishops as have been consecrated since the General Convention of 1883, with the omission indicated, supplied;

which was adopted.

The Bishop of Albany offered the following resolution, viz.:

Resolved, The House of Deputies concurring, that the Rev. Samuel Hart, D.D., Presbyter of the Diocese of Connecticut, be appointed custodian of the stereotype plates of the Standard Prayer Book, in the place of the late Rev. Francis Harison, S.T.D.;

which was adopted.

The Bishop of Connecticut offered the following resolution, viz.:

Resolved, That the Commission "to prepare a version of the Creed and the other acts of the undisputed General Councils" (Journal of 1883, p. 13), be specially desired to report at the next General Convention a version of the Creed of the Council of Nicæa and of that of the Council of Constantinople;

which was adopted.

The House took a recess.

The House assembled after recess.

The Order of the Day was called, being the report of the Joint Committee on Liturgical Revision. (See Special Minutes.)

The Bishop of Western New York offered the following resolution, viz.:

Resolved, That Title I., Canon 15, Sect. v., so far as it prohibits Suffragan Bishops, and all other Canons and parts of Canons, so far as they involve this prohibition, be and are hereby repealed;

which, on motion, was referred to the Committee on Canons.

On motion of the Bishop of Western New York, it was

Resolved, That the whole subject of Suffragan Bishops be referred to the Committee on Canons.

On motion, the Standing Committee on Memorials had leave to return the Memorial from St. Mark's Church, Charleston, which, on motion, was referred to the Joint Committee on Work among Colored People.

The Bishop of Maryland, from the Standing Committee on Domestic Missions, presented the following report, viz.:

The Committee on Domestic Missions respectfully report, that, having under consideration the third of the resolutions before reported by them, (8th day) and recommitted to them by the House of Bishops, they see no sufficient reason for separating Northern and Southern Idaho in relation to Missionary jurisdiction.

The Committee also ask that the action taken upon the second resolution be reconsidered; and that said resolution be recommitted to them for amendment.

A reconsideration having been had, the resolution was, on motion, recommitted.

On motion, the House adjourned.

TWELFTH DAY.

CHICAGO, October 19, 1886.

The House met. Present as yesterday, with the addition of the Assistant Bishop of Virginia.

A portion of Scripture was read by the Bishop of North Carolina, after which the House was bidden to prayer by the Chairman.

The Minutes were read and approved.

On motion of the Bishop of Albany, the further consideration of the Report of the Joint Committee on Liturgical Revision was made the Order of the Day for this afternoon at two o'clock.

The Bishop of Kansas offered the following resolution, viz.:

Resolved, That it be referred to the Committee on Rules of Order, to inquire and report whether it may not be advisable for the despatch of business to insert in the "Daily Order," under Rule V., as letter "D," an order for "Motions of Reference;"

which was adopted.

The Bishop of Kansas offered the following resolution, viz.:

Resolved, That it be referred to the Committee on Canons, to inquire and report whether the Missionary Episcopate, as provided for in Title I., Canon 15, is not sufficient to meet all needed action for the care of our colored people in the several Dioceses of this Church;

which was adopted.

The following Message was received, viz.:

CHICAGO, 11TH DAY OF THE SESSION,
October 18, 1886.

MESSAGE No. 26.

The House of Deputies informs the House of Bishops, that it has appointed on its part, as members of the Joint Committee to recommend a place for the meeting of the next General Convention, the Rev. E. E. Beardsley, D.D., the Rev. T. F. Davies, D.D., Mr. J. Pierpont Morgan, Mr. George C. Shattuck, and Mr. Skipwith Wilmer.

Attest: CHAS. L. HUTCHINS, *Secretary.*

The Chairman, on account of the illness of the Bishop of Pennsylvania, appointed in his place the Bishop of Central Pennsylvania, on the Joint Committee referred to.

The Bishop of Alabama, from the Standing Committee on Amendments to the Constitution, presented the following report, viz.:

Your Committee to whom was referred the resolution of the Bishop of East Carolina, relative to a proposed amendment to Article V. of the Constitution, beg leave to report that they have given the subject-matter due consideration, and are entirely agreed in the opinion that the Article of the Constitution, as it now stands, makes adequate provision for the exercise of all the power that is sought for in the proposed amendment.

The point of difficulty is this: The Fifth Article of the Constitution requires that, "upon the division of a Diocese, each of the Dioceses shall be subject to the Constitution and Canons of the Diocese so divided, except as local circumstances may prevent, until the same may be altered in either Diocese by the Convention thereof."

Now, the Constitution of the original Diocese of North Carolina, from which the Diocese of East Carolina was divided, requires a larger number of votes to alter the Constitution than the smaller Diocese of East Carolina can register. The question thus arises, How can the supposed constitutional difficulty be obviated? Your Committee are of opinion that no constitutional difficulty really exists; and for the reasons which follow:

The division of a Diocese from another, when ratified by General Convention, gives autonomy to the Dioceses so divided. The intention of the Article (V.) of the Constitution, requiring that such divided Dioceses should be under the Constitution and Canons of the original undivided Diocese (until each could exercise its autonomous powers and form its own Constitution and Canons), was made for the obvious reason that no Diocese should exist without the protection and guidance of some constitutional and canonical law.

Your Committee cannot suppose that the autonomous powers granted to a divided Diocese which had fulfilled all the requirements of the Constitution, and had thereupon received full recognition from the General Convention, should be taken away by the mere accident of a provision in the Constitution of the original Diocese, which was utterly inapplicable to the circumstances of the new and smaller Diocese. In a word, it is not to be presumed that the rights conferred by one clause of the Article should be rendered nugatory by the accidental operation of another clause of the same Article.

Besides, the qualifying language of the Article of the Constitution, "Except as local circumstances may prevent," may, without straining of its meaning, apply to a case like the present, when the want of a sufficient number of clergy and laity prevents the smaller Diocese from complying strictly and technically with the terms of the Constitution of the larger Diocese.

Your Committee therefore submit that, in their judgment, the Diocese of East Carolina is fully empowered to proceed, in the exercise of its inherent and constitutional powers, to adopt its own Constitution and Canons.

Your Committee therefore ask to be discharged from the further consideration of the matter referred.

All of which is respectfully submitted.

In behalf of the Committee,

RICH. H. WILMER, *Chairman.*

I assent to all of the above report, save its argument as to the autonomy of a new Diocese empowering it to contravene the provisions of its inherited Constitution, in its creation of a new Constitution.

BENJ. H. PADDOCK.

On motion, the Committee was discharged.

The Bishop of Maine, from the Standing Committee on Canons presented the following report, viz.:

The Committee on Canons, to whom was referred a resolution of the Bishop of Maine touching the composition of a Board of Inquiry for Missionary Bishops, respectfully report that they recommend the adoption of the following resolution, viz.:

Resolved, The House of Deputies concurring, That Title II., Canon 9, § iv., be amended by the addition of a clause to be numbered [2], viz.: [2.] In the case of Domestic Missionary Bishops this Board shall consist of the Deputies from his jurisdiction and the Presbyters and Laymen of adjacent Dioceses as hereinbefore provided in the case of Diocesan Bishops.

In the case of Foreign Missionary Bishops, this Board shall consist of twelve members, of whom six shall be Presbyters and six Laymen of the Board of Managers of the Domestic and Foreign Missionary Society, selected by the Presiding Bishop by lot.

All which is respectfully submitted.

For the Committee,

H. A. NEELY, *Chairman.*

Attest: WILLIAM STEVENS PERRY, *Secretary.*

On motion, the foregoing resolution was adopted.

The Bishop of Maine, from the Standing Committee on Canons, presented the following report, viz.:

The Committee on Canons, to whom were referred certain resolutions offered by the Bishop of Western New York respecting Lay Readers, respectfully report that after such consideration as they have been able to give the subject under the pressure of urgent business, they are convinced that the present Canon, with slight verbal alterations, seems to contain the essential provisions desired. The Committee virtually present their former report, and recommend the adoption of the following resolutions, to wit:

Resolved, The House of Deputies concurring, That Title I., Canon 9, Sect. i., be amended by striking out the words, "not longer than one year from its date."

Resolved, The House of Deputies concurring, that Sect. iii. of the said Canon be amended so as to read as follows:

§ iii. Every Lay Reader shall be subject to such regulations as may be prescribed by the Ecclesiastical Authority. In all matters relating to the conduct of the service, and to the Sermons and Homilies to be read, he shall conform to the directions of the Minister in charge of the Parish, Congregation, or Mission in which he is serving, or, where there is no Minister in charge, to the directions of the Bishop. He shall not use the Absolution, nor the Benediction, nor the Offices of the Church, except those for the Burial of the Dead, and for Visitation of the Sick and of Prisoners, omitting in these last the Absolutions and Benedictions. He shall not deliver Sermons of his own composition; but he may deliver addresses, instructions and exhortations as a Catechist in vacant Parishes, Congregations, or Missions, if he be specially licensed thereto by the Bishop. He shall not assume the dress appropriate to Clergymen ministering in the Congregation. This Canon shall not prevent students in any college or seminary from reading such parts of the Chapel Services as may be assigned to them from time to time by the Presiding Officer.

All which is respectfully submitted.

H. A. NEELY, *Chairman.*

Attest: WILLIAM STEVENS PERRY, *Secretary.*

The question being on the first resolution, it was adopted.

The question being on the second resolution, it was adopted.

The Order of the Day was, on motion, suspended.

The Bishop of Maryland, from the Standing Committee on Domestic Missions, presented the following report, viz.:

The Committee on Domestic Missions recommend that instead of the second, third, and fourth resolutions before offered by them, the following resolutions be adopted, viz.:

Resolved, That the House of Bishops proceed to nominate a Missionary Bishop of Nevada and Utah.

Resolved, That the House of Bishops proceed to nominate a Missionary Bishop of Wyoming and Idaho.

Resolved, That the Board of Missions be informed of this action, and requested to make appropriation for the support of the Bishops to be so appointed.

On motion, the foregoing report was made the Order of the Day for the last half-hour of this afternoon's session.

The report of the Standing Committee on Canons, on the Canon reported by Joint Committee on Marriage and Divorce, was taken up.

The question being on Sect. i. (of Canon 13), as reported by the Committee, it was adopted.

The following Message was received, viz.:

CHICAGO, 12TH DAY OF THE SESSION,
October 19, 1886.

MESSAGE No. 27.

The House of Deputies informs the House of Bishops that it concurs in Message No. 29, from the House of Bishops, appointing the Rev. Samuel Hart, D.D., custodian of the stereotype plates of the Standard Prayer Book.

Attest: CHAS. L. HUTCHINS, *Secretary*.

The following Message was received, viz.:

CHICAGO, 12TH DAY OF THE SESSION,
October 19, 1886.

MESSAGE No. 28.

The House of Deputies informs the House of Bishops that it has adopted the following resolution:

Resolved, That this House respectfully requests of the House of Bishops a Committee of Conference to whom shall be referred all unfinished business concerning Title II., Canons 6 and 11, entitled respectively: "The Abandonment of the Communion of this Church by a Presbyter or Deacon," and "Of the Revision and Modification of Judicial Sentences."

Attest: CHAS. L. HUTCHINS, *Secretary*.

On motion the resolution contained in the foregoing message was concurred in; and the Chairman appointed on the part of this House, the Standing Committee on Canons as the Committee of Conference referred to.

The following message was received, viz.:

CHICAGO, 12TH DAY OF THE SESSION,
October 19, 1886.

MESSAGE No. 29.

The House of Deputies informs the House of Bishops that it has adopted the following resolution:

Resolved, That the House of Deputies hereby concurs in the repeal of Title I., Canon 15, § vi., proposed in Message No. 14 from the House of Bishops.

Attest: CHAS. L. HUTCHINS, *Secretary*.

The question being on Sect. ii. of Canon 13, as recommended by the Standing Committee on Canons, it was adopted.

The question being on Sect. iii. [1.], the Bishop of Albany offered an amendment that the words, "This Church forbids clandestine marriage, and declares," be substituted for the words, "The Church discountenances marriage in private, and," which was adopted.

An amendment was offered by the Bishop of Colorado, to substitute the words "of marriage" in place of the word "thereof," which was adopted.

The question being on Sect. iiii. [1.], as amended, it was adopted.

The question being on Sect. iii. [2.], the Bishop of North Carolina offered the following amendment, viz.:

To substitute in place of the words "or shall have given written consent to the marriage," the words "or the Minister shall have received satisfactory proof of their consent;"

which was not adopted.

The question being again on Sect. iii. [2.], it was adopted.

The question being on Sect. iii. [3.], viz.:

"No Minister shall solemnize a marriage except in the presence of at least two witnesses, himself or the witnesses being personally acquainted with the parties;"

the Bishop of Central Pennsylvania offered an amendment to insert between the words "two" and "witnesses," the word "competent," and to strike out all words after the word "witnesses."

The Bishop of Virginia moved an amendment to strike out [3.] of Sect. iii., which was not adopted.

The question being on the amendment offered by the Bishop of Central Pennsylvania, it was not adopted.

The question being again on Sect. iii. [3.], it was adopted.

The question being on Sect. iii. [4.], it was adopted.

The question being on Sect. iii. [5.], the Bishop of Albany offered an amendment to strike out the word "a," and to insert the words "an official" before the words "Register of Marriages," which was adopted.

The question being on Sect. iii. [5.], as amended, it was adopted.

The question being on Sect. iv. [1.], it was adopted.

The question being on Sect. iv. [2.],

"Marriage, when consummated, may not be dissolved except for adultery or fornication;"

the Bishop of Minnesota offered an amendment to strike out the words "when consummated," which was adopted.

The question being on Sect. iv. [2.], as amended, it was adopted.

The question being on Sect. iv. [3.], it was adopted.

The question being on Sect. iv. [4.], an amendment offered by the Bishop of Western New York to strike out the said clause [4.] was adopted.

The question being on Sect. v., an amendment offered by the assistant Bishop of New York, to substitute the words "knowingly solemnize a" in place of the words "perform a ceremony of," was adopted.

The question being on Sect. v., as amended, it was adopted.

The question being on Sect. vi., the Bishop of Massachusetts offered the following amendment, viz.:

To insert between the words "provided, however," and the words "that no Minister," etc., the following words, viz.: "that in cases of transgression under honest ignorance arising either from deficient or erroneous religious teaching, and where there has been no apparent intention to violate the law of God and a good conscience, and where present dismemberment of the family would be a crime in law, and would work disaster and injustice toward the innocent, and hardships and sorrows of great magnitude towards many; reference shall be had to the Ordinary, before such prohibition be carried in effect. *Provided, also.*"

The House took a recess.

The House assembled after recess.

On motion, the Order of the Day was suspended.

On motion of the Bishop of Massachusetts, the report of the Joint Committee on the Functions of Rectors, Wardens, and

Vestrymen, was made the Order for Wednesday, at eleven o'clock.

The Bishop of Northern New Jersey offered the following resolutions, viz.:

Resolved, That the thanks of the House of Bishops are hereby tendered to the Board of Trade and other citizens of Racine, to the Warden and faculty of Racine College, and to Mr. Frank Parmelee, for the courtesies extended to us on the occasion of our visit to the College, and and also to Hon. Alexander Mitchell for transportation over the railroad, and for the special conveniences and comforts of travel by him provided.

Resolved, That a copy of this resolution be transmitted by the Secretary to the persons above named;

which were adopted.

The question being again on the proposed Canon of Marriage and Divorce, an amendment was offered to Sect. vi., so that it shall read as follows, viz.:

Persons who shall marry in violation of the law of God, as expressed by this Canon, shall be liable to be repelled from the Holy Communion, except upon penitence, and after avowed final separation;

Provided, That all such cases shall, in accordance with the rubric in the Communion Office, be referred to the Ordinary, whose judgment shall be final.

Provided, moreover, That no Minister shall in any case refuse the Sacraments to a penitent person in imminent danger of death;

which was adopted.

The question being on Sect. vi., as amended, it was adopted.

The question being on Sect. vii., it was adopted.

An amendment offered by the Bishop of Albany, that Title II., Canon 13, Sect. V., of the Digest, viz.: "This Canon, so far as it affixes penalties, does not apply to cases occurring before it takes effect, according to Canon 4, Title IV.," be numbered Sect. viii., and that Sect. viii., recommended by the Committee, be numbered Sect. ix., was adopted.

The question being on Sect. ix., viz.:

"All previous Canons on this subject are hereby annulled;"

it was adopted.

The Bishop of Maryland offered a resolution to indefinitely postpone the consideration of the subject, which was not adopted.

The question being on the adoption of the whole Canon, as amended, and the ayes and nays being called for, the following Bishops voted in the affirmative, viz.:

The Bishops of Connecticut, Western New York, Maine, Long Island, Albany, Central New York, Massachusetts, North Carolina, Wisconsin, Northern Texas, New Jersey, Western Michigan, Chicago, Fond du Lac, Springfield, Michigan, Northern New Jersey, Montana, Pittsburgh, the Assistant Bishop of Mississippi, the Bishops of Indiana, Shanghai, and Florida: twenty-three in all;

and the following Bishops voted in the negative, viz.:

The Bishops of Kansas, Missouri, Georgia, Virginia, Oregon, Arkansas, South Dakota, Colorado and Wyoming, Iowa, Quincy, New Mexico, the Assistant Bishop of Central Pennsylvania, and the Bishop of Maryland: thirteen in all.

The whole Canon as amended was therefore adopted.

The Order of the Day was called.

The question being on the first resolution recommended by the Standing Committee on Domestic Missions, the Bishop of Iowa offered the following amendment, viz.:

Resolved, That the resolution reported by the Committee be amended by adding words as follows:

Provided, That said nominations shall not be made until assurances are received from the Board of Managers of the Domestic and Foreign Missionary Society, that the reduction of appropriations to the Mission Priests of the Church, now in the field, proposed by the said Managers, is withdrawn;

which was not adopted.

The question being again on the first resolution, it was adopted.

The question being on the second resolution, it was adopted.

The question being on the third resolution, it was adopted.

The Bishop of Ohio offered the following resolution, viz.:

Resolved, That the consecration of the said Missionary Bishops-elect shall not take place until the amount of the salaries of such Bishops shall be decided by the Board of Missions;

which was not adopted.

The Bishop of Missouri offered the following resolution, viz.:

Resolved, That the presenting of names of suitable persons to be appointed Bishops of the Missionary districts aforesaid, be made the Order of the Day for Wednesday, at twelve o'clock;

which was adopted.

The following Messages were received, viz.:

CHICAGO, 12TH DAY OF THE SESSION,
October 19, 1886.

MESSAGE No. 30.

The House of Deputies informs the House of Bishops that it has adopted the following resolution:

Resolved, The House of Bishops concurring, that the thanks of the Con-

vention be returned to the Trustees of the General Theological Seminary for their generous action in setting apart a room in that Institution for the uses of the Convention: that such room be accepted as a depository of the archives of the Convention, and the use of the Secretaries of the two Houses:

Resolved, The House of Bishops concurring, that the Secretary of this House take measures, without delay, to have all books, documents, and papers belonging to the General Convention, removed to the room thus accepted, and, with the Secretary of the House of Bishops, assume the care and custody thereof, until these treasures can be formally put into the keeping of the Registrar of the General Convention.

Attest: CHAS. L. HUTCHINS, *Secretary*.

CHICAGO, 12TH DAY OF THE SESSION,
October 19, 1886.

MESSAGE No. 31.

The House of Deputies informs the House of Bishops that it appoints as members, on its part, of the Committee of Conference on all unfinished business concerning Title II., Canons 6 and 11, its Standing Committee on Canons.

Attest: CHAS. L. HUTCHINS, *Secretary*.

CHICAGO, 12TH DAY OF THE SESSION,
October 19, 1886.

MESSAGE No. 32.

The House of Deputies informs the House of Bishops that it concurs in Message No. 4, from the House of Bishops, giving leave to the Committees on Canons of the two Houses to sit together as a Joint Committee: with an amendment substituting the word "Committees" for the word "Chairmen."

Attest: CHAS. L. HUTCHINS, *Secretary*.

On motion, the House of Bishops concurred in the amendment communicated in the foregoing Message.

On motion, the House adjourned.

THIRTEENTH DAY'S PROCEEDINGS.

CHICAGO, October 20, 1886.

The House met. Present as yesterday.

A portion of Scripture was read by the Bishop of Massachusetts, after which the House was bidden to prayer by the Presiding Bishop.

The Minutes were read and approved.

The House went into Council.

The Council having risen, the House resumed its session.

The Order of the Day being called, certain nominations for Missionary Bishops were, on motion, referred to the Standing Committee on Nomination of Missionary Bishops.

On motion of the Bishop of Massachusetts, the report of the Joint Committee on the Functions of Rectors, Wardens, and Vestrymen, was made the Order of the Day for the last half-hour before adjournment this afternoon.

The Bishop of Kentucky, from the Joint Committee on Work among the Colored People, moved the adoption of the following resolution, in place of that previously reported by that Committee, viz.:

Resolved, The House of Deputies concurring, that, in the judgment of this General Convention, the Board of Missions should take action instructing its Board of Managers to establish, at Washington City, a Committee consisting of five Bishops, five Presbyters, and five Laymen, to whom it shall delegate its powers and duties so far as may be necessary for the proper conduct of this work by the said Committee;

which was adopted accordingly.

The Bishop of Long Island presented the following report of the Committee on Christian Unity, viz.:

The Committee to whom were referred sundry memorials addressed to the Bishops in Council and to the House of Bishops, praying that some plan may be devised which, in a practical way, will promote the restoration of Christian unity, all which memorials emanated from certain of the clergy and of the laity of the Church, the former numbering about one thousand, and the latter nearly two thousand, beg to report that they have given to the same the full and earnest consideration which the gravity of the subject and the fervent prayer of the petitioners demanded. The conclusions of your Committee are set forth in the following preamble and declarations:

WHEREAS, In the year 1853, in response to a Memorial signed by many Presbyters of this Church, praying that steps might be taken to heal the unhappy divisions of Christendom, and to more fully develop the Catholic idea of the Church of Christ, the Bishops of this Church in Council assembled did appoint a Commission of Bishops empowered to confer with the several Christian Bodies in our land who were desirous of promoting godly union and concord among all who loved the Lord Jesus Christ in sincerity and truth;

AND WHEREAS, This Commission, in conformity with the terms of its appointment, did formally set forth and advocate sundry suggestions and recommendations intended to accomplish the great end in view;

AND WHEREAS, In the year 1880, the Bishops of the American Church, assembled in Council, moved by the appeals from Christians in foreign countries who were struggling to free themselves from the usurpations of the Bishop of Rome, set forth a declaration to the effect that, in virtue of the solidarity of the Catholic Episcopate, in which we have part, it was the right and duty of the Episcopates of all National Churches holding the primitive Faith and Order, and of the several Bishops of the same, to protect in the holding of that Faith, and the recovering of that Order, those who have been wrongfully deprived of both; and this without demanding a rigid uniformity, or the sacrifice of the national traditions of worship and discipline, or of their rightful autonomy;

AND WHEREAS, Many of the faithful in Christ Jesus among us are praying with renewed and increasing earnestness that some measures may be adopted at this time for the re-union of the sundered parts of Christendom:

NOW, THEREFORE, in pursuance of the action taken in 1853 for the healing of the divisions among Christians in our own land, and in 1880 for the protection and encouragement of those who had withdrawn from the Roman Obedience, we, Bishops of the Protestant-Episcopal Church in the United States of America, in Council assembled as Bishops in the Church of God, do hereby solemnly declare to all whom it may concern, and especially to our fellow-Christians of the different Communions in this land, who, in their several spheres, have contended for the religion of Christ:

1. Our earnest desire that the Saviour's prayer, "That we all may be one," may, in its deepest and truest sense, be speedily fulfilled;

2. That we believe that all who have been duly baptized with water, in the name of the Father, and of the Son, and of the Holy Ghost, are members of the Holy Catholic Church;

3. That in all things of human ordering or human choice, relating to modes of worship and discipline, or to traditional customs, this Church is ready in the spirit of love and humility to forego all preferences of her own;

4. That this Church does not seek to absorb other Communions, but rather, co-operating with them on the basis of a common Faith and Order, to discountenance schism, to heal the wounds of the Body of Christ, and to promote the charity which is the chief of Christian graces and the visible manifestation of Christ to the world;

But furthermore, we do hereby affirm that the Christian unity now so earnestly desired by the memorialists can be restored only by the return of all Christian communions to the principles of unity exemplified by the undivided Catholic Church during the first ages of its existence; which principles we believe to be the substantial deposit of Christian Faith and Order committed by Christ and his Apostles to the Church unto the end of the world, and therefore incapable of compromise or surrender by those who have been ordained to be its stewards and trustees for the common and equal benefit of all men.

As inherent parts of this sacred deposit, and therefore as essential to the restoration of unity among the divided branches of Christendom, we account the following, to wit:

1. The Holy Scriptures of the Old and New Testament as the revealed Word of God.

2. The Nicene Creed as the sufficient statement of the Christian Faith.

3. The two Sacraments, — Baptism and the Supper of the Lord, — ministered with unfailing use of Christ's words of institution and of the elements ordained by Him.

4. The Historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of His Church.

Furthermore, Deeply grieved by the sad divisions which affect the Christian Church in our own land, we hereby declare our desire and readiness, so soon as there shall be any authorized response to this Declaration, to enter into brotherly conference with all or any Christian Bodies seeking the restoration of the organic unity of the Church, with a view to the earnest study of the conditions under which so priceless a blessing might happily be brought to pass.

A. N. LITTLEJOHN.
G. T. BEDELL.
M. A. DE WOLFE HOWE.
SAMUEL S. HARRIS.
J. N. GALLEHER.

On motion, the foregoing report was adopted, and ordered to be printed, and communicated to the House of Deputies.

The House took a recess.

The House resumed its session after recess.

On motion of the Bishop of Albany, the Rule of Order was suspended, so as to postpone adjournment to-day till five o'clock.

On motion, the further consideration of the Report of the Joint Committee on Liturgical Revision was made the Order of the Day for to-morrow at two P.M.

The Bishop of Maine, from the Standing Committee on Canons, presented the following report, viz.:

The Committee on Canons, to whom was referred the resolution offered by the Bishop of Connecticut, that the Committee consider and report "whether Title II., Canon 4, Sect. ii., may not be so amended as to secure (*a*) a more satisfactory method of procedure in the cases for which the Canon is intended to provide, and (*b*) a better adjustment of the penalties imposed in it," respectfully report that they recommend the passage of the following resolutions, to wit:

Resolved, The House of Deputies concurring, that Title II., Canon 4, Sect. i., be amended by omitting the words "by said parish or vestry," so that the said section, as amended, shall read as follows:

§ i. A Rector, canonically elected and in charge, or an instituted Minister, may not resign his parish or congregation, or congregations, without consent of the said parish or its vestry (if the vestry be authorized to act in the premises); nor may such Rector or Minister be removed therefrom against his will, except as hereinafter provided.

Resolved, The House of Deputies concurring, that Sect. ii., of the said Canon 4, of Title II., be amended as follows:

After the word "parish," line 1, p. 99, insert: "Notice of such desire shall in the first instance be given by either party in writing to the Bishop or Ecclesiastical Authority of the Diocese or Missionary Jurisdiction." And omit "and the parties," etc., to the end of that sentence. And after "ultimate arbiter and judge" insert "both parties to the difference having also agreed to abide by the result of the arbitration."

Begin new sentence — Refusal, etc. "But such refusal shall make the Minister so refusing, ineligible to any cure within the Diocese so long as he continues in contumacy; and such refusal on the part of a parish or congregation shall prevent it from procuring the services, occasional or otherwise, of any Minister otherwise than the Bishop may allow, until," etc.:

So that the said Sect. ii., as amended, shall read as follows:

§ ii. In case any urgent reason or reasons should occasion a wish in a Rector or Minister as aforesaid, or in the Parish or Congregation committed to his charge, to bring about a separation and dissolution of all pastoral relation between such Minister and Parish or Congregation, notice of such desire shall in the first instance be given by either party, in writing, to the Bishop or Ecclesiastical Authority of the Diocese or Missionary Jurisdiction.

And in case of any difference between the Minister and parish, congregation, or vestry, as aforesaid, which may not be satisfactorily settled by the godly judgment of the Bishop alone, or which he may decline to consider without counsel, the Bishop (or, if the Diocese be vacant, any bishop selected by the Ecclesiastical Authority), acting with the advice and consent of the Standing Committee of the Diocese or Missionary Jurisdiction, or with that of the Presbyters only of said Standing Committee (if both parties shall

assent to such limitation in writing), shall be the ultimate arbiter and judge; both parties to the difference having also agreed to abide by the result of the arbitration.

But such refusal shall make the Minister so refusing, ineligible to any cure within the Diocese so long as he continues in contumacy; and such refusal on the part of a parish or congregation shall prevent it from securing the services, occasional or otherwise, of any Minister, otherwise than the Bishop may allow, until it shall have been declared by the Ecclesiastical Authority to have given satisfactory guaranties for the acceptance of and compliance with the arbitration and judgment.

All which is respectfully submitted.

HENRY A. NEELY, *Chairman.*

Attest: WILLIAM STEVENS PERRY, *Secretary.*

The question being on the first resolution recommended by the Committee, it was adopted.

The question being on the second resolution, the Bishop of Connecticut offered an amendment to strike out the words, "both parties to the difference having also agreed to abide by the result of the arbitration," which was adopted.

The Bishop of Connecticut offered an amendment to strike out the words "But such" in the last paragraph, and to insert after the word "refusal," the words "to abide by the result of such arbitration," which was adopted.

The question being on the Canon as amended, it was adopted.

The Bishop of Maine, from the Standing Committee on Canons, presented the following report, viz.:

The Committee on Canons, to whom were referred certain proposed amendments of Title II., Canon 5, respectfully report that they recommend the adoption of the following resolution, to wit:

Resolved, The House of Deputies concurring, that Title II., Canon 5, be amended so as to read as follows, viz.:

CANON 5.

Of Renunciation of the Ministry.

§ i. [1.] If any Minister of this Church, against whom there is no ecclesiastical proceeding instituted, shall declare in writing, to the Ecclesiastical Authority of the Diocese or Missionary Jurisdiction to which he belongs, his renunciation of the Ministry of this Church, it shall be the duty of the Ecclesiastical Authority to record the declaration so made; and thereupon it shall be the duty of the Bishop, or, if there be no Bishop of the Diocese or Missionary Jurisdiction, of any Bishop who, being requested by the Standing Committee, shall consent to act in the matter, to depose such person from the Ministry, and to pronounce and record, in the presence of two or more Clergymen, that the person so declaring has been deposed from the Ministry of this Church: *provided* that if the Ecclesiastical Authority to whom such declaration is made, shall have ground to suppose that the person so making the same is liable to presentment for any canonical offence, such person may, in the discretion of the said Ecclesiastical Authority, be

put upon trial for such offence, notwithstanding such declaration of renunciation of the Ministry.

[2.] But should ecclesiastical proceedings have already been instituted, if at any time during such proceedings, the Clergyman so renouncing the Ministry acknowledge his fault, the Ecclesiastical Authority may thereupon allow the proceedings to be discontinued, and may accept his renunciation as hereinbefore provided.

§ ii. If the Bishop shall be satisfied that the person so declaring is not amenable for any canonical offence, and that his renunciation of the Ministry is not occasioned by foregoing misconduct or irregularity, but is voluntary, and for causes, assigned or known, which do not affect his moral character, he shall so declare in pronouncing and recording said deposition, and shall, if desired, give a certificate to this effect to the person so deposed; and he shall also give due notice of such deposition from the Ministry to the Ecclesiastical Authority of every Diocese and Missionary Jurisdiction of this Church, in the form in which the same is recorded.

§ iii. If the Ecclesiastical Authority shall have reason to believe that the person so declaring has acted hastily and unadvisedly, action on such declaration may be postponed for the space of not more than six months, during which time such person may withdraw his application.

All which is respectfully submitted.

For the Committee,

H. A. NEELY, *Chairman.*

Attest: WILLIAM STEVENS PERRY, *Secretary.*

On motion, the resolution as reported by the Committee was adopted.

The Bishop of Western New York offered the following additional amendment to Title II., Canon 5, viz.:

Resolved, That in Sect. ii., Canon 5, Title II., the words "but is voluntary, and for causes, assigned or known, which do not affect his moral character" be stricken out;

which was adopted.

The question being on the Canon as amended, it was adopted.

The Order of the Day was called; and the Bishop of Central Pennsylvania, from the Joint Committee on the Functions of Rectors, Wardens, and Vestrymen, presented the following report:

The Joint Committee on "The Functions of Rectors, Wardens, and Vestrymen," etc., beg leave to report: —

This Committee was constituted by the General Convention of 1877, but has since undergone serious changes by death and resignation, which have done not a little to arrest its action on the important subjects committed to its keeping. The Committee, however, presented a very full and comprehensive report, accompanied by a draught of a Canon recommended at the Convention of 1880, which was referred back to the Committee for further consideration, by the concurrent action of the two Houses.

The subjects referred to the Joint Committee are contained in the following resolutions, viz.: —

"*Resolved*, That a Joint Committee of both Houses, consisting of three Bishops and three Clerical and three Lay Deputies, be appointed to consider and report to the next General Convention what are the several functions of rectors and of wardens and vestrymen, in the control and administration

of parishes, ascertaining the rights and authority of each in the premises, according to the principles and laws of the Church, and reporting to the next General Convention what, in their opinion, is the best method of making those principles and laws of effect."

And also in another resolution, as follows: —

"*Resolved*, That it be referred to the Joint Committee on the Functions of Rectors, Wardens, and Vestrymen, to consider and report to the next General Convention what is the law of the Church in relation to the constitution of vestries, and that they also report what legislation, if any, is necessary and desirable on that subject."

Your Committee is clearly shut up by these resolutions to "*the principles and laws of the Church*" as its guide in the ascertainment and statement of the duties, rights, and authority of rectors and vestries respectively, — or "wardens and vestrymen" as the vestry is called in one resolution. It is evident at once that a sharp distinction must be drawn between the "principles" and the "laws." The former are indisputable and abundant: the latter are obscure and seriously deficient. It will at once be conceded, that, so far as the one party is concerned, the Church's principles may be gathered from her consistent dealings with her clergy all the way up from the Declaration of Candidateship to the Subscription that is twice made a condition precedent to her gift of Holy Orders; and then through the exhortations and questions of the two Ordination Offices, and finally the weighty words of the Office of Institution. Even the symbolic acts of such public and solemn transactions shadow forth a *principle*. But the Church's *laws* are quite another matter. They may not be read even in the momentous moral obligations of Subscriptions and Ordinal Questions, but only in the few and incomplete *Canons* concerning rectors and vestries. Laws are not to be gathered out of inferences or symbolism. Nevertheless it may be found that the covenants contained in Subscriptions and Ordination vows *create obligations;* moral laws, that are of the very essence of the pastoral relation in this Church; no rectorship may be conceivable without them; and, although not often unearthed for exhibition, they may be the foundation-stones of all possible pastoral functions, rights, and authority in this Church.

Now, as to the Church's laws bearing on the functions of wardens and vestrymen, it seems hardly credible at first statement, that this national Church is so ill-furnished in a matter of such importance. If it were all remanded to *Diocesan* legislation, it were wise enough: but it is not; very much seems to be left to nothing better than "art and man's device," which, in many of our parishes, is an uncertain but not an unknown quantity. Besides, there is much and important legislation in the Digest concerning some of the difficult and delicate relations of the parties, and a great deal of official action required of wardens and vestrymen, in matters of gravest concern. Let us look for a moment.

The Digest legislates concerning the vestry's duties in respect to the admission of candidates, their subsequent candidateship, and their ordination; such notice of a rector's election, as becomes legal evidence; the institution of the rector; the sometimes necessary steps in the dissolution of the pastoral relation; the prevention of official acts by unlicensed foreign Clergymen; occasionally, the making of the annual report at Convention; the "giving information to the Bishop, of the state of the congregation," when required at visitations; the occasional certification of a communicant's good standing; the question of the formation of new parishes and new dioceses; the information against a Minister for neglect or refusal "to officiate within his cure," and against a Bishop for declining to visit one of his churches; and the holding of title to church estates, millions upon millions of property in sacred buildings being under the control of these corporations.

These things, doubtless, ought the Church to do; but ought she to leave

the other undone? Your Committee asks your attention to what is left untouched by law. With all these responsibilities laid upon vestries, there is no legal requirement that any parish in the United States shall have a vestry; or, if it be pleased to have one, no intimation whether its members shall hold for one year, or during good behavior; whether they shall be elective, or appointed by patronage, or by trustees; whether they shall be all wardens, or none; whether the Rector shall have the right of presiding, voting, or even of being present, at meetings often so vitally important to the welfare of the parish for which he is responsible, or shall be ignored altogether; whether full membership in the Church which he represents, or even attendance at its services, shall be a necessary qualification for any warden or vestryman, or whether all may be non-Churchmen, even unbelievers; whether, when the parish falls vacant, the Bishop shall be informed of the fact, or discover it sooner or later, by rumor more or less credible; whether in the filling of said vacancy, he who is divinely appointed to the care of all the Churches within his diocese shall have opportunity for counsel (not control), and also knowledge of the names to be presented for election, or whether all may be effected unknown to, or even concealed from, the Bishop. So too, with the same unhappy consistency, the Church's law nowhere requires the Rector or Minister to notify the Bishop of his intended or actual resignation of his parish, whether it be with or without his people's approbation, or to the advantage or the temporary ruin of his church. So that all that appertains, directly or indirectly, to the filling and the vacating of every parish in the United States, with the vastly momentous issues for the Church of God and its Clergy resulting therefrom, may be begun, continued, and ended, without the official knowledge or assent of any Bishop in the Church, save in the few cases where a Bishop's part is to say of an elected stranger, "He is ecclesiastically in good standing;" and in the fewer cases still, where he must accept the invitation to mediate in wretched quarrels over a desired but withheld resignation. Is there another Church in Christendom, reformed or unreformed, Episcopal or non-Episcopal, of whose government such a statement can be made? Methodism Presbyterianism, Congregationalism even, is "law and order" perfected, as compared with such a condition of things as this.

So much for the "existing *law* of the Church in relation to the constitution of Vestries."

As to the "*principles* of the Church" which bear upon "the several Functions of Rectors, and of Wardens and Vestrymen, in the control and administration of Parishes," and "the rights and authority of each in the premises," no such deficiency is to be noted. True, the discovery of the Church's principles as they affect *vestries* is to be gathered not chiefly from any authorized statement, but in part from a sort of common law inherited from the Mother Church, along with its greatly modified parochial system; partly from such general agreement as is found in all diocesan legislation and parochial constitutions; partly — but with caution — from such State laws touching vestries as have been accepted or even promoted by the Churchmen of the several States; and, perhaps most fully, from the universally understood mind of the Church, as to the place and office of vestries. But the principles of the Church, as they affect *rectors*, are so plain that he who runs may read, if he only have the Book of Common Prayer with him.

But before stating these principles, as they concern both rectors and vestries, two things should be distinctly understood: viz., that the Ministry is of God, and is essential to the Church's high calling, and that the parish system, with its vestry, is of man, and is non-essential. Some of the offices of religion cannot be discharged without a Ministry: all of them may be without a vestry, or even a parish. The vestry was unknown to the earlier and most glorious days of the Church, while its Ministry shines out

as a crown of glory. From those martyr-days when so many died for Christ, who still live in history with the titles of honour, "Priest," "Confessor," "Virgin," appended to their names, no martyr has come down to us with the cognomen "Vestryman." The Vestry system, as we have it in America, is a very modern thing, a creation of this American Church. Hence, any thing which should make the modern vestry lords over the ancient Ministry, "having dominion over their faith" instead of sharers of their labour and joy, would be unscriptural, unhistorical, tyrannical, intolerable. Nevertheless the parish, and its official representative the vestry, is a providential creation of this American Church, and is to be respected, utilized, honoured. Nobody expects, few desire, to see it done away with. The whole history of this Church were another thing without our potential and generally efficient parochial system. If the two elements, now generally necessary to the fullest development of Church life in the American parish, be only in place, vigour, and harmony, the Church is at its best as a holy power for the Master in almost any community.

The vestry, according to the principles of the Church, is the chosen representative of the parish in all things temporal, and in such things spiritual as, of Christian liberty and responsibility, belong to every man — and therefore to every parishioner — who is in Christ Jesus. In all things temporal, almost as a matter of course. But higher than Canonical authority makes the people a chosen priesthood; and the "Faith once delivered" is for the great company of them and their children, as much as for the little company of the Clergy. The Laity therefore must ever be — because they are Christian men and Churchmen — first learners, and then conservators and defenders, so far as in them lies, of the doctrine, discipline, and worship of this their Church. The Canon law in many instances, as well as their Christian calling, summons them to this office. So long as our American organization of lay-influence in parishes, Diocesan Conventions, and General Convention abides, that dark day for the Church will be kept distant, when its hundreds of thousands of communicants shall be allowed to think that they have nothing to say, through Christian and orderly encouragement, countenance, remonstrance, or protest, concerning the doctrine, discipline, and worship that are ministered to themselves and their children in their own Churches; whether those ministrations be in glad accord with, or undeniably — perhaps avowedly — in defect or in excess of, the Book of Common Prayer. The Church dare not welcome, among the devout and intelligent multitudes who constitute her communion, the ignoble, indolent, or cowardly Gallio temper, that "cares for none of these things."

The general function, then, of the vestry, as the laity's representative, in this National Church, should be to represent the best intelligence, most loyal Churchmanship, and most earnest piety of the parish, in matters temporal and spiritual. Its especial functions are to act for the parish in the safe-keeping and wise administration of the funds, income, and buildings of the parish; in case of a vacancy in the rectorship, to take counsel of the Bishop, and diligently seek for a Clergyman *adapted to the work and wants of that parish*, with a view to his election to the rectorship thereof; to take heed that the party electing, as well as the party elected, has perfect understanding of the canonical permanency and powers of rectorship, and knows that the terms of "the call" make an abiding legal contract, to be stated in the call, and entered of record; to arrange for the collection and payment, with honourable punctuality and conscientiousness, of all salaries mutually agreed upon, until mutually and lawfully re-adjusted; to provide all things necessary and convenient for the use of the Church, in such times, ways, and offices as are agreeable to the fundamental law for rector and people both, — the Book of Common Prayer; to encourage and strengthen the rector, by attendance, commendation, and co-operation in his efforts to make such full, fair, and attractive presentation of the Church in its beauty

of holiness, as avoids alike occasion of offence to those without, and of distress to those within, so doing all things to edification; to second the rector, in like manner, in all his well-planned methods of developing and increasing the spiritual, social, and physical welfare of his people, through friendly visiting, religious services, societies, Sunday schools, and the like, ever remembering their office as chosen helpers unto the kingdom of God; and showing that — as, according to the principles of the Church, the rector is the head and leader of the Christian work-fellows, not the sole worker — no mere distaste of his methods, or preference for other agencies, can justify inaction or opposition, provided all be done in accordance with the abiding covenant of all pastoral relationship; viz., ministration according to the doctrine, discipline, and worship of this Church.

What are the functions, rights and authority of the rector in the administration of the parish, according to the principles of the Church, was determined in larger part before he reached rectorship. For a rector is only a commissioned shepherd of the flock of Christ, now set over a particular flock; and his essential duties and obligations come from his office, not from his sheep or the pasture. He is, as rector over one Church, just what he has solemnly covenanted to be as a Minister of Christ everywhere and always. No one in a parish would have thought of calling him to the rectorship, save for the facts, declarations, beliefs, promises, and covenants prior to and incident upon his ordination; and these are, unquestionably, the conditions precedent, the underlying obligations, of all possible rectorship in the American Church. If the called Minister forgets them, he is ignoring the bond, and failing in his contract with his parish; if the people willingly see them forgotten, hand is joining in hand, but both parties are overlooking their obligations to the Church of God, which is larger than their parish.

The rector, at the time of his call, was understood by himself and by all parishioners who read the Ordination and Institution Offices, and a few simple Canons of the Church, to be a devout man called of God to his office, sufficiently learned for his work, under willing obligations as to belief and public ministrations, solemnly set apart to certain duties, and clothed with certain spiritual powers and rights, and with more than human authority. No vestry or parish, by "*calling*" him, can exonerate him from his essential and covenant obligations and duties, or deprive him of his essential rights and authority; nor may a Minister exonerate himself because he is so "called," unless he expects by becoming a rector to cease being a Minister. He brought them to the parish when he came, and will take them with him when he goes, whatever account he may have to render of their exercise. He is bounden to the Church of Christ to make full proof of his Ministry according to his covenant, and, to that one parish in particular, to make that proof just there.

His functions in the control and administration of that parish, according to the principles of the Church, are to frame and fashion the life of himself and family so as to be examples to the flock, and to be diligent in the study of the canonical Scriptures, — all of which he unfeignedly believes, — out of them instructing the people committed to his charge, and being diligent in such studies as help to the knowledge of the same, laying aside the study of the world and the flesh. He is to instruct the youth, to look after the sick and the poor, and to maintain quietness, peace, and love among all Christian people, especially among those committed to his charge. Not only is he always so to minister the doctrine, sacraments, and discipline of Christ, as this Church hath received the same; not only to teach his people with all diligence to keep and observe the same; but he is to be equally diligent to drive away from the Church all erroneous and strange doctrines contrary to God's Word. He is to remember the duty, which is also a *right*, often as great a privilege to himself as it is a safeguard to his parish, — the duty of honorable deference to the Bishop in things where the Bishop is entitled

to give his godly counsel. All these functions are to be discharged in the control and administration of any one parish in particular, because they are the essential and the covenanted functions of all Ministry in general; and this particular Priest is under solemn contract with the representatives of that particular parish to give his Ministry to their Church. This is not intellectual or spiritual servility, but covenant-keeping honour and service. It is the law of contracts inspired with the gospel of love, devotion, and sacrifice. And when under changed convictions the Priest can no longer live according to his covenant, a good conscience and the law of honour will lead him to make the sacrifice which every honest man has to make towards societies, brotherhoods, guilds, and Churches, whose obedient officer or member he can no longer remain; viz., to go out by the door ever open to honest convictions, and to courage sufficiently noble to act up to them.

And, further, the rector has the right and authority to receive the financial, moral, and religious support, co-operation, and sustenance of the parish and its vestry in his efforts for the discharge of all these his covenanted functions. And he is authorized, by the Church which commissioned him for his Ministry, to claim and enjoy all the accustomed temporalities appertaining to his cure; an amount which, in this land of infrequent endowments and too much *voluntariness*, needs to be defined more precisely than in England, but an amount which, having been defined in the original contract of rectorship, is of binding legal obligation until legally altered. And, finally, all functions, rights, and authority in the administration of his parish are to be exercised by the rector as ever bearing in mind his diocesan as well as his parochial responsibility; even as the Bishop is taught to say to him in the Institution Office: "You continuing in communion with us, and complying with the rubrics and canons of the Church, and with such lawful directions as you shall at any time receive from us; you feeding that portion of the flock of Christ which is now intrusted to you, not as a man-pleaser, but as continually bearing in mind that you are accountable to the Ecclesiastical Authority here, and to the Chief Bishop and Sovereign Judge of all hereafter."

And the rector, according to the principles of the Church, — alas for its practice! — is to be a permanent shepherd of the flock; it being presumed that only "urgent reasons occasion a wish in him, or in the congregation committed to his charge, to bring about a separation and dissolution of all sacerdotal connection between him and them; of all which he will give the Bishop due notice" before either party proceed to action, if he heed Church principles. And, if Church principles and Church law rule, he cannot abandon his cure if he have not consent of the parish or vestry, nor can he be removed therefrom against his consent, without appeal to the godly judgment of the Bishop.

After this required expression of opinion concerning the "Functions of Rectors, and of Wardens and Vestrymen, in the control and administration of Parishes," and "the rights and authority of each in the premises, according to the principles and laws of the Church," it only remains to report "what, in the Committee's opinion, is the best method of making those principles and laws of effect." Before doing this, your Committee begs leave to quote, and make its own, a conclusion of the Joint Committee's Report to the last Convention. That says:

"The more the Committee consider this subject, the more convinced they are of the wide and deep dissatisfaction as to the present relations between rectors and vestries; and the more convinced, also, that by no legislation possible for us can these evils be at once and altogether removed. They have roots which no Canon law can eradicate, and go down to the inherent evil of human nature which no legislation can change; only by patient efforts and slow processes can the desired result be reached. By the creation of a more Churchly and Scriptural idea of the nature and

functions of the sacred Ministry; by the better understanding of the place and position of the Laity as adjuncts in parish work; by gradual changes in State and Diocesan legislation, so as to bring the laws and the Canons into harmony with the true principles and functions of rectors, wardens, and vestries; by patient dealing with existing evils, and cautiously removing obstacles to peace; by forming a healthful and enlightened public sentiment, that shall reflect Christian forbearance and toleration of minor differences as to doctrine and worship on the one hand, and stimulate Christian love and zeal, putting forth new agencies and activities, on the other, — by these and kindred lines of action and forbearance, much towards quieting the unrest and soothing the irritation which exist in so many of the parishes of the Church may be done towards remedying evils which we may not at once be able fully to remove."

This is all true, but it is none the less the duty of this Convention to address itself frankly, fearlessly, and earnestly, to the remedying of existing deficiences, the providing of better methods, and the embodying of sounder principles in the Church's legislation affecting the functions, rights, and authority of rectors, wardens, and vestrymen. It is believed, that much may be done without intruding on the rights, real or supposed, of existing parishes, or conflicting with State or Diocesan laws. Your Committee therefore proposes the amendments to the Digest named below, in which the principles above stated and our existing laws are formulated into Canons.

All of which is respectfully submitted.

In behalf of the Joint Committee,

M. A. DeWOLFE HOWE, *Chairman.*

PROPOSED CANONS APPENDED TO THE ABOVE REPORT.

§ i. In every parish of this Church, there shall be an annual election of Church-wardens and vestrymen, whose number, mode of election, with the qualifications of voters, shall be such as the State, Diocesan, or parish law may require; and the persons elected shall be known as the vestry of the parish. If not in conflict with said law, the rector may choose one of the wardens; and such choice, communicated in writing at the annual meeting, shall constitute that warden's election. At least one warden, and not less than three-fifths of the vestrymen, shall be communicants of the Church, and a like number shall be residents of the parish. The rector, unless it conflict with law as above, may take part in all meetings of the vestry, and, when present, shall preside in the same, and have one vote.

§ ii. It shall be the office of the vestry to represent the parishioners both in their relations to the rector, and in their care and zeal for the temporal and spiritual interest of the parish, and to co-operate with the rector in the protection of the Church edifice from all unhallowed, ordinary, and common uses. It shall be the duty of the vestry to do all in its power to protect and preserve the parish property against uncertainty of title, loss of rights, peril of debt and mortgage, deterioration of the fabric, misuse of trusts and funds, and the like; to provide for and secure the payment without default or delay, of the salary of the Clergy of the parish, and of all other duly appointed helpers in its work; to make the necessary provision for, and to encourage and sustain the rector in the administration of, the worship, ordinances, and sacraments of the Church according to the Book of Common Prayer; to assist him as far as possible, both by means and personal co-operation, in his agencies and methods for the maintenance of piety and good works; to aid in persuading parishioners and others to resort to the Church on Sundays and other occasions of public worship, and to see that all comers are met with a Christian welcome. The vestry shall forward, in all practicable ways, the spiritual interest of the parish, as becometh Christian men holding sacred trusts, and so far as consistent with the headship of the

rector in all things spiritual; he having unrestricted use of the Church buildings for lawful Church Services, parochial societies, and agencies, as well as control over its sacred music, its worship, its Sunday schools, and all matters spiritual; bounden, indeed, to his parish for his fulfilment of the covenanted duties, pledges, and trusts of the pastoral office, as they are set forth by the Church in her Offices and Canons; but finally amenable, for alleged irregularity in teaching, ministration, or life, to the Ecclesiastical Authority of the Diocese only.

§ iii. [1.] The Vestry shall be the agents and legal representatives of the parish (unless otherwise provided by the law of the State or of the parish) in all matters concerning the relations of the parish and its clergy. The vestry shall take order for stated meetings monthly, or, at least, quarterly. It shall elect or appoint the Minister, whether it be to the office of rector or Minister-in-charge, stating in the record and in the formal call to what office the Minister is called, the amount of salary voted, the terms of payment, and whatever else may be necessary to make a clear and valid contract not open in the case of a rector to alterations without the consent of both the parties concerned. The office of a rector may not be limited by the body electing to a term of years, but is terminable only on the consent of the parties contracting, or as otherwise provided by the Canons of this Church.

§ iv. [1.] Whenever a parish shall fall vacant, it shall be the duty of the wardens without delay to notify the Bishop of the Diocese or Jurisdiction of the fact and date of such vacancy. It shall be the duty of said wardens, prior to any election, to notify the Bishop of the names proposed for the vacant office; and it shall be unlawful for the parish or vestry to take action on any name until the receipt of the Bishop's acknowledgment of such notification, and of his accompanying suggestions, if there be any; provided that he be at the time within the territory of the United States; and, also, that his reply be not delayed longer than fourteen days after the receipt of said notification.

[3.] In the event of the election of a rector, Minister, or assistant Minister, it shall be the duty of the wardens at once to give notice of the fact to the Ecclesiastical Authority in the following form, signed by those who certify: —

"We, the Church-Wardens [*or, in case of an Assistant Minister*, We, the Rector and Church-Wardens], do certify to the Ecclesiastical Authority of the Diocese [or Jurisdiction] of that the Rev. has been duly chosen Rector [*or* Minister, *or* Assistant Minister with the Rector's approval, *as the case may be*] of [*naming the Parish*]."

And if the Ecclesiastical Authority be satisfied that the person so chosen is a qualified Minister of this Church, and accepts the office, he shall transmit the said certificate to the Secretary of the Convention, who shall record it in a book to be kept by him for that purpose; and such record shall be legal evidence of the certified relationship between the Minister and the parish.

Resolved, The House of Bishops and the House of Deputies concurring, that Title I., Canon 14, be amended to read as follows:

§ i. [1.] No Minister, removing from one Diocese or Jurisdiction to another, shall officiate as the rector, Minister-in-charge, or assistant Minister of any Parish or Congregation of the Diocese or Jurisdiction to which he removes, until he shall have obtained from the Ecclesiastical Authority a certificate in the words following: —

"I hereby certify that the Rev. —— —— has been canonically transferred to the Diocese [*or* Jurisdiction] of ———, and is a Minister in regular standing."

[2.] If a Presbyter be duly elected rector of a parish, the Ecclesiastical Authority may, at the instance of the vestry, proceed to have him instituted.

But the office of Institution may not be so used if the parish be destitute of a house of worship.

§ ii. The rector or Minister in charge of a parish shall have control of all matters spiritual in the parish, subject only to his covenant of allegiance to the Prayer Book, the Canons, and the godly counsel of the Bishop. He shall give order concerning the worship of the Church, together with all that appertains thereto. He shall be at all times entitled to access to the Church, for administration of the Services and Sacraments and Ordinances of the Church, for catechetical or other religious instruction, and for such other offices and functions as of right belong to a Minister of this Church.

And also that Sects. i. and ii., of Canon 14, Title I., be repealed.

On motion, the resolution proposed by the Joint Committee was referred to the Standing Committee on Canons.

The Bishop of Quincy offered the following resolution, viz.:

Resolved, That there be referred to the Committee on Canons the following amendments to the Canon "Of Parish Vestries" proposed by the Joint Committee, viz.:

In § iv. [2.] in line 12, after the words "accepts the office," insert as follows: "Under the provisions of the Canons of the General Convention and of the Diocese in which the Parish is situated;"

And add as § v.:

"The term parish in this Canon shall be held to include that of congregations in foreign countries and in those Dioceses in which, by Canon, congregations admitted to the Convention have the same Ecclesiastical status as parishes;"

which was adopted.

The Bishop of Maine offered the following resolution, viz.:

Resolved, That the Committee on Canons be requested to consider and report on the expediency of an amendment of the proposed Title III., Canon 6 (Of Parish Vestries), so as to provide:

1. That in the case of a vacancy in the rectorship of any parish the wardens and vestrymen shall be required to use all diligence to obtain a Rector for such parish; and

2. So as to provide for the official intervention of the Bishop in behalf of the parish, in case of negligence on the part of the wardens and vestry;

which was adopted.

The following Message was received, viz.:

CHICAGO, 12TH DAY OF THE SESSION,
October 19, 1886.

MESSAGE No. 33.

The House of Deputies informs the House of Bishops that it has adopted the following resolution:

Resolved, The House of Bishops concurring, that a Joint Committee of three Bishops, three clerical Deputies, and three Lay Deputies, be appointed to report to this Convention some plan by which the work of Evangelists may be sanctioned and regulated authoritatively.

Attest: CHAS. L. HUTCHINS, *Secretary;*

which, on motion, was concurred in by the House of Bishops, and the following were appointed by the Chair as members of such

Committee, viz.: the Bishops of Central New York, Kentucky, and Pittsburgh.

The following Message was received, viz.:

CHICAGO, 12TH DAY OF THE SESSION,
October 19, 1886.

MESSAGE No. 34.

The House of Deputies informs the House of Bishops that it has adopted the following resolutions:

Resolved, The House of Bishops concurring, that the subject of Registration and Enumeration of Communicants be commended to the careful consideration of the Diocesan Conventions and of the Clergy.

Resolved, The House of Bishops concurring, that the requirements of the Canon, that communicants removing shall procure a certificate showing that they are entitled to be received in good standing, be commended to the special attention of the Church.

Attest: CHARLES L. HUTCHINS, *Secretary.*

On motion, the House concurred in the foregoing Message.

The following Message was received, viz.:

CHICAGO, 13TH DAY OF THE SESSION,
October 20, 1886.

MESSAGE No. 35.

The House of Deputies informs the House of Bishops that it has adopted the following resolution:

Resolved, The House of Bishops concurring, that the next General Convention be held in the city of New York.

Attest: CHARLES L. HUTCHINS, *Secretary.*

On motion, the House concurred in the above Message.

(For Message No. 36, see Supplemental Minutes.)

The Bishop of Western New York presented the report of the Custodian of the Standard Bible, which, on motion, was ordered to be printed in the Appendix to the Journal.

The Bishop of Western New York, from the Committee on Religious Services, presented the following report, viz.:

The Standing Committee on Religious Services, in the matter of the devotions of this House, referred to them on the eleventh day of the session, respectfully report that the Office of Devotion to open the daily sessions of this House is brief and comprehensive, and as it follows full Morning Prayer it should not, in our opinion, be greatly enlarged. It seems to lack the feature of praise, and to be radically defective as to the Creed, which is not recited. They recommend therefore, that after the Lesson the Creed should follow (the Apostles' or the Nicene), and that a *Gloria Patri*, whether in metre or otherwise, should follow the Creed.

They venture to suggest, that if the Bishops might enjoy the opportunity of more frequent communion in the Holy Eucharist, during the sessions of this House, it would be a means of grace and of brotherly love such as could not but promote the work for which we are convened.

A. CLEVELAND COXE.
W. H. A. BISSELL.
THEODORE B. LYMAN.
J. H. H. BROWN.
ALEXANDER BURGESS.

The Committee beg leave to offer the following resolution:

Resolved, That the Office of Devotions used daily in this House be enlarged by the use of the Apostles' or Nicene Creed after the Lesson, and of the *Gloria Patri* after the Creed, it being understood that it shall be allowed to sing the same in metre, in any of the forms supplied by the Hymnal.

On motion, the foregoing resolution was adopted.

The Bishop of Albany offered the following resolution, viz.:

Resolved, That the Standing Committee on Religious Services be asked to make arrangements for a weekly celebration of the Holy Communion at such hours as shall not interfere with the business of this House, of which the Bishops shall be notified;

which was adopted.

The Bishop of Western Michigan offered the following resolution, viz.:

Resolved, That the daily session of this House shall be closed with the Benediction, pronounced by the Bishop presiding;

which was adopted.

On motion, the House adjourned.

FOURTEENTH DAY'S PROCEEDINGS.

CHICAGO, October 21, 1886.

The House met. Present as yesterday.

A portion of Scripture was read by the Bishop of Central New York, after which the House was bidden to prayer by the Presiding Bishop.

The Minutes were read and approved.

The Bishop of Northern Texas offered the following resolutions, viz.:

Resolved, That this House has heard with profound regret of the ill health of the Bishop of Western Texas; that we tender to our beloved brother our sincere sympathy in his affliction, and will pray for his speedy recovery.

Resolved, That this House affectionately requests the Bishop of Western Texas to accept leave of absence for one year, that he may seek renewed health by such treatment as his case may demand.

Resolved, That this House asks the Bishop of to perform such Episcopal offices as may be urgently required within the jurisdiction of Western Texas during the absence of the Bishop.

The Bishop of Western New York moved to fill the blank in the

third of the foregoing resolutions with the name of the Missionary Bishop of Northern Texas, which was adopted.

The question being on the three resolutions, they were unanimously adopted by a rising vote.

On motion, the House concurred in Message No. 30, from the House of Deputies, accepting the offer of a room in the General Theological Seminary for the Archives of the Convention, and providing for the collection and care of the documents of the Convention preparatory to their transfer to the custody of the Registrar.

The Bishop of Maine, from the standing Committee on Canons, presented the following report, viz. :

The Committee on Canons, to whom was referred a resolution offered by the Bishop of Kansas, proposing changes in Title II., Canon 5, § i., so that the notice of deposition contemplated in this section shall state the actual cause of deposition, respectfully report that in the judgment of the Committee it is inexpedient to make further changes in the said Canon. They respectfully report the following resolution:

Resolved, That the Committee be discharged from further consideration of the proposed changes of Title II., Canon 5, § i., referred to them.

All of which is respectfully submitted.

For the Committee,

H. A. NEELY, *Chairman.*

Attest: WM. STEVENS PERRY, *Secretary.*

On motion, the resolution was adopted, and the Committee discharged from the further consideration of the subject.

The Bishop of Maine, from the Standing Committee on Canons, presented the following report, viz. :

The Committee on Canons, to whom was referred a resolution offered by the Bishop of Delaware, proposing the amendment of Title III., Canon 4. § iii. [6.], by inserting after the words "Episcopal charge," the words "of one or more," respectfully report that they recommend the adoption of the following resolutions, to wit:

Resolved, The House of Deputies concurring, that Title III., Canon 4, § iii. [6.], be amended so as to read:

[6.] Such Presiding Bishop may from time to time, by written commission under his own signature and seal, assign to any other Bishop of this Church, having jurisdiction in the United States, the full Episcopal charge of one or more of such Churches or Congregations, and the Clergyman officiating therein, for such period of time as he may deem expedient;

Provided, Such Commissions shall not extend to a period longer than three years, and shall then cease and determine, unless renewed by the Presiding Bishop.

All which is respectfully submitted.

For the Committee,

H. A. NEELY, *Chairman.*

Attest: WILLIAM STEVENS PERRY, *Secretary.*

On motion, the resolution as reported was adopted.

The Bishop of Maine, from the Standing Committee on Canons, presented the following report, viz.:

The Committee on Canons, to whom was referred a resolution offered by the Bishop of Kansas, requesting the Committee to inquire and report whether the Missionary Episcopate as provided for in Title I., Canon 15, is not sufficient to meet all needed action for the care of our colored people in the several Dioceses of this Church, respectfully report, that, in the judgment of this Committee, the Canon of the Missionary Episcopate does not contemplate, and therefore cannot provide for, the needs of the colored people in the South. The Committee ask the adoption of the following resolution, to wit:

Resolved, That the Committee on Canons be discharged from further consideration of the resolution respecting Title I., Canon 15, referred to them.

All which is respectfully submitted.

For the Committee,

H. A. NEELY, *Chairman.*

Attest: WILLIAM STEVENS PERRY, *Secretary.*

On motion, the Committee was discharged from the further consideration of the subject.

The Bishop of Maine, from the Standing Committee on Canons, presented the following report, viz.:

The Committee on Canons, to whom was referred a resolution offered by the Bishop of Western New York, respecting Suffragan Bishops, respectfully report in part that they recommend the adoption of the following resolution, to wit:

Resolved, The House of Deputies concurring, that Title I., Canon 15, Sect. v., be amended by striking out the words, "No person shall be elected or consecrated a Suffragan Bishop," and by changing the words following the clause omitted, to wit: "Nor shall there be," to "There shall not be," etc., so that the Canon as amended shall read as follows, viz.:

§ v. When a Bishop of a Diocese is unable, by reason of old age, or other permanent cause of infirmity, or by reason of the extent of his Diocese, to discharge his Episcopal duties, one Assistant Bishop may be elected by and for the said Diocese, who shall, in all cases, succeed the Bishop in case of surviving him.

Provided, That before the election of an Assistant Bishop for the reason of extent of Diocese, the consent of the General Convention, or, during the recess thereof, the consent of a majority of the Bishops and of the several Standing Committees, must be had and obtained. The Assistant Bishop shall perform such Episcopal duties, and exercise such Episcopal authority in the Diocese, as the Bishop shall assign to him: and, in case of the Bishop's inability to assign such duties, declared by the Convention of the Diocese, the Assistant Bishop shall, during such inability, perform all the duties and exercise all the authorities which appertain to the office of a Bishop. There shall not be more than one Assistant Bishop in a Diocese at the same time.

All which is respectfully submitted.

For the Committee,

H. A. NEELY, *Chairman.*

Attest: WILLIAM STEVENS PERRY, *Secretary.*

The question being on the foregoing resolution, the Bishop of Michigan offered the following resolution, viz.:

Resolved, That the report of the Committee on Canons in relation to repealing the clause forbidding Suffragan Bishops, be recommitted to the Committee on Canons, with instructions to report the need, if any, which in their opinion exists for Suffragan Bishops in this Church;

which was not adopted.

The question being again on the resolution recommended by the Committee, it was adopted.

The Bishop of Maine, from the Standing Committee on Canons, presented the following report, viz.:

The Committee on Canons, to whom was referred a resolution offered by the Bishop of Western Michigan proposing an addition to Title I., Canon 16, Sect. i., respectfully report the following resolution:

Resolved, The House of Deputies concurring, that Title I., Canon 16, Sect. i., be amended so as to read as follows, to wit:

CANON 16.

Of a List of the Ministers of the Church.

§ i. The Secretary of the House of Bishops shall keep a Register of all the Clergy of this Church, whose names shall be delivered to him in the following manner, that is to say: every Bishop of this Church, or, where there is no Bishop, the President of the Standing Committee of the Diocese, shall on or before the 15th day of October of each year, deliver, or cause to be delivered, to the Secretary, a list of the names of all the Ministers of this Church in their proper Dioceses and Jurisdictions, annexing the names of their respective cures or stations; or, in regard to those who have not any cures, their places of residence only; and no name shall be dropped from the list of the Clergy in a Diocese, unless the Minister has been canonically transferred to another Ecclesiastical Authority, has died, or has been deposed or suspended. And it shall be the duty of the Secretary to take care for the authorized publication of this list before the 1st of January in every year, in such manner as he shall deem best.

All which is respectfully submitted.

For the Committee,

H. A. NEELY, *Chairman.*

Attest: WILLIAM STEVENS PERRY, *Secretary;*

which, on motion of the Bishop of Albany, was laid on the table for the present.

The Bishop of Maine, from the Standing Committee on Canons, presented the following report, viz.:

The Committee on Canons of this House, sitting as part of a Committee of Conference with the Committee on Canons of the House of Deputies, agreeably to a request contained in Message No. 31 from the House of Deputies, respectfully informs the House that it has adopted the following resolution:

Resolved, That the Committee on Canons recommend that the House of Bishops declare that the law of this Church respecting the term of Lay Communion required as preceding the remission of a sentence of deposition, as contained in Title II., Canon 11, § ii. [4.], should read, "three years," in place of "one year," the latter being a clerical error.

Resolved, That this declaration be communicated to the House of Deputies, and their concurrence in the same be respectfully requested.

All which is respectfully submitted.

For the Committee,

H. A. NEELY, *Chairman.*

Attest: WILLIAM STEVENS PERRY, *Secretary;*

which, on motion, was adopted.

The Bishop of Ohio presented a report of his visit to England, in accordance with the resolution adopted by the House at the General Convention of 1883, nominating him, on the request of the Archbishop of Canterbury, to preach the sermon before the Society for the Propagation of the Gospel.

On motion of the Bishop of Albany, it was ordered that the report be printed in the Appendix to the Journal, and permission was given to the Bishop of Ohio to print the report separately.

The Bishop of Ohio, for the Standing Committee on Foreign Missions, presented the following report, viz.:

OCTOBER 19, 1886.

The Committee on Foreign Missions beg leave to report:

The documents laid before them are, —

The triennial reports of the Bishops of Yedo, Shanghai, and Cape Palmas; a memorial from the Bishop of Haiti; sundry papers from the Bishop of Yedo, and the Bishop of Osaka, of the Church of England; resolutions adopted by a Conference of the Missionaries of the Anglican Communion laboring in the Empire of Japan; and a copy of the Constitution and Canons of the Church of Japan, proposed for temporary use until a native Church shall be fully constituted.

The reports show a gratifying progress in the foreign missionary work under the charge of the Bishops of our Church. However slow, in the usual acceptation of the term, it is progress. It is based on efforts to secure an *intelligent* appreciation of the Gospel of Christ. In our review of these reports, coupled with those received and published by our Missionary Board, we are impressed by the significant fact, that, in all these fields alike, little account is made of spasmodic efforts to extend the Gospel, or of any emotional response to the Gospel; but that stress is laid on efforts to instruct in religion, to cultivate the minds of those who are converts to Christianity, to prepare them to receive the moral precepts of our faith, and, by a change in social habits as well as spiritual life, to realize the new creation in Christ Jesus. Great use is made of schools. Baptism is followed by proper instruction for candidates for confirmation; and only then are converts admitted to the Holy Communion. With the preaching of the Gospel goes hand in hand the teaching of the Gospel. Consequently, while the Church grows slowly, it grows surely. And its true life is shown by the gradual assimilation of manners, character, and customs, to that type of Christianity with which we are familiar. Indeed, in one respect, all these Missions show a notable advance over the Church at home; for they take delight in contributing of their substance to the cause of that Saviour whose preciousness they profess to appreciate.

We congratulate our brethren on the measure of success which has thus far encouraged their labors. They are laying foundations. We rejoice that

in Africa, China, and Japan, they are careful to lay them on the one corner-stone, broadly and with discriminating patience. A foundation bears small proportion in size to the building that will rise upon it; but upon the fidelity and truthfulness of the work which our brethren are doing in this day of small things, is to depend the character of those empires of Christianity which an after generation of the Church will present as an acceptable offering to the Lord.

The circumstances which surround our Missionary work in Japan require a special notice. The change which a knowledge of Christianity has produced in that kingdom is unprecedented in the history of Missions, and marvellous. It does seem to realize the prophet's dream, that a nation shall be born in a day. Leading minds of that nation, seeing that to Christianity the people of the West are indebted for their superiority, welcome it, even to the destruction of their ancestral heathen traditions and their present heathen practice. Shintooism and Buddhism, once the religion of the State, are such no longer. Simultaneously the authorities of Japan adopt the English language in their intercourse with the Anglican world. They teach it in their common schools. And every obstacle to the spread of the religion of Christ is removed, except those with which we are familiar in Christian lands. A new anxiety arises from the very freedom which is given to Missionary enterprise. And our Bishop most earnestly asks counsel from this House as to the course which he shall pursue in maintaining ecclesiastical unity with other branches of the Anglican Communion which are pressing into the open field. Your Committee cannot but hope that the deliberations of this present General Convention, on the larger subject of the organic unity of Christendom, will aid our Missionary Bishop of Tokio in preventing among Japanese Christians the evil of apparent schisms.

Your Committee note, with thankfulness, the effort which Japanese Christians of our faith have inaugurated to constitute a native Church. It is the most hopeful of all signs of the progress of our Missionary work, and the most pregnant proof of the zeal, fidelity, and wisdom with which our missionaries have pursued their task. A copy of a Constitution and Canons is now laid before this House, which has been adopted by a Conference of all the Missionaries of the Anglican Communion laboring in Japan, and with the full assent of native Christians, clerical and lay, embraced in that Communion. It is formed largely on the basis of the Constitution and Canons of our own Church. It is not intended for the government of our Missionaries, but only for the Japanese; and is proposed to be temporary, until the Japanese Church shall fully organize itself. The impossibility of imposing the whole Digest of our American legislation upon converts to the Gospel from such a nation, and the unwisdom of it if it were possible, are obvious.

Your Committee therefore recommend a cordial compliance with the wish of the Bishop of Yedo, and our Missionaries in that field, in this regard. A similar necessity is arising in our Mission in China, although not so immediately pressing. The Bishop of Shanghai has expressed his approval of these provisional Constitution and Canons; and your Committee recommend that so soon as may be deemed expedient by a similar Conference in that field, this provisional legislation may be extended to our Mission in China.

Your Committee further recommend to the Bishop of Cape Palmas, and his co-laborers, a like modification of the Constitution and Canons of this Church, to suit the circumstances and meet the exigencies of Christians in Liberia, being assured that our Church will heartily welcome every movement in that distant field which tends towards independent organization and ecclesiastical autonomy.

The paper from the Bishop of Haiti secures the sympathy of your Committee. The departure from our midst of two men of such wisdom as Bishops Whittingham and Atkinson was a misfortune not easily repaired, and the vacancy in the Commission thereby caused is not to be readily filled.

While therefore your Committee recommend that the Commission be reconstituted, they respectfully return the nominations suggested in the letter of the Bishop of Haiti, to the Presiding Bishop, in whose hands this House has wisely left the duty of nomination.

Among the changes which are brought about by the advance of our Foreign Missions and their relation to other members of the Anglican Communion, is a change of title as designating the sphere of labor of some of our foreign bishoprics. Yedo is the old name of the city now known as Tokio, and is no longer specific as the jurisdiction of Bishop Williams. Tokio is the city where he resides, and the centre of his Ministry.

Your Committee recommend, that, if the Bishop of Yedo shall express such a desire, his official designation shall hereafter be, "The Bishop of Tokio."

The Bishop of Shanghai desires that the bounds of his jurisdiction shall be more clearly expressed, and that therefore his title shall hereafter be, "The Bishop of Shanghai, having jurisdiction in the lower valley of Yangtze." The jurisdiction will be sufficiently large. The Yangtze River is three thousand miles in length, and the population on its borders numbers one hundred millions. As there are already three Bishops of the Church of England, with a large Missionary force of English Clergy, in that empire, Bishop Boone desires that his jurisdiction be limited to the population on the lower Yangtze, a line of eight hundred miles.

Your Committee recommend, that on his return to China, and after conference with the Mission, if it should still appear desirable, this change in title shall be authorized.

G. T. BEDELL, *Chairman.*
THOMAS H. VAIL.
B. W. MORRIS.
GEO. F. SEYMOUR.
WM. J. BOONE.

Your Committee therefore recommend for adoption the following resolutions:

Resolved, The House of Deputies concurring, that if the Bishop of Yedo shall so desire, after conference with his Mission, the title of his jurisdiction shall hereafter be "The Missionary Bishop of Tokio."

Resolved, The House of Deputies concurring, that if the Bishop of Shanghai shall so desire, after conference with his Mission, his title shall hereafter be, "The Missionary Bishop of Shanghai, having jurisdiction in the lower valley of the Yangtze."

Resolved, The House of Deputies concurring, that this Church approves of the action of the Missionary Bishop of Yedo and his co-laborers, in conference with Missionaries of the Anglican Communion in the Empire of Japan, in establishing a provisional Constitution and Canons for the use of native Christians, until an independent native Church shall be fully organized; such enactment not relieving our own Missionaries from obligation to the laws of our own Church as contained in the Digest.

On motion, the foregoing resolutions recommended by the Committee were adopted.

The Bishop of Iowa offered the following resolution, viz.:

Resolved, That the subject-matter of Title II., Canons 6 and 11, be referred to the Committee on Canons to consider and report to this House if in their judgment any changes therein are desirable;

which was adopted.

A nomination by the Missionary Bishop of Western Texas, of a Missionary Bishop for Wyoming and Idaho, was referred, on motion, to the Standing Committee on the Nomination of Missionary Bishops.

The Rule of Order being suspended, the Bishop of Western New York, from the Special Committee on the Revision of the Course of Theological Study, presented the following report, viz.:

The Special Committee upon the Revision of the Course of Theological Study respectfully report, that they have accumulated a mass of material which is not in a state to be fully reported at this time. They ask the privilege of printing a proposed report, and circulating the same among the Bishops of this Church, by whose aid in correcting and improving the same they expect (D.V.) to be ready with a final report, at the next meeting of the General Convention. They ask to be continued.

J. WILLIAMS.
G. T. BEDELL.
A. CLEVELAND COXE.

On motion, the Committee was continued, and authorized to print and circulate the report referred to.

The Bishop of Springfield, from the Standing Committee on the General Theological Seminary, presented the following report, viz.:

The Committee on the General Theological Seminary beg leave to submit their report as follows:

They have examined with very great satisfaction the Triennial Report of the Trustees, and are glad to be assured of the continued prosperity of the Seminary. The number of students steadily increases year by year. The new Deanery is nearing completion, and will soon be ready for occupancy. It is a commodious house, in keeping with the halls recently built, standing at the juncture of the quadrangle on Ninth Avenue and Twentieth Street. It is built from the proceeds of the Hoffman Fund, and is a part of the very large giving which has come from the same quarter in the past few years. The corner-stone of a new chapel was laid on last Commencement day. It is to bear the name of "The Good Shepherd," and is to be built by Mrs. Samuel Verplanck Hoffman, to the glory of God and in loving memory of her deceased husband, who was for a long time a Trustee, and also a Benefactor of the Seminary. A proper chapel has long been felt to be a real need, and the generous gift of Mrs. Hoffman will soon supply this. At present Divine Service is conducted in a room decently fitted up for the purpose, but your Committee feel the importance of setting before those who are to be teachers of the people a proper ideal both of the house and the worship of God. A deepening of the spiritual life of the students is among the things to be thankful for.

Your Committee beg leave to express with very strong emphasis the great obligation of the whole Church to the present Dean of the Seminary, not only for the valuable service which he is rendering in his office, but for the large endowments which he has been instrumental in drawing to that institution. The large and costly buildings recently erected and in contemplation will tend to fix and retain the Seminary in its present location in the heart of the great city of New York.

In addition to the gifts from the family of the Dean, the Committee note

with profound gratitude the receipt of fifty thousand dollars from the estate of the late William H. Vanderbilt of New-York City, toward the general Endowment Fund.

The standard of scholarship, as well as the requirements for entrance and graduation, have been steadily raised from year to year, in accordance with the demands of the time; so that the intellectual as well as the spiritual life of the students is carefully nurtured by the Seminary course.

The Committee recommend the adoption of the following changes in the Constitution of the General Theological Seminary:

I. Insert in Article I , the word "General" before "Theological," so that it shall read "General Theological."

II. Amend Article II., so as to read as follows: The management of said Seminary shall be vested in a Board of Trustees, who shall have power to constitute professorships and appoint the Dean and Professors, and to prescribe the course of study in the respective schools, and to make rules and regulations and statutes for the government thereof, and generally to take such measures as they may deem necessary to its prosperity. *Provided*, that such rules and course of study and measures be not repugnant to the Constitution and Canons of the Church, nor to the course of study for candidates for Orders which is, or may be, established by the House of Bishops.

The Bishops who are Trustees shall be Visitors of the Seminary; and any three of them, acting together, may at any time visit the Seminary, and shall see that the course of instruction and discipline be conducted agreeably to the foregoing provision. And the Bishops thus visiting the Seminary shall lay before the Trustees, at their next meeting, any recommendations which they may deem of advantage to the Institution. The Trustees shall make report to the General Convention of their proceedings, and of the state of the Seminary.

III. Insert in Article III., after the word "writing," the words "To the Secretary of the Board."

IV. Change Article IV. to read as follows:

The Board of Trustees shall always meet in the Diocese where the Seminary is established, and at such stated periods as they may determine; and special meetings may be called by the Bishop of the said Diocese, or by any three of the Bishops who are Trustees.

V. Amend Article V. to read as follows:

The Board of Trustees shall have power to remove the Dean, the Professors, and other officers; but no such incumbent shall be removed from office except at a special meeting of the Board, called to consider the same, nor unless notice of an intended motion for such removal, and of the grounds thereof, shall have been given at a previous meeting of the Board. The nomination of the Dean and Professors shall be made at one meeting of the Board of Trustees, and acted upon at a subsequent meeting ; due notice being given of the object of said meeting to every member of the Board.

The Committee submit for adoption by the House of Bishops the following resolution, viz.:

Resolved, The House of Deputies concurring, that the foregoing changes in the Constitution of the General Theological Seminary be adopted, and communicated to the Board of Trustees of the Seminary.

All of which is respectfully submitted.

DANL. S. TUTTLE,
THEODORE B. LYMAN,
JOHN SCARBOROUGH,
GEORGE F. SEYMOUR,
DAVID B. KNICKERBACKER,
Committee of the General Theological Seminary.

On motion of the Bishop of Albany, it was ordered that such

portion of the report as refers to proposed changes be printed, and made the Order of the Day for Monday next at 11.30 A.M.

On motion of the Bishop of Delaware, the Bishops of Long Island and Western New York were appointed a Committee to formulate a resolution on the subject of Communion wine.

The Bishop of Long Island offered the following resolutions, viz.:

Resolved, That, in the judgment of the House of Bishops, the use of the unfermented juice of the grape as the lawful and proper wine of the Holy Eucharist is unwarranted by the example of our Lord, and an unauthorized departure from the custom of the Catholic Church.

Resolved, That the mixture of water with the Eucharistic wine is lawful, and in conformity with the usages of the Catholic Church, and that there is no objection to the use of the mixed cup, provided the mingling be not ritually introduced until it be authorized by the rubric;

which, on motion, were adopted.

On motion, it was ordered that the foregoing declaration be communicated to the House of Deputies.

The Bishop of Iowa, from the Standing Committee on Rules of Order, presented the following report, viz.:

The Committee on Rules of Order, to whom has been referred a resolution offered by the Bishop of Connecticut proposing the amendment of Sect. iv. of the Rules of Order, with a view to an addition to the Service therein ordered, respectfully report that they recommend the adoption of the following resolution, to wit:

Resolved, That Sect. iv. of the Rules of Order for the first day of the session be amended so as to read as follows:

If any member or members of this House shall have died since its last meeting, the Presiding Bishop shall then announce, without word or comment, the fact and the date of such death; after which he shall say the Lord's Prayer, together with the following prayer and collect:

We bless Thy Holy Name for all Thy servants, who, having finished their course in faith, do now rest from their labors.

And we yield unto Thee most high praise and hearty thanks, for the wonderful grace and virtue declared in all Thy saints, who have been the choice vessels of Thy grace, and the lights of the world in their several generations; most humbly beseeching Thee to give us grace to follow the example of their steadfastness in Thy faith, and obedience to Thy holy commandments, that, at the day of the general resurrection, we, with all those who are of the mystical body of Thy Son, may be set on His right hand, and hear that His most joyful voice: Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world.

Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. Amen.

The Collect for All Saints' Day.

The Collect in the Visitation Office, "O God whose days," etc.

The Grace of our Lord, etc.

All which is respectfully submitted.

For the Committee,

WILLIAM STEVENS PERRY, *Chairman.*

On motion, the foregoing resolution recommended by the Committee was adopted.

The Bishop of Northern Texas, from the Joint Committee on the Spiritual Care of Immigrants, presented the following report, viz.:

The Joint Committee on the Spiritual Care of Immigrants respectfully report:

That they have had the subject intrusted to them under consideration, and are deeply impressed with its grave importance. Large numbers of immigrants reach our shores annually, and are lost to religion and the Church. It has seemed to your Committee, that if a common understanding could be reached between the Church in the United States and the Bishops of the Anglican Communion everywhere, as to methods of commendation of immigrants, the evil now existing might in some measure be corrected.

They therefore recommend the adoption of the following resolutions:

1. *Resolved*, The House of Deputies concurring, that the Bishop of Northern New Jersey be appointed Corresponding Secretary on the part of the Joint Committee on the Spiritual Care of Immigrants, and he is hereby requested to correspond with the Archbishops of Canterbury, York, Armagh, and Dublin, and the Primus of the Church in Scotland, and to request them to take such measures as they can to have letters of commendation furnished to the members of the Church who emigrate to America;

2. *Resolved*, That the Board of Missions be requested to consult with the Bishops of the Dioceses having seaports, and to take such action as may seem best to provide for the spiritual care of members of the Church arriving from abroad at their respective ports;

3. *Resolved*, That the clergy having special care of immigrants on their arrival be requested to correspond with the persons appointed by the Dioceses of the interior for the same purpose;

4. *Resolved*, That the Board of Missions request the Bishops of each Diocese and Missionary Jurisdiction to appoint a Presbyter with whom the Bishop of Northern New Jersey may correspond on the subject.

All of which is respectfully submitted.

Signed, on behalf of the Committee,

ALEX. C. GARRETT,
Bishop of Northern Texas.

On motion, the foregoing resolutions were adopted.

The Bishop of Central New York, from the Joint Committee on the Translation of the Book of Common Prayer into the Italian language, presented their report, submitting a copy of the Book of Common Prayer translated into the Italian language, together with a prefatory note thereto submitted by the translator, Professor Francis Philip Nash of Hobart College, New York. (See Appendix.)

On motion of the Bishop of Albany, the Committee was authorized to take steps for the publication of the proposed book without expense to themselves or the General Convention.

The Bishop of Western Michigan presented the following report, viz.:

The Committee appointed on the report of the Board of Trustees of the Fund for the Relief of the Widows and Orphans of Deceased Clergymen, and of Aged, Infirm, and Disabled Clergymen, beg leave to report that they note with gratification that during the last triennial period there has been an increase of nearly ten thousand dollars in the receipts, over the previous period, this increase being from royalty, churches, and individuals;

The Committee recommend that in the next report the Trustees shall present a statement of the condition of the Fund for these purposes in the various Dioceses, so far as to show amount and number of beneficiaries;

Also that they report the plan on which this Fund is distributed.

The Joint Committee on Nomination of Trustees of the Fund for the Relief of the Widows and Orphans of Deceased Clergymen, and of Aged, Infirm, and Disabled Clergymen, beg leave to report the following nominations:

The Right Rev. Alfred Lee, D.D.; the Right Rev. Henry C. Potter, D.D.; the Rev. Morgan Dix, D.D.; the Rev. William A. Snively, D.D.; Mr. Stephen P. Nash, Mr. William Alexander Smith, Mr. Elihu Chauncey.

A. N. LITTLEJOHN, *Chairman.*
GEORGE D. GILLESPIE.
PHILLIPS BROOKS.
W. H. MOORE.
Z. D. HARRISON.
WM. K. ACKERMAN.

On motion, the foregoing report was adopted.

The Assistant Bishop of New York offered the following resolution, viz.:

Resolved, That the following be adopted as Rule V. of the General Rules of Order, the following rules to be re-numbered accordingly: Nothing other than reports and other documents printed for the use and by order of the House, except the private correspondence of its members, shall be distributed in the House without having been first intrusted to the Secretary, and submitted to the approval of the Presiding Officer;

which was adopted.

On motion, the House took a recess.

The House resumed its session after recess.

The following Message was received, viz.:

CHICAGO, 13TH DAY OF SESSION,
October 20, 1886.

MESSAGE No. 37.

The House of Deputies informs the House of Bishops that it has adopted the following resolutions:

Resolved, The House of Bishops concurring, that this General Convention recognizes the obligation resting upon the whole Church to aid in educating the colored people of our country into the faith of Christ, and in bringing them within the fold of His Church, which He builded to be the common home of all men; but it recognizes the expediency and propriety of leaving the active control and direction of the work of the Church among the colored people in each Diocese, to its Diocesan Bishop.

Resolved, The House of Bishops concurring, that the provisions of Title III., Canon 8, are ample for securing the due performance of this work, and that no further Canon or legislation in that respect is necessary.

Resolved, The House of Bishops concurring, that in the judgment of this

General Convention the Board of Missions should take action instructing its Board of Managers to establish at Washington a Committee consisting of five Bishops, five Presbyters, and five Laymen, to whom it shall delegate its powers and duties so far as may be necessary for the proper conduct of this work by the said Committee.

Attest: CHAS. L. HUTCHINS, *Secretary.*

On motion, the foregoing resolutions were concurred in.

The Order of the Day was called, and the House proceeded to the further consideration of the report of the Joint Committee on Liturgical Revision.

On motion, the hour of adjournment was fixed for to-day at five o'clock.

The Presiding Bishop presented to the House a letter from the Bishop of South Carolina, acknowledging the action of the House in regard to the Churches at Charleston which have suffered from earthquake.

On motion of the Assistant Bishop of New York, the Secretary was instructed to communicate to the Bishop of Western Texas a copy of the resolutions adopted this morning by the House in relation to him.

On motion, the House adjourned.

FIFTEENTH DAY'S PROCEEDINGS.

CHICAGO, Oct. 22, 1886.

The House met. Present as yesterday.

A portion of Scripture was read by the Bishop of Indiana, after which the House was bidden to prayer by the Presiding Bishop.

The Minutes were read and approved.

The Bishop of Western Texas, on a question of privilege, expressed his thanks to the House for its action yesterday in his behalf, and his regret that he could not avail himself of the privilege which it gave him. And on motion, the action referred to was reconsidered, and the third resolution, requiring the action to be communicated to the Board of Missions, was withdrawn.

The Bishop of Missouri, from the Standing Committee on the Despatch of Business, offered the following preamble and resolution, viz.:

Whereas, In General Convention, the 9th day, 1883, the House of Bishops adopted the following resolution (page 41):

Resolved, The House of Deputies concurring, that the following clauses be added to Article IV. of the Constitution:

Provided, That when a Missionary Jurisdiction is organized as a Diocese, the Bishop thereof shall become the Bishop of the new Diocese; and

Provided further, That if after the creation of a new Diocese out of a Missionary Jurisdiction there be a remainder, the Missionary Bishop shall at his option become the Bishop of the new Diocese, or continue the Missionary Bishop of such remainder;

And on the twentieth day of the Session (pp. 300–302) the House of Deputies in a vote by Dioceses and Orders did concur in said resolution of the House of Bishops by a constitutional majority of both orders:

Now, therefore, Resolved, The House of Deputies concurring, that the said amendment to Article 4 of the Constitution is hereby finally agreed to and ratified;

which, on motion, were referred to the Standing Committee on Amendments to the Constitution.

On motion, the Bishop of Long Island was, at his own request, excused from further attendance after to-day.

On motion, the Bishop of Western New York was, at his own request, excused from further attendance after to-morrow.

The Bishop of Western New York, from the Committee on Vestments, presented a report, which, on motion, was ordered to be printed in the Appendix; and the Committee was continued.

The Assistant Bishop of New York offered a motion to reconsider the resolution adopted yesterday in regard to the mixed cup, which was not adopted.

The Bishop of Massachusetts, from the Standing Committee on Nomination of Missionary Bishops, presented a report, and the Committee was discharged.

The Bishop of Missouri offered the following resolution, viz.:

Resolved, That the balloting for the Missionary Bishops of Nevada and Utah, and Wyoming and Idaho, be made the Order of the Day for Saturday at 11 A.M.

The Bishop of Kentucky offered an amendment, making the Order of the Day for Monday, Oct. 25, at 11 A.M., which was not adopted.

The question being on the resolution of the Bishop of Missouri, it was adopted.

The Bishop of Pittsburgh offered the following resolutions, viz.:

Resolved, That on the day appointed for the election of Missionary Bishops, this House assemble in a sacred place, that there may be a celebration of the Holy Communion before the vote is taken.

Resolved, That the Committee on Religious Services be requested to make arrangements for the Communion Service on Saturday morning next, in St. James's Church, at ten o'clock;

which were adopted.

On motion of the Bishop of Maine, the report of the Standing Committee on Canons, on Title I., Canon 15, Sect. xvi. [4.], presented on the ninth day of the session, was made the Order of the Day for Oct. 25, at 11 A.M.

The House proceeded to the further consideration of the report of the Joint Committee on Liturgical Revision.

On motion, the House adjourned to meet with the House of Deputies as the Board of Missions.

SIXTEENTH DAY'S PROCEEDINGS.

CHICAGO, October 23, 1886.

The House met, pursuant to order taken yesterday, at St. James's Church.

After the celebration of the Holy Communion, the Rules of Order were, on motion, suspended, and the House proceeded to ballot for a Presbyter to be nominated to the House of Deputies for election as Missionary Bishop for Nevada and Utah, when it was found that the Rev. Reynold Marvin Kirby, Rector of Trinity Church, in Potsdam, in the Diocese of Albany, had received a majority of the votes, and was chosen to be nominated accordingly.

The House then proceeded to ballot for a Presbyter to be nominated to the House of Deputies for election as Missionary Bishop for Wyoming and Idaho, when it was found that the Rev. Ethelbert Talbot, of the Diocese of Missouri, had received a majority of the votes, and was chosen to be nominated accordingly.

On motion, the Secretary was ordered to communicate the foregoing nominations to the House of Deputies.

The House went into Council.

The Council having risen, the House resumed its session, and adjourned to meet after recess in its usual place of meeting.

The House assembled after recess.

The Minutes were read, and, on motion, approved.

On motion of the Bishop of Albany, it was ordered that the Minutes of the proceedings on Liturgical Revision shall not be read to the House till the completion of action on schedule B of the report of the Joint Committee on Liturgical Revision.

The following Messages were received, viz.:

CHICAGO, 14TH DAY OF THE SESSION,
October 21, 1886.

MESSAGE No. 38.

The House of Deputies informs the House of Bishops that it concurs in Message No. 43 of the House of Bishops concerning the appointment of a Joint Committee on the work of Evangelists, and names as members of such Committee, on its part, the Rev. G. A. Carstensen, the Rev. Frederick Courtney, D.D., the Rev. E. A. Bradley, D.D., Mr. H. P. Baldwin, Mr. George C. Thomas, and Mr. W. B. Cutting.

Attest: CHAS. L. HUTCHINS, *Secretary.*

CHICAGO, 14TH DAY OF THE SESSION,
October 21, 1886.

MESSAGE No. 39.

The House of Deputies informs the House of Bishops that it has elected the persons named in the report of the Joint Committee on the report of the "Board of Trustees of the Fund for the Relief of the Widows and Orphans of Deceased Clergymen," etc., as trustees of "The Fund for the Relief of the Widows and Orphans of Deceased Clergymen," etc., viz.: the Right Rev. Alfred Lee, D.D., the Right Rev. Henry C. Potter, D.D., the Rev. Morgan Dix, D.D., the Rev. William A. Snively, D.D., Mr. Stephen P. Nash, Mr. William Alexander Smith, and Mr. Elihu Chauncey.

Attest: CHAS. L. HUTCHINS, *Secretary.*

On motion, the foregoing Message No. 39 was concurred in.

The following Message was received, viz.:

CHICAGO, 14TH DAY OF THE SESSION,
October 21, 1886.

MESSAGE No. 40.

The House of Deputies informs the House of Bishops that it has adopted the following resolution:

Resolved, The House of Bishops concurring, that a Joint Committee of the two Houses, consisting of five Bishops, five Presbyters, and five Laymen, be appointed at this General Convention to revise the Hymnal; that they be authorized to sit during the next three years, and requested to make report of their finished work to the General Convention of 1889; and that they publish the result of their work at least three months before the meeting of the next General Convention.

Attest: CHAS. L. HUTCHINS, *Secretary.*

On motion, the House voted to ask for a Committee of Conference on the foregoing Message No. 40; and the Chair appointed the Bishops of Albany and Wisconsin, and the Assistant Bishop of New York, on the part of this House.

The following Message was received, viz.:

CHICAGO, 15TH DAY OF THE SESSION,
October 22, 1886.

MESSAGE No. 41.

The House of Deputies informs the House of Bishops that it has adopted the following resolutions:

Resolved, The House of Bishops concurring, that Title I., Canon 14, Sect. iii., be hereafter numbered as Sect. iii. [2], and that the following be adopted as [1] of Sect. iii.: "The Ministers of this Church who have charge of parishes or cures shall not only be diligent in instructing the children in the Catechism, but shall also, by stated catechetical lectures and instruction, be diligent in informing the youth and others in the Doctrine, Constitution, History, and Liturgy of the Church. They shall also diligently instruct all in their cures concerning the Missionary work of the Church at home and abroad, and offer suitable opportunities for contributions, from time to time, for the maintenance of that work.

Resolved, The House of Bishops concurring, that Canon 21 be omitted, and that the proper changes be made in the numbering of the subsequent canons of Title I.

Attest: CHAS. L. HUTCHINS, *Secretary*.

On motion, the foregoing Message No. 41 was concurred in.

The following Message was received, viz.:

CHICAGO, 15TH DAY OF THE SESSION,
October 22, 1886.

MESSAGE No. 42.

The House of Deputies informs the House of Bishops that it has adopted the following resolution:

Resolved, The House of Bishops concurring, that the existing Committee on Christian Education in each House, with power to fill vacancies, be continued till the next Triennial Convention, the two being instructed to act jointly for the following purposes:

1. To devise, and so far as possible to execute, measures for directing attention to Church Schools, Colleges, and other Seminaries of learning.
2. To put the Church in mind of its duty to endow and furnish such deserving institutions with its wealth.
3. To invite all educators in charge of them to meet together at an assigned practicable place, and at an early day, with a view to combined action for the furtherance of Christian education.

Attest: CHAS. L. HUTCHINS, *Secretary*.

On motion, the foregoing Message No. 42 was concurred in.

The following Messages were received, viz.:

CHICAGO, 16TH DAY OF THE SESSION,
October 23, 1886.

MESSAGE No. 43.

The House of Deputies informs the House of Bishops that it concurs in Message No. 51 from the House of Bishops, concerning the correction of a clerical error in Title II., Canon 11, Sect. ii., clause 4.

Attest: CHAS. L. HUTCHINS, *Secretary*.

CHICAGO, 16TH DAY OF THE SESSION,
October 23, 1886.

MESSAGE No. 44.

The House of Deputies informs the House of Bishops that it concurs in Message No. 52 from the House of Bishops, relating to the names of Foreign Missionary Jurisdictions, etc.

Attest: CHAS. L. HUTCHINS, *Secretary*.

CHICAGO, 16TH DAY OF THE SESSION,
October 23, 1886.

MESSAGE No. 45.

The House of Deputies informs the House of Bishops that it concurs in Message No. 53 from the House of Bishops, appointing the Bishop of Northern New Jersey Corresponding Secretary on the part of the Standing Committee on the Spiritual Care of Immigrants.

Attest: CHAS. L. HUTCHINS, *Secretary.*

CHICAGO, 16TH DAY OF THE SESSION,
October 23, 1886.

MESSAGE No. 46.

The House of Deputies informs the House of Bishops that it concurs with the House of Bishops in their Message No. 24 amending Title I., Canon 24, Sect. i.

Attest: CHAS. L. HUTCHINS, *Secretary.*

The following Message was received, viz.:

CHICAGO, 16TH DAY OF THE SESSION,
October 23, 1886.

MESSAGE No. 47.

The House of Deputies informs the House of Bishops that it has adopted the following resolutions:

Resolved, The House of Bishops concurring,

1st, That Title I., Canon 16, Sect. i., be amended, so as to read as follows:

§ i. The Secretary of the House of Bishops shall keep a Register of all the Clergy of this Church, whose names shall be delivered to him in the following manner: that is to say, each Bishop of this Church, or, where there is no Bishop, the President of the Standing Committee of the Diocese or Missionary Jurisdiction, shall, on or before the fifteenth day of October of each year, deliver, or cause to be delivered, to the Secretary, a list of the names of all the Ministers of the Church in his Diocese or Missionary Jurisdiction, annexing the names of their respective cures or stations; or, in regard to those who have not any cures, their places of residence only; and it shall be the duty of the Secretary to have printed in the Journal of the General Convention the list of such names made up for the year in which such General Convention shall be held.

2d, That Sect. iii. of the same Canon be stricken out.

Resolved, That this Committee be discharged from the further consideration of the subject.

Attest: CHAS. L. HUTCHINS, *Secretary.*

On motion, the foregoing Message No. 47 was referred to the Standing Committee on Canons.

The following Message was received, viz.:

CHICAGO, 16TH DAY OF THE SESSION,
October 23, 1886.

MESSAGE No. 48.

The House of Deputies informs the House of Bishops that it has adopted the following resolution:

Resolved, That the view of the state of the Church here presented be transmitted to our Reverend Fathers in God, the House of Bishops, with the request that they issue a pastoral letter, and asking their united prayers and Episcopal benediction.

Attest: CHAS. L. HUTCHINS, *Secretary.*

On motion, the foregoing Message No. 48 and the accompanying report were referred to the Standing Committee on the Pastoral Letter.

The following Message was received, viz.:

CHICAGO, 16TH DAY OF THE SESSION,
October 23, 1886.

MESSAGE No. 49.

The House of Deputies informs the House of Bishops that it has adopted the following resolutions:

Resolved, The House of Deputies does not concur in Message No. 28 from the House of Bishops.

Resolved, The House of Bishops concurring, that Title III., Canon 8, Articles IV., V., and VI., of the Constitution of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, be amended so as to read as follows:

TITLE III., CANON 8.

ARTICLE IV. There shall be appointed by the Board of Missions, at every triennial meeting of the General Convention, a Missionary Council, comprising all the Bishops of this Church, an equal number of Presbyters, and an equal number of Laymen, which shall meet annually, except in those years appointed for the meeting of the Board of Missions, at such time and place as may be designated by the Board of Managers with the approval of the Presiding Bishop, and, when so assembled, shall have general advisory powers in relation to all matters connected with the Missions of the Church.

There shall also be appointed in like manner a Board of Managers to be selected from the Missionary Council, comprising the Presiding Bishop, as President, and fifteen other Bishops, fifteen Presbyters, and fifteen Laymen, who shall have the management of the general Missions of this Church; and, when the Board of Missions is not in session, shall exercise all the corporate powers of the Domestic and Foreign Missionary Society; they shall remain in office until their successors are chosen, and they shall have power to fill any vacancies that may occur in their number;

Provided, That the election to fill such vacancies shall be restricted to an election from the members of the Missionary Council. All other Bishops of this Church, together with the Secretary and Treasurer of the Domestic and Foreign Missionary Society, and of the Board of Managers, shall be *ex-officio* members of the Board, and have all the rights and privileges of the elected members, except the right to vote.

Whenever demanded by one-fifth of the members present, a majority of two-thirds of the members voting shall be necessary to any act of the Board. In all annual appropriations, and in entering upon or abandoning any missionary fields, as also in changing the By-Laws, a majority must be present. For all other business the Board may, by a By-Law, determine the quorum.

The Board of Managers shall make a full and complete triennial report to the General Convention, constituted as the Board of Missions, on or before the third day of the session of the General Convention, and shall report to the Missionary Council, at its annual meetings, such an outline of the missionary work prosecuted during the preceding year, as may serve to give a comprehensive view of the progress, prospects, and present condition of the work of the Society in the several parts of the domestic and foreign fields.

ARTICLE V. The Board of Managers is authorized to form such com-

mittees as it may deem desirable to promote the missionary work, and to appoint such officers as shall be needful for carrying on such work, and to enact all By-Laws for its own government and the government of its committees and officers.

ARTICLE VI. The Board of Managers is intrusted with power to establish and regulate such Missions as are not placed under Episcopal supervision.

In all organized Dioceses and Missionary Jurisdictions having Bishops in the domestic field, it is authorized to make annual appropriations to be disbursed by the Bishops with the approval of the Standing Committee or Board of Missions of the Diocese or Jurisdiction; and whenever any of said Bishops may so elect, the Board of Managers shall act as above provided, instead of such Standing Committee, or said Diocesan Board of Missions;

Provided, That no part of such annual appropriations shall be expended for any other purpose than the support of Missionaries, or the supply of mission stations with clerical service, without the concurrence of the Board of Managers; and an itemized account of the expenditure of all appropriations shall be made annually to the President of the Board of Managers; and *Provided*, That in the management of the Foreign Missions, the Bishops shall have as their council of advice the Board of Managers for the general schedule of expenditures; but for the details of the local work, they may have as their council of advice the Standing Committee of their respective Jurisdictions.

Resolved, The House of Bishops concurring, that an additional Article, to be numbered VII., be added to Title III., Canon 8, to read as follows:

ARTICLE VII. The salary of a Missionary Bishop shall be fixed at or before the time of his election, to take effect from the date of his consecration, and shall not be diminished during his official relation to the Board of Missions without his consent. But all contributions by the Missionary Jurisdictions for the support of their Bishops shall be reported to the Board of Managers, and accounted for as a part of such salary.

Whenever the Board shall be satisfied of the ability of a Missionary Jurisdiction to support its Bishop with a salary not less than that provided for at his consecration, the relation of such Missionary Bishop to the Board of Missions may be terminated.

Attest: CHAS. L. HUTCHINS, *Secretary.*

On motion, the foregoing Message No. 49 was referred to the Standing Committee on Canons.

The following Message was received, viz.:

CHICAGO, 16TH DAY OF THE SESSION,
October 23, 1886.

MESSAGE No. 50.

The House of Deputies informs the House of Bishops that it has adopted the following resolutions:

Resolved, That this House does not concur with the House of Bishops in Amendment to Title I., Canon 9, § i., as communicated in its Message No. 12.

Resolved, That this House does concur with the House of Bishops, in Amendment to Title I., Canon 9, § iii., with the following amendment, to wit: strike out all beginning with the words, "This Canon," etc.

Attest: CHARLES L. HUTCHINS, *Secretary.*

On motion, the foregoing Message was referred to the Standing Committee on Canons.

The following communication was received, viz.:

CHICAGO, October 22, 1886.

The Secretary of the Board of Missions begs to communicate to the House of Bishops, that the Board has adopted the following resolution:

Resolved, That the Board of Missions requests the General Convention to pass a Canon making it the duty of every clergyman, having cure of souls, to give his people the opportunity, once at least every year, to make an offering in time of Divine Service, for the Domestic, and an offering for the Foreign Missions of this Church.

Attest: CHARLES L. HUTCHINS,
Secretary of the Board of Missions.

On motion, the foregoing communication was referred to the Standing Committee on Canons.

The Bishop of Michigan, from the Standing Committee on Amendments to the Constitution, presented the following report, viz.:

The Committee on Amendments to the Constitution beg leave to report that they have had under consideration the resolutions of the Bishop of Western New York, relative to proposed amendments to the Constitution, whereby the name of "General Convention" would be changed to that of "Synod;" and the times of holding the sessions of the General Convention would be changed from the "first Wednesday" to the "second Tuesday in October."

In regard to the proposed change of name, your Committee submit that, in their judgment, it would be inexpedient except for the gravest reasons (which do not present themselves to your Committee), to change the name of the great deliberative Council of this Church.

In regard to the proposed change of time, your Committee submit that it would be inexpedient, for the sake of gaining the few days from the first Wednesday to the second Tuesday of the same month, to change an Article in the Constitution of this Church.

Your Committee therefore ask to be discharged from the further consideration of the subject.

All of which is respectfully submitted.

In behalf of the Committee,
RICHARD H. WILMER, *Chairman.*

On motion, the Committee was discharged.

The Bishop of Michigan, from the Standing Committee on Amendments to the Constitution, presented the following report, viz.:

Your Committee have had before them the majority and minority reports of the Joint Committee on the Judicial System of the Church, and beg leave to report as follows:

Inasmuch as the action of your Committee was intended to follow upon the legislative action of both Houses, and inasmuch as the subject matter of the Judicial System is no longer before the General Convention, your Committee ask to be discharged from the further consideration of the matter referred.

All of which is respectfully submitted.

In behalf of the Committee,
RICHARD H. WILMER, *Chairman.*

On motion, the Committee was discharged.

The Bishop of Michigan, from the Committee on Amendments to the Constitution, presented the following report, viz.:

Your Committee have had under consideration the preamble and resolution offered by the Bishop of Missouri, relative to an amendment of Article IV. of the Constitution.

They report that the action of the last General Convention was not in all respects what was recited in said preamble, but was as follows:

We find on page 41 of the Journal of the House of Bishops, that the House of Bishops resolved, the House of Deputies concurring, that the following clauses be added to Article IV. of the Constitution:

"*Provided*, That when a Missionary Jurisdiction is organized as a Diocese, the Bishop thereof shall become the Bishop of the new Diocese; and

"*Provided, further*, That if, after the erection of a new Diocese out of a Missionary Jurisdiction, there be a remainder, the Missionary Bishop shall, at his option, become the Bishop of the new Diocese, or continue the Missionary Bishop of such remainder."

This action was not concurred in by the House of Deputies, but, as appears on pages 273, 274, 300, 301, and 302 of the Journal of the last General Convention, the following resolution was adopted by a constitutional majority of the House of Deputies voting by Dioceses and Orders:

Resolved, The House of Bishops concurring, that Article IV. of the Constitution be amended by striking out the word "and" in the third line of said Article, and inserting in place thereof the words following:

"*Provided*, That when a Missionary Jurisdiction shall be organized as a Diocese, the Bishop of such Jurisdiction shall become the Bishop of the new Diocese; and,

"*Provided, further*, That when a part of a Missionary Jurisdiction shall be organized as a new Diocese, the Bishop of such Jurisdiction shall become the Bishop of the new Diocese, or, at his election, remain the Bishop of that part of such Jurisdiction not included in the new Diocese; and leaving the residue of said Article to stand as an independent paragraph; and that the same be made known to the several Diocesan Conventions."

It further appears on page 130 of the Journal of the last General Convention, that the House of Bishops concurred in the above-recited action of the House of Deputies.

Your Committee, therefore, recommend the adoption of the following resolution:

Resolved, The House of Deputies concurring, that the amendments to Article IV. of the Constitution, as adopted by the last General Convention (pp. 273, 274, 300, 301, 302, and 130 of the Journal), to wit: that the word "and" in the third line of said Article be stricken out, and in place thereof the words following be inserted:

"*Provided*, That when a Missionary Jurisdiction shall be organized as a Diocese, the Bishop of such Jurisdiction shall become the Bishop of the new Diocese; and *provided, further*, that when a part of a Missionary Jurisdiction shall be organized as a new Diocese, the Bishop of such Jurisdiction shall become the Bishop of the new Diocese, or, at his election, remain the Bishop of that part of such Jurisdiction not included in the new Diocese," — the residue of said Article to stand as an independent paragraph, — are hereby finally agreed to and adopted.

All of which is respectfully submitted.

In behalf of the Committee,

RICHARD H. WILMER, *Chairman.*

On motion, the resolution as reported by the Committee was adopted.

The Bishop of Oregon presented his triennial report, which, on motion, was referred to the Standing Committee on Domestic Missions.

On motion, the House adjourned.

SEVENTEENTH DAY'S PROCEEDINGS.

CHICAGO, Oct. 25, 1886.

The House met. Present as before, with the exception of the Bishops of Western New York and Long Island.

A portion of Scripture was read by the Bishop of Oregon, after which the House was bidden to prayer by the Presiding Bishop.

The Minutes were read and approved.

The Bishop of Maine, from the Standing Committee on Canons, presented the following report, viz. :

The Committee on Canons, to whom was referred a resolution offered by the Bishop of Iowa, that the subject-matter of Title II., Canons 6 and 11, be referred to the Committee on Canons, to consider and report if, in their judgment, any changes therein are desirable, respectfully report that they recommend the adoption of the following resolution, to wit:

Resolved, The House of Deputies concurring, that Title II., Canon 11, Sect. ii., be, and the same is hereby, repealed.

Resolved, The House of Deputies concurring, that Title II., Canon 6, Sect. ii., be amended so as to read as follows, viz.:

And if such declaration be not made within six months as aforesaid, it shall be the duty of the Bishop to suspend said Minister from the Ministry for a period not less than three years, and thereafter until he shall repent and recant his errors. And the Bishop shall pronounce, in the presence of two or more Presbyters, the sentence of suspension, and record the same as so pronounced; *Provided*, nevertheless, that if the Minister so renouncing shall transmit to the Bishop receiving the certificate a retraction of the acts or declarations constituting his offence, the Bishop may, at his discretion, abstain from any further proceedings; *and provided*, that in terminating any sentence of suspension pronounced by him upon a Presbyter or Deacon who has abandoned the Ministry under the provisions of this Canon, the Bishop shall

[1.] Act with the advice and consent of three-fourths of all the members of his Standing Committee.

[2.] That he shall first submit his proposed action, with his reasons therefor, to the judgment of five of the Bishops of this Church, whose Dioceses or Missionary Jurisdictions are nearest to his own, and shall receive in writing, from at least four of said Bishops, their approval of the said remission, and their consent thereto.

[3.] That before remitting such sentence, he shall require the person to be restored to the Ministry, to subscribe the declaration set forth in Article 7 of the Constitution.

[4.] That in case the person applying for such remission shall reside out

of the Diocese or Missionary District in which he was deposed, the Bishop, before granting such remission, shall be furnished with written evidence of the approval of such application, by the Bishop of the Diocese or District in which such person resides.

All which is respectfully submitted.

For the Committee,

H. A. NEELY, *Chairman.*

Attest: WILLIAM STEVENS PERRY, *Secretary.*

On motion the foregoing report was recommitted to the Committee for further consideration.

On motion, the Order of the Day was postponed.

The Bishop of Maine, from the Standing Committee on Canons, presented the following report, viz.:

The Committee on Canons, to whom was referred Message No. 49 from the House of Deputies, respecting a Missionary Canon, and communicating non-concurrence of the House of Deputies in the action of this House touching the same subject, respectfully report the following resolution, to wit:

Resolved, That this House concur with the House of Deputies in the action communicated in Message No. 49, with the following amendments, viz.:

In Title III., Canon 8, Article IV., in place of the words, "and when so assembled shall have general advisory powers in relation to all matters connected with the Missions of the Church," read, "which shall be competent to take all necessary action in regard to the Missionary work of the Church, which shall not conflict with the general policy of the Board as from time to time determined at its Triennial sessions."

At the close of said Article strike out the words, "shall report to the Missionary Council at its annual meeting," and adding instead the words, "and a similar report to the Missionary Council at its annual meetings, comprising, etc."

At the close of Article VII., as proposed in Message No. 49, after the word "terminated," add the words, "by said Board."

That the following Articles, to be numbered Articles VIII. and IX., be adopted, to wit:

ARTICLE VIII. No person shall be appointed a Missionary who is not at the time a Minister in regular standing of the Protestant Episcopal Church, or some Church in Communion with this Church; but nothing in this section shall preclude the Board of Managers from employing laymen or women, members of this Church, or of some Church in communion with the same, to do Missionary work.

ARTICLE IX. The Board of Managers shall have power to appoint local agents to represent the Society in different parts of the country, and is authorized to promote the formation of auxiliary Missionary Associations, whose contributions, as well as those specially appropriated by individuals, shall be received and paid in accordance with the wish of the donors, when expressed in writing. It shall be the duty of the Board of Managers to arrange for public Missionary meetings, to be held at such times and places as may be determined upon, to which all auxiliaries approved by the Board of Managers may send representatives.

ARTICLE X. This Constitution may be altered or amended at any time by the General Convention of this Church.

§ ii. All Canons and all action by or under the authority of the General Convention, so far as inconsistent with the provisions of this Canon, and of such amended Constitution, are hereby repealed: *Provided*, however, that

nothing herein shall in any manner impair or affect any corporate rights of the said Society, or any vested right whatever.

§ iii. This Canon shall take effect immediately.

Resolved, That in the event of the non-concurrence of the House of Deputies with the amendments herewith submitted, a Committee of Conference be respectfully requested.

All which is respectfully submitted.

For the Committee,

H. A. NEELY, *Chairman.*

Attest: WILLIAM STEVENS PERRY, *Secretary.*

The question being on Article IV. as amended,

The Bishop of Iowa offered an amendment to strike out the words, "by the Board of Missions," which was adopted.

The question being again on Article IV., the amendment recommended by the Committee, as amended by the foregoing amendment by the Bishop of Iowa, was adopted.

The Order of the Day was again postponed.

The question being on Article VII., it was adopted.

The question being on Articles VIII., IX., and X., they were adopted.

The question being on the Canon as amended, it was adopted.

The question being on the resolution recommended by the Committee, in reference to requesting a Committee of Conference in the event of the non-concurrence of the House of Deputies in the foregoing action, it was adopted.

The Bishop of Missouri, from the Standing Committee on the General Theological Seminary, presented the following report, viz.:

14TH DAY OF THE SESSION,
October 21, 1886.

RESOLUTION OFFERED BY THE STANDING COMMITTEE ON THE GENERAL THEOLOGICAL SEMINARY.

I. Insert in Article I. the word "General" before "Theological," so that it shall read "General Theological."

II. Amend Article II. so that it shall read as follows: The management of the said Seminary shall be vested in a Board of Trustees, who shall have power to constitute professorships, and appoint the Dean and Professors, and to prescribe the course of study in the respective schools, and to make rules and regulations and statutes for the government thereof, and generally to take such measures as they may deem necessary to its prosperity. *Provided*, That such rules and course of study and measures be not repugnant to the constitution and canons of the Church, nor to the course of study for candidates for Orders which is or may be established by the House of Bishops.

The Bishops who are Trustees shall be visitors of the Seminary, and any three of them acting together may at any time, upon reasonable notice to the Faculty, and to the Board of Trustees or Standing Committee, visit the

Seminary, and shall see that the course of instruction and discipline be conducted agreeably to the foregoing provision; and the Bishops thus visiting shall lay before the Trustees, at their next meeting, any recommendations which they may deem of advantage to the institution. The Trustees shall make report to the General Convention of their proceedings, and of the state of the Seminary.

III. Insert in Article III., after the word "writing," the words "to the Secretary of the Board."

IV. Change Article IV. to read as follows: The Board of Trustees shall always meet in the Diocese where the Seminary is established, and at such stated periods as they may determine; and special meetings may be called by the Bishop of the said Diocese, or by any three of the Bishops who are Trustees.

V. Amend Article V. to read as follows: The Board of Trustees shall have power to remove the Dean, the Professors, and other officers; but no such incumbent shall be removed from office, except at a special meeting called to consider the same, nor unless notice of an intended motion for such removal, and of the grounds thereof, shall have been given at a previous meeting of the Board. The nomination of the Dean and Professors shall be made at one meeting of the Board of Trustees, and acted upon at a subsequent meeting, due notice being given of the object of said meeting to every member of the Board.

The Committee submit for adoption by the House of Bishops the following resolution, viz.:

Resolved, The House of Deputies concurring, that the foregoing changes in the Constitution of the General Theological Seminary be adopted, and communicated to the Board of Trustees of the Seminary.

All of which is respectfully submitted.

DANIEL S. TUTTLE,
THEODORE B. LYMAN,
JOHN SCARBOROUGH,
GEORGE F. SEYMOUR,
DAVID B. KNICKERBACKER,
Committee on the General Theological Seminary.

The question being on Article I., the amendment recommended by the Committee was adopted.

The question being on Article I. as amended, it was adopted.

The question being on Article II., the amendments recommended by the Committee were adopted.

The question being on Article II. as amended, it was adopted.

The question being on Article III., the amendment as recommended by the Committee was adopted.

The question being on Article III. as amended, it was adopted.

The question being on Article IV., the amendment recommended by the Committee was adopted.

The question being on Article IV. as amended, it was adopted.

The question being on Article V., the amendments as recommended by the Committee were adopted.

The question being on Article V. as amended, it was adopted.

The question being on the Constitution as amended, it was adopted.

The question being on the resolution recommended by the Committee as to communicating the foregoing changes to the Board of Trustees of the Seminary, it was adopted.

On motion, the House proceeded to the further consideration of the report of the Joint Committee on Liturgical Revision.

On motion, the report of the Standing Committee on the Pastoral Letter was made the Order of the Day for 3.30 o'clock this afternoon.

The House took a recess.

The House assembled after the recess, and proceeded with the report of the Joint Committee on Liturgical Revision.

The Order of the Day being called, the Bishop of Kentucky, from the Standing Committee on the Pastoral Letter, presented their report.

The Bishop of Northern New Jersey offered the following resolution, viz.:

Resolved, That the Committee on Canons be directed to consider and report whether an addition shall be made to Canon 11, Title II., confining the formal and official act of the remission of a sentence of suspension or deposition of a Presbyter or Deacon, to the Bishop only;

which was adopted.

The Assistant Bishop of New York offered the following resolution, viz.:

Resolved, That the Secretary of this House be instructed to take due order for the printing, when finally amended, of the Pastoral Letter now read, and for its communication to the clergy and laity of this Church;

which was adopted.

The Bishop of Quincy, from the Standing Committee on Religious Services, presented the following report, viz.:

The Committee on Religious Services respectfully recommend the following resolutions:

Resolved, The House of Deputies concurring, that the General Convention of 1886 adjourn without day on Wednesday, Oct. 27.

Resolved, That this order be adopted for the closing services of the Convention: The Sentences, the Lord's Prayer, the Versicles following, the Psalter, Ps. lxxxiv. and xci., the lesson, Rom. x., the Creed, the Versicles, the Collect for SS. Simon and Jude, the Prayer for Christ's Church Militant, 2 Cor. xiii. 14; Hymn 202; the Pastoral Letter; the Gloria in Excelsis, Collects, and Benediction.

The Committee have carefully considered the resolution offered by the

Bishop of Albany respecting the weekly celebration of the Holy Communion, and recommend the adoption of the following amendment to the General Rules of Order:

Resolved, That the following be made Rule II. of the General Rules of Order, and the numbers of the other Rules be changed accordingly, viz.: Rule II. The Bishops shall assemble once in every week for the administration of the Holy Communion.

W. H. A. BISSELL.
THEODORE B. LYMAN.
J. H. HOBART BROWN.
ALEX. BURGESS.

The question being on the first resolution recommended by the Committee (as to adjournment), it was adopted.

The question being on the second resolution, it was postponed for the present.

The question being on the third resolution, it was referred to the Standing Committee on Rules of Order.

On motion, the House went into Council.

The Council having risen, the House resumed its session; and the following action of the Committee on the Mexican Branch of the Catholic Church was reported by the Council to the House of Bishops, viz.:

On motion, the following resolutions were adopted, and ordered to be reported to the House of Bishops, viz.:

Resolved, That this Commission recognizes the body known as the "Cuerpo Ecclesiastico," as the true representative and governing Body of the Church in the Valley of Mexico.

Resolved, That this Commission reports to the House of Bishops the fact that by the action of the Board of Missions a new method of dealing with the work in Mexico has been adopted at the suggestion of the Commission, viz.; that during the abeyance of the autonomous Church, and in the absence of any Episcopal authority, the members of the Church of Jesus have been received as a Mission under the fostering care of this Church.

Resolved, That this Commission, with more than ever earnestness and emphasis, commends to the sympathy and generous support of Churchmen in this country, those sorely tried and faithful souls who are striving to maintain and extend the Gospel and Kingdom of our Lord in their purity, in the midst of a corrupt faith and a corrupted society.

Resolved, That the Commission asks all who are interested, to remember that the Board of Managers can only give, to the sending-out and support of the Clergymen to guide and counsel the Mission in Mexico, such moneys as are sent them for this especial object.

Resolved, That the Mexican League is urged to add to its present appeals, the effort to obtain money for the Board of Managers to use in this way; and that the efforts of the Mexican League have the warmest confidence of the members of this Commission.

Resolved, That the above resolutions be reported to the House of Bishops as the final report of this Commission; and that this Commission, believing that its work is concluded, and its responsibilities transferred, asks to be discharged.

WM. CROSWELL DOANE, *Secretary*.

On motion, it was

Resolved, That the report of the Mexican Commission be accepted, and the Commission discharged, with the grateful thanks of this House.

On motion, the Report of the Joint Committee on Liturgical Revision was made the Order of the Day for Tuesday, at 11 A.M.

On motion, the House adjourned.

EIGHTEENTH DAY'S PROCEEDINGS.

CHICAGO, Oct. 26, 1886.

The House met. Present as yesterday.

A portion of Scripture was read by the Bishop of Pittsburgh, after which the House was bidden to prayer by the Presiding Bishop.

The Minutes were read and approved.

The following Message was received, viz.:

CHICAGO, 17TH DAY OF THE SESSION,
October 25, 1886.

MESSAGE No. 51.

The House of Deputies informs the House of Bishops that it has adopted the following resolution:

Resolved, The House of Bishops concurring, that the Joint Committee on Evangelistic work be continued, with power to associate with themselves three other clergy and three other laymen of the Church (not members of this General Convention) to gather information upon the subject of Parochial Missions and other Evangelistic work, and to report to the General Convention of 1889 a plan, if they think one advisable, for the training of Missioners, both Clerical and Lay; together with a declaration of the principles involved, and general directions as to methods to be observed, and those to be avoided.

Attest: CHAS. L. HUTCHINS, *Secretary*.

On motion, the House concurred to the foregoing Message; and the Chair appointed on the Joint Committee referred to, the Bishops appointed on the Committee as originally organized, viz.: the Bishops of Central New York, Kentucky, and Pittsburgh.

The following Message was received, viz.:

CHICAGO, 17TH DAY OF THE SESSION,
October 15, 1886.

MESSAGE No. 52.

The House of Deputies informs the House of Bishops that it concurs in Message No. 57 from the House of Bishops, asking for a Committee of Con-

ference on Message No. 40 from the House of Deputies, proposing a Joint Committee to revise the Hymnal; and that it names as members of such Committee of Conference, on its part, the Rev. Samuel Benedict, D.D., the Rev. Frederick Courtney, D.D., and Mr. George R. Fairbanks.

Attest: CHAS. L. HUTCHINS, *Secretary.*

The following Message was received, viz.:

CHICAGO, 17TH DAY OF THE SESSION.
October 25, 1886.

MESSAGE No. 53.

The House of Deputies informs the House of Bishops that it has adopted the following resolutions:

Resolved, The House of Bishops concurring, that the words "House of Deputies" be substituted for the word "Convention," in the fourteenth line of Article 2 and in the twelfth line of Article 3 of the Constitution, as printed in the Digest of 1880.

Resolved, The House of Bishops concurring, that the said propositions be now finally agreed to or ratified, as required by Article 9 of the Constitution.

Attest: CHAS. L. HUTCHINS, *Secretary.*

On motion, the House concurred in the foregoing Message.

The following Messages were received, viz.:

CHICAGO, 18TH DAY OF THE SESSION,
October 26, 1886.

MESSAGE No. 55.

The House of Deputies informs the House of Bishops that it concurs in the first resolution of Message No. 61 from the House of Bishops, amending Title III., Canon 8, Article IV., relating to the Domestic and Foreign Missionary Society.

Attest: CHAS. L. HUTCHINS, *Secretary.*

CHICAGO, 18TH DAY OF THE SESSION,
October 26, 1886.

MESSAGE No. 56.

The House of Deputies informs the House of Bishops that it concurs in Message No. 62 from the House of Bishops, amending the Constitution of the General Theological Seminary.

Attest: CHAS. L. HUTCHINS, *Secretary.*

The Bishop of Maine, from the Standing Committee on Canons, presented the following report, viz.:

The Committee on Canons, to whom was referred a resolution proposing an addition to Article VI. of the Constitution of the Domestic and Foreign Missionary Society, being Title III., Canon 8, of the Digest, respectfully report that they recommend the adoption of the following resolution, to wit:

Resolved, That action having been already taken in regard to the matter referred to in the resolution introduced by the Bishop of Tennessee, the Committee on Canons be discharged from further consideration of the subject.

On motion, the foregoing resolution was adopted.

The Bishop of Maine, from the Standing Committee on Canons, presented the following report, viz.:

The Committee on Canons, to whom was referred for further consideration the report previously made on the report of the Joint Committee on the Functions of Rectors, Wardens, and Vestrymen, respectfully report that they recommend the adoption of the following resolution, to wit:

Resolved, The House of Deputies concurring, that the proposed Canon reported by the Joint Committee on the Functions of Rectors, Wardens, and Vestrymen, and the resolutions touching the same, be referred to a Joint Committee of the General Convention to report at the next session of the General Convention.

All which is respectfully submitted.

For the Committee,

H. A. NEELY, *Chairman.*

Attest: WILLIAM STEVENS PERRY, *Secretary.*

On motion, the foregoing resolution was adopted.

The Chair appointed on the Joint Committee referred to the Bishops of Western Michigan, Chicago, Quincy, Michigan and East Carolina.

The Committee on Canons presented the following report, viz.:

The Committee on Canons, to whom was referred Message No. 50, from the House of Deputies, announcing non-concurrence in the amendment to Title I., Canon 9, Sect. i., as communicated in Message No. 32 of the House of Bishops, respectfully report the following resolutions, to wit:

Resolved, That this House concur with the House of Deputies in their action amending Title I., Canon 9, Sect. i., as communicated in Message No. 50 from the House of Deputies.

Resolved, That this House concur with the House of Deputies in their action communicated in Message No. 50, striking out the words at the close, to wit: "This canon," etc.

All of which is respectfully submitted.

For the Committee,

H. A. NEELY, *Chairman.*

Attest: WILLIAM STEVENS PERRY, *Secretary.*

On motion, the report was recommitted to the Committee.

The Bishop of Maine, from the Committee, again presented the report; and, the question being on the resolutions therein recommended, they were adopted.

The Committee on Canons presented the following report, viz.:

The Committee on Canons, to whom were referred the proposed Canons on Ordination, presented by the Bishop of East Carolina, together with certain resolutions on the same subject offered by the Bishop of Western New York, respectfully report that they recommend the adoption of the following resolution, to wit:

Resolved, The House of Deputies concurring, that the proposed Canons on Ordination presented by the Bishop of East Carolina, with accompanying resolutions, be referred to a Joint Committee, with authority to have their report printed as an Appendix to the Journal.

On motion, the foregoing resolution was adopted.

The Chair appointed on the Joint Committee referred to, the Bishops of Maine, Central Pennsylvania, and East Carolina.

The Bishop of Maine, from the Standing Committee on Canons, presented the following report, viz.:

The Committee on Canons, to whom was referred the resolution of the Bishop of Albany, respecting the removal of distinctions between Diocesan and Missionary Bishops, respectfully report, that in order to remove certain distinctions between Diocesan and Missionary Bishops as found in the Canons, the following amendments are necessary to be made in the Digest of Canons, to wit:

Title I., Canon 14, § v. [1], line 5, after "the," insert "Diocese or Convocation of the Jurisdiction," in place of "Convention of the Diocese."

Canon 14, § vii. [3], line 2, insert "Missionary Jurisdiction."
line 5, insert "Missionary Jurisdiction."
line 13, strike out "Diocese to whose," insert "Diocese to which."

Canon 14, § vii. [4], line 5, insert "Jurisdiction."

Canon 15, § vii. [7], strike out after "Bishops," in third line, to "States" in fifth line.

Canon 15, § viii. [2], strike out last period. Inconsistent with § ix. [1].

Canon 15, § ix. [1], strike out "Missionary."

Canon 15, § ix. [1], touching translation of Bishops to Missionary Bishops.

Canon 15, § x., insert "Jurisdiction" in third line.

Canon 15, § xi. [1], substitute "Jurisdiction" in line 2.

Canon 15, § xi. [1], insert "Jurisdiction" in line 11 (of page 74).

Canon 15, § xi. [4], substitute "Jurisdiction."

Canon 15, § xiii., insert "or Jurisdiction."

Canon 15, § xiv., insert "or Jurisdiction" in first line.
substitute "Jurisdiction" in fourth line.
insert "Jurisdiction" in tenth line.
insert "Jurisdiction" in eleventh line.

Canon 15, § xv. [1], omit "Assistant Bishop, or Missionary Bishop."

Canon 15, § xv. [2], substitute "any other Bishop of this Church."

Canon 15, § xvi. [1], inconsistent with § ix. [1].
[3], inconsistent with § ix. [1].
[4], strike out "Diocesan or Assistant."

Canon 15, § xvi. [5], insert "or Missionary Jurisdiction" in line 2.

Canon 16, § i., insert "or Missionary Jurisdiction" in line 7.

Canon 16, § ii., insert "or Missionary Jurisdiction" in line 3.

Canon 16, § ii., insert "or Missionary Jurisdiction" in line 4.

Canon 17, § i., insert "or Missionary Jurisdiction" in line 7.

Canon 17, § iii., insert "or Missionary Jurisdiction" in line 6.

Canon 17, § iv., insert "or Missionary Jurisdiction" in line 2.

Canon 17, § v., insert "or Missionary Jurisdiction" in line 3.

Canon 17, § v., insert "or Missionary Jurisdiction" in line 7.

Canon 17, § v., insert "or Missionary Jurisdiction" in line 13.

Canon 17, § vi., insert "or Missionary Jurisdiction" in line 7.

Canon 17, § vi., insert "or Missionary Jurisdiction" in line 10.

Canon 24, § ii., insert "or Missionary Jurisdiction" in line 3.

Canon 24, § iii., insert "or Missionary Jurisdiction" in line 6.

All which are respectfully submitted.

For the Committee,

H. A. NEELY, *Chairman.*

Attest: WILLIAM STEVENS PERRY, *Secretary.*

On motion, the Order of the Day was suspended.

The question being on the report of the Standing Committee on Canons, respecting the removal of distinctions between Diocesan and Missionary Bishops, the Committee was authorized, on motion, to print the amendments to the existing Canons which they report as necessary in case such distinctions are to be removed.

The Bishop of Maine, from the Standing Committee on Canons, presented the following report, viz.:

The Committee on Canons, to whom was referred by the House their report, proposing changes in Title II., Canon 6, and the repeal of Title II., Canon 11, respectfully report that they have considered the subject matter thus recommitted, and recommend the adoption of the following resolutions, to wit:

Resolved, The House of Deputies concurring, that Title II., Canon 11, § ii. [4], be, and the same is hereby, repealed;

Resolved, The House of Deputies concurring, that Title II., Canon 6, be amended so as to read as follows, viz.:

§ ii. [1] And if such declaration be not made within six months as aforesaid, it shall be the duty of the Bishop to suspend said Minister from the Ministry for a period not less than three years. And the Bishop shall pronounce, in the presence of two or more Presbyters, the sentence of suspension, and record the same as so pronounced: *Provided, nevertheless*, That, if the Minister so renouncing shall transmit to the Bishop receiving the certificate, a retraction of the acts or declarations constituting his offence, the Bishop may, at his discretion, abstain from any further proceedings. And *Provided*, That the Bishop shall not terminate such suspension at the end of three years without sufficient evidence that the Minister so suspended shall have lived in the communion of this Church for one year last past.

[2] If at the end of three years the Minister so suspended shall not have repented and recanted his errors, it shall be the duty of the Bishop to depose him from the Ministry, and to pronounce and record, in the presence of two or more Presbyters, that he has been so deposed.

But if the Minister so deposed shall at any time seek to be restored to the Ministry, the Bishop may remit and terminate the sentence, but only on the following conditions:

(1) That he shall act with the advice and consent of three-fourths of the whole of his Standing Committee;

(2) That he shall first submit his proposed action, with his reasons therefor, to the judgment of five of the Bishops of this Church, whose Dioceses or Missionary Jurisdictions are nearest to his own, and shall receive in writing, from at least four of said Bishops, their approval of the said remission and their consent thereto.

[3.] That, before remitting such sentence, he shall require the person to be restored to the Ministry to subscribe the declaration set forth in Article VII. of the Constitution.

[4.] That, in case the person applying for such remission shall reside out of the Diocese or Missionary District in which he was deposed, the Bishop, before granting such remission, shall be furnished with written evidence of the approval of such application by the Bishop of the Diocese or District in which such person resides.

[5.] This Canon shall not apply to cases occurring before it takes effect, according to Title IV., Canon 4.

§ iii. The remission or termination of a sentence of suspension or deposition of a Presbyter or Deacon shall be pronounced by a Bishop only.

All which is respectfully submitted.

For the Committee,

H. A. NEELY, *Chairman.*

Attest: WILLIAM STEVENS PERRY, *Secretary.*

On motion, the report was re-committed to the Committee.

The report having been presented again by the Bishop of Maine from the Committee, and the question being on the whole report as then presented, it was adopted.

The Bishop of Maine, from the Standing Committee on Canons, presented the following report, viz.:

The Committee on Canons, to whom was referred by the House their report in part on the matter of Suffragan Bishops, with instructions to report a plan for the same, respectfully submit the following resolution:

Resolved, The House of Deputies concurring, that the following Canon be enacted as Title I., Canon 15, Sect. xviii., to wit:

Of Suffragan Bishops.

§ xviii. [1.] It shall be lawful for the Convention of any Diocese of this Church, on the application of the Diocesan thereof, to establish, from time to time, within said Diocese, a district or districts, not more than two, as Suffragan Bishoprics; and for each district so established to elect, agreeably to such rules as may be provided by the General Convention, a Suffragan Bishop, who shall bear the title of Suffragan Bishop, with such local designation as the said Diocesan Convention shall see fit to give him, and shall be invested with all the rights and powers, and be subject to all the duties and liabilities, of a Bishop of this Church, save as hereinafter excepted.

[2.] Such districts shall not be in any wise severed from the Diocese to which they belong, nor shall they constitute independent Bishoprics, or be at liberty to organize or hold legislative conventions or councils. They shall be liable to enlargement, diminution, alteration, or extinction, at the will of the Convention of the Diocese, acting with the consent of the Diocesan; *provided, always*, that no such Suffragan district shall be extinguished during the incumbency of any Suffragan, or altered without his consent.

§ xix. [1.] Each Suffragan shall, within the district for which he may have been elected, perform such Episcopal duties, and exercise such Episcopal authority, as his Diocesan may, from time to time, assign to him. And no Suffragan shall have or exercise any jurisdiction, or perform any Episcopal offices, without the limits of the district so assigned him, except by express request of his Diocesan. Nor shall any Diocesan direct the performance of any Ecclesiastical offices, or the exercise of any Episcopal jurisdiction, by one Suffragan within the district of another, without the consent of the latter; *provided*, that should any Suffragan be disabled for the performance of his duties, either physically or judicially, or refuse to perform such duties, or any of them, the Diocesan shall have the power to direct their performance by another. And *provided*, that nothing herein contained shall be construed as interfering with the right of the Diocesan personally to officiate or exercise jurisdiction at his own pleasure within any part of his own Diocese.

[2.] Should the Diocese become vacant, or its Diocesan become disabled,

either physically or by judicial sentence, it shall become the duty of the Suffragan or Suffragans of the Diocese, until the consecration or translation to the Diocese of another Diocesan, or Assistant Bishop, to perform all the Episcopal offices which may be required therein, subject, however, to the provisions of Sect. xxi. of this Canon. And should there be more than one such Suffragan, each shall exercise such Episcopal jurisdiction, and perform all such Episcopal offices, within his own district. And should there remain any part of the Diocese not thus provided for, it shall be the duty of the Suffragans, or either of them, to perform such additional offices, in the portion of the Diocese not thus provided for, as may be requested by the Standing Committee.

§ iii. [1.] No Suffragan shall ever act as chief Consecrator of any Bishop, Diocesan, or Suffragan.

[2.] No Suffragan shall ordain any Priest or Deacon without the request of his Diocesan; *provided*, that during a vacancy in the Diocesan Episcopate, or the continuance of a disability on the part of the Diocesan to make such request, it shall be sufficient that the request be made in like manner by the Standing Committee.

[3.] Should any Suffragan be guilty of a violation of the provisions of this section, it shall be the duty of his Diocesan, upon becoming satisfied of the fact of such violation, to suspend him immediately from the exercise of all his Episcopal functions, until such time as he may be tried and a verdict rendered. Should the Diocese be vacant, or the Diocesan be under such disabilities as may prevent him from taking such action, it shall be the duty of the Presiding Bishop of the Church in the United States to take all such action, upon the application of the Standing Committee of the Diocese in which the offence may have been committed.

§ iv. [1.] No Suffragan Bishop shall, by virtue of his office, be entitled to a seat in the House of Bishops. The consent of a Suffragan shall not be necessary for the consecration of any other Bishop, Diocesan or Suffragan.

[2.] Any Suffragan Bishop may be elected Diocesan or Assistant Bishop. In case of any such election, the same evidence of election and testimonial from the requisite majority of the members of the Convention shall be necessary, as in the case of any other election. Copies of such testimonials shall be transmitted to the Standing Committees of all the Dioceses of this Church in the same manner as if the Bishop-elect had been a Presbyter; and if the required number of the said Standing Committees shall consent to the confirmation of the said election, the Standing Committee of the Diocese concerned shall forward the evidence of such consent to the Presiding Bishop of the House of Bishops, or, in case of his death, to the Bishop who, according to the rules of the House of Bishops, is to preside at the next General Convention, who shall communicate the same to all the Bishops of this Church in the United States; and if a majority of the Bishops consent to a confirmation of the election, the Presiding Bishop, or the Bishop who, according to the rules of the House of Bishops, is to preside at the next General Convention, shall proceed to confirm such election by a public act declaring such election, and by such confirmation such Bishop-elect shall be Bishop or Assistant Bishop, as the case may be, of such vacant Diocese.

§ xxii. Nothing in this or any other Canon shall be construed to prevent the transfer of a Suffragan to another district within the Diocese, with his own consent, and with the consent of the Diocesan.

§ xxiii. Title I., Canon 15, Sect. v., so far as it prohibits Suffragan Bishops, and all other Canons, or parts of Canons, so far as they may conflict herewith, are hereby repealed.

All which is respectfully submitted.

For the Committee,

H. A. NEELY, *Chairman.*

Attest: WILLIAM STEVENS PERRY, *Secretary.*

On motion, the consideration of the subject was deferred till the next General Convention, and the Committee was authorized meantime to print the report.

The Order of the Day being called, the House proceeded to the further consideration of the report of the Joint Committee on Liturgical Revision.

On motion, the House took a recess.

The House resumed its session after recess.

The following Message was received, viz.:

CHICAGO, 18TH DAY OF THE SESSION,
October 26, 1886.

MESSAGE No. 58.

The House of Deputies informs the House of Bishops that it has adopted the following resolution:

Resolved, The House of Bishops concurring, that the Commission on Ecclesiastical Relations be continued, and that the membership, on the part of this House, be continued the next three years, as follows:

The Rev. E. A. Hoffman, D.D., the Rev. Thomas F. Davies, D.D., the Rev. W. F. Morgan, D.D., the Rev. Chas. R. Hale, D.D., the Rev. A. Z. Gray, D.D., the Rev. W. H. Vibbert, D.D., the Rev. R. G. Nevin, D.D., the Rev. W. C. Langdon, D.D., Mr. John A. King, Mr. John Jay, Mr. Hamilton Fish, Mr. Henry Chauncy, Mr. W. B. Cutting, Mr. Cornelius Vanderbilt, Mr. Elbridge T. Gerry, Mr. Philip F. Nash.

Attest: CHAS. L. HUTCHINS, *Secretary.*

On motion, the foregoing Message was concurred in.

On motion, the Bishop of Connecticut was, at his own request, excused from further service on the Committee referred to. To supply the vacancies caused by this resignation, and the death of the late Bishop of Florida, the Chair, on motion by the Bishop of Albany, adopted by the House, appointed the Bishops of North Carolina and Springfield.

The following Message was received, viz.:

CHICAGO, 18TH DAY OF THE SESSION,
October 26, 1886.

MESSAGE No. 57.

The House of Deputies informs the House of Bishops that it has adopted the following resolution:

Resolved, That this House concurs with the House of Bishops in the amendment proposed in Message No. 49 from the House, relating to Title III., Canon 4, Sect. iii. [6].

Attest: CHAS. L. HUTCHINS, *Secretary.*

The following Message was received, viz.:

CHICAGO, 18TH DAY OF THE SESSION,
October 26, 1886.

MESSAGE No. 59.

The House of Deputies informs the House of Bishops that it non-concurs

in Message No. 63 of that House, and asks for a Committee of Conference and names, on the part of this House,

The Rev. Dr. Brown, Western New York; the Rev. Dr. Courtney, Massachusetts; Mr. Wilder, Minnesota.

Attest: CHAS. L. HUTCHINS, *Secretary.*

On motion, the House concurred in the foregoing request from a Committee of Conference; and the Chair appointed the Bishops of North Carolina and Quincy, on the part of this House.

The Bishop of Connecticut, from the Committee on Ecclesiastical Relations, presented a report, which, on motion, was ordered to be printed in the Appendix to the Journal.

On motion, the Pastoral Letter, presented at yesterday's session, was adopted as the Pastoral Letter of this House.

On motion, the resolution presented at yesterday's session by the Bishop of Quincy, from the Standing Committee on Religious Services, as to the order for the closing services of this Convention, was taken up, and on motion adopted.

The Bishop of Ohio, from the Standing Committee on Foreign Missions, offered the following resolution, viz.:

Resolved, That the Committee on Foreign Missions be authorized to address His Grace the Archbishop of Canterbury, and the authorities of the two Missionary Societies of the Church of England, the Society for the Propagation of the Gospel, and the Church Missionary Society, on the subject of the relations of the Bishops of the two communions who are laboring side by side in foreign lands;

which was adopted.

The Bishop of Tennessee, from the Committee on Christian Education, presented the following report, viz.:

The Committee on Christian Education asks leave to report as follows:

From the comprehensive reports which have been presented by able committees to successive Triennial Conventions, from Pastorals issued by the House of Bishops to the Church at large, and by individual Bishops to their several Dioceses, by arguments, appeals, and treatises proceeding from educators and scholars of experience and learning in both the Church of England and our own, and, indeed, from contributions to Church literature in various departments, we may take these principles to be generally accepted:

The Church of God on the earth, as a witness to Christ and His truth, is no less an educating than an evangelizing power.

Next to the worship of the Most High, and the preservation of the Faith, is that perpetual duty of her trust, which conveys the knowledge of the Gospel and transmits its spirit to the generations as they rise.

This teaching office in the Kingdom of Christ, while special and distinct, is inseparably connected with its original constitution and universal work, with its spiritual motive, with its moral discipline, with its sacrament of Baptism, and with the law of inheritance by covenant and descent which reaches through all the dispensations of God's Providence and Grace.

As the end of the Christian Religion is the formation of character under godly influence of both knowledge and love, of light and life, so a system of Church education must aim at the training of a complete manhood or womanhood, in body, mind, and spirit, including the affections, conscience, and will, the whole course in all its parts being directly subject to the guidance and control of Religion.

A period has been attained where two questions are to be met. The importance and value of secular education throughout the country are not disputed. They can hardly be said not to be appreciated. In every part of the land the people are eager and resolute in providing the means of elementary and largely higher knowledge, in sciences, languages, and arts, for their sons and daughters. This is sufficiently proved by the vast outlay of money, labor, thought, and enterprise, popularly and constantly expended for this greatest interest. Nor can any disparagement be cast on this educational zeal, or any jealousy of scientific progress be indulged, in the name of religion, except by folly, prejudice, or superstition. What is needed, urgently needed, for the sake of the safety of science itself, the permanence of Christian civilization, and the welfare of mankind, is a practical conviction that no education, in any grade or class, is either thorough or secure without the sanctions of the Christian Faith; in other words, without a recognition in it of the revealed will of God as supreme, and of the obligations of the Christian morality. There is a modern idolatry of knowledge, as there was an ancient idolatry of the images of ignorance and passion. The history of nations, and the records of crime, show that no accumulations of human wisdom, and no acuteness or energy of the intellectual faculties, alone, can furnish a safeguard against personal vice and public degradation. More than once that history has exhibited disastrous fruits of the fallacy that mere mental activity can make a strong and lasting commonwealth, a just government, a pure society, a clean commerce, a virtuous household, or the certainty of a life to come. It is laid, therefore, upon the Church, the body of Christ, so to rear her offspring by the rule of revelation as to counteract this perilous delusion. She is set to her task in the school, the seminary, the colleges of all arts and all sciences, the university, the institutions of philosophy, theology, and law, in a sure belief that no department of study, no capacity of the mind, and no realm of rational speculation can, without loss or enfeeblement, be separated from supernatural realities and the verities of God's written Word. We know of no device by which the tuition of the child in righteousness, devotion, and charity, can be detached from the daily exercise of thought and reason, if they are to appear together in the character and life of the man. Into every stage of the process, with the drill of the schoolroom and gymnasium, the practice of every art, the most abstruse investigation, the loftiest paths of research, and the opening of the treasures of the past, go the chastening and elevating spirit of that faith in the unseen, which imparts to the student and to the study, vigor, freedom, patience, and hope. It was the great German philosopher as well as poet of this century, the master of the idealists of our day, who confessed that those who would debase man's nature to the level of the brute begin by extinguishing in him the sense of worship. Without repeating the commonplace that "the supply of knowledge does not make the soul larger or smaller," we are not so far advanced as to despise the warning against a system of instruction for our youth wherein neither the language of God's commandments nor the history of His kingdom among men is considered a study of the least concern; "wherein, of all subjects of human inquiry, his own religion is the one in which a youth's ignorance is most easily forgiven; and in which it is held a light matter that he should be guilty of gambling, lying, or profanity, so only that he write Latin and Greek verses accurately and with speed." Those are the words of a very thoughtful English scholar, who adds, "There is not at this moment a youth of twenty, having received what we moderns call

education, but he knows more of every thing except the soul than Plato or St. Paul did; but he is not for that reason a greater man, or fitter for his work, or worthier to be heard by others, than was Plato or St. Paul." It is, therefore, the immediate calling of men who would join a true statesmanship with sound learning, as it is the genius of the Church to which we belong, not to create education for the people, but to Christianize it.

Your Committee does not conceive itself called to criticise the educational systems of other Christian bodies, or of the civil authority in the several States. By the terms of its appointment it is to concern itself only with our own opportunities and duties. Whatever degree of sympathy or co-operation we may give to the public schools, — and that is a matter of individual judgment, — the Church ought not to excuse itself from sacrifice and toil by reason of their abundance, or to narrow itself in consequence of their latitude, or to blind itself to their benefits, nor yet to lavish its bounty or endowments or legacies for institutions where its own principles are rejected. We are confident in the opinion that in all grades, from the lowest to the highest, we have in our Dioceses such seminaries as amply deserve support and enlargement by Church loyalty and Church wealth. Even our Missionary Bishops, ill-sustained as they are, testify that among all the aggressive agencies at their command, their schools for both sexes hold a place second only to that of the parish priest and pastor. In the face of such evidence, the Churchman's duty is not to be evaded by indifference, by false liberality, or by vague notions of the practical value of doctrinal truth. The Apostolic rebuke of him who "provideth not for his own" is as applicable to the Household of Faith as to a family bound together by blood. In point of fact, in communities as mixed as those in most parts of this country, pupils will for the most part go or be sent to those schools or colleges which are believed to be best furnished and best taught. Hence, to strengthen and enrich Church Schools and Church Colleges in their faculties, apparatus, libraries, buildings, and chairs, is to honor Christ in whatever measure Christ is their Master.

The first of our two questions, therefore, is the question how to carry these institutions up to the highest literary standard known to the education of our time. Endowment is one way. Hearty and out-spoken moral interest is another. Directing pupils to them is another. Still another is a possible measure which your Committee believes would be of inestimable advantage, namely, the bringing together of the heads, or presidents and principals, of Church Schools and Colleges in the United States, in an Association for mutual counsel and help, for a comparison of views and plans as respects instruction, discipline, and worship, with discussions and papers, for the collecting of information from abroad, and the publication of its proceedings. Perhaps no one untried experiment promises more solid gain than this to the common cause. It may be that it would lead on, in God's good time, to what many have longed for, the erection of at least one great University, of unsurpassed resources, worthy of the property and intelligence of our Communion, gathering its professors, lecturers, and libraries not only from our own, but from other and older countries, and so commanding the intellectual respect and affection of riper and younger American scholars, East and West, North and South.

Holding steadily in view this object, the perfecting of our schools as of even greater moment than their multiplication, seeing clearly that they must win their way and prosper only by their substantial superiority, unless the Church is to humiliate herself by begging for them a pitiful patronage beyond their absolute or relative merits, and never forgetting that the ultimate end must always be the increase of wholesome learning, rather than the financial advantage of the schools themselves, we find the remaining question to be: How shall the educational provisions we now have come to be known and appreciated? This will be done whenever the ordained

teachers of the Church, the Clergy, aided by a conscientious and impartial Church press, make it their stated and frequent duty to acquaint the laity with the nature and service of these institutions, and the sacredness of these privileges. If they are set apart to be "messengers, watchmen, and stewards," they are to tell fathers and mothers where their sons and daughters may be safely guided and fed within the fold of Christ; they are to watch personally over the minds and hearts of the young of their flock; they are to point parents and children to accredited fountains of spiritual and intellectual light as stewards of God's manifold grace.

Your Committee proposes the following resolution:

Resolved, The House of Deputies concurring, that the existing Committee on Christian Education in each House, with power to fill vacancies, be continued till the next Triennial Convention, the two being instructed to act jointly for the following purposes:

1st, To devise, and, so far as possible, to execute, measures for directing attention to Church Schools, Colleges, and other Seminaries of learning;

2d, To put the Church in mind of its duty to endow and furnish such deserving institutions with its wealth;

3d, To invite all educators in charge of them to meet together at an assigned practicable place, and at an early day, with a view to combined action for the furtherance of Christian education.

CHAS. TODD QUINTARD, *Chairman.*
WM. CROSWELL DOANE.
F. D. HUNTINGTON.
O. W. WHITAKER.
WM. WOODRUFF NILES.

The Bishop of Quincy, from the Standing Committee on Unfinished Business, presented the following report, viz.:

The Committee on Unfinished Business respectfully report:

That much which, in earlier sessions, was laid on them has now the attention of the Committee on the Despatch of Business;

Your Committee, from the Journal of the last Convention, can glean these items:

The House of Bishops declined to concur with the House of Deputies in amendments proposed to Title I., Canon 11 (see p. 108), on the ground that it was impossible to give due consideration on the last day of the session. (See p. 122.)

Changes were made in Title I., Canon 2, § vii., by the House of Bishops (as on p. 98 of Journal); the House of Deputies did not concur, for lack of time for sufficient consideration. (p. 323.)

The Committee have not noticed that any reports have been received from Committees appointed to report to the House of Bishops at this Convention, as follows:

Commission on Moravian Orders (appointed, 1880; continued, 1883);

Committee on the Formation of Missionary Jurisdictions into Dioceses (appointed, 1880);

Committee to confer with the English Church as to a Board of Reference on Foreign Missions of the Anglican Communion (appointed, 1880; continued, 1883);

Committee on Notifying Bishops-nominate of their election (appointed, 1880);

Committee to report appropriate Forms and Certificates (appointed, 1883).

And from Joint Committees and Commissions as follows:

Committee to report a Version of the Book of Common Prayer in the Norwegian and Swedish languages (appointed, 1883);

Commission on Church Incorporations and the Tenure of Church Property (appointed, 1880; continued, 1883);
Committee on the Observance of the Centennial of this Church (appointed, 1880; continued, 1883);
Standing Committee on Churches in Foreign Lands (appointed, 1874; continued from Convention to Convention).
The Committee further report that the House has not yet acted upon the matter of a Deputation to the next Provincial Synod of Canada.

The Bishop of Quincy offered the following resolutions, viz.:

Resolved, The House of Deputies concurring, that a Deputation consisting of two Bishops, two Presbyters, and two Laymen, be appointed to attend the next Provincial Synod of Canada, to bear the affectionate greetings of this Church, and to promote the joint interests of the Church in Canada and the United States;
Resolved, The House of Deputies concurring, that the Presiding Bishop have authority to fill any vacancies which may arise in the Deputation;

which were adopted.

The Bishop of Quincy, from the Standing Committee on Rules of Order, presented the following report, viz.:

The Committee on Rules of Order, to whom were referred resolutions offered severally by the Bishop of Kansas, the Committee on Religious Services, and the Bishop of Springfield, respectfully report, recommending the passage of the following resolutions:
Resolved, That there be inserted in the Daily Order under Rule V., preceding that now marked "d," this line:
"d, Motions of reference"; and that the letters following indicating the order of procedure be changed accordingly.
Resolved, That this rule be adopted as Rule II. of the General Rules, and the numbers following be changed accordingly:
"Rule II. There shall be added to other religious Services of this House the Administration of the Holy Communion once in every week."
Resolved, That Rule II. of the General Rules be amended by adding, after the end of the third sentence, these words: "Whenever an appointment to any place or position is made by direct action of the House, such appointment shall be by ballot."

Attest:

WILLIAM STEVENS PERRY.
ALEX. BURGESS.
GEORGE WORTHINGTON.

The question being on the first resolution, it was adopted.

The question being on the second resolution, it was adopted.

The question being on the third resolution, it was adopted.

The Bishop of Ohio, from the Joint Committee on the Relations of the two Houses, presented a report of progress; and submitted the following resolution, viz.:

Resolved, The House of Deputies concurring, that the Joint Committee on the Relations of the two Houses be continued;

which, on motion, was adopted.

The Order of the Day being called, the House proceeded to the further consideration of the report of the Joint Committee on Liturgical Revision.

On motion, the Order of the Day was suspended.

The following Message was received, viz. :

CHICAGO, 18TH DAY OF THE SESSION,
October 26, 1886.

MESSAGE No. 60.

The House of Deputies informs the House of Bishops that it has adopted the following resolution:

The House of Deputies herewith transmits to the House of Bishops the Testimonials in favor of the Rev. Reynold Marvin Kirby, Missionary Bishop-elect of Nevada and Utah, and the Rev. Ethelbert Talbot, Missionary Bishop-elect of Wyoming and Idaho.

Attest: CHAS. L. HUTCHINS, *Secretary.*

The following Message was received, viz. :

CHICAGO, 18TH DAY OF THE SESSION,
October 26, 1886.

MESSAGE No. 61.

The House of Deputies informs the House of Bishops that it has adopted the following resolution:

Resolved, The House of Bishops concurring, that a Joint Committee composed of three Bishops, three Presbyters, and three Laymen, be appointed to nominate the members of the Missionary Council and of the Board of Managers, provided for by the Canon of Constitution of the Domestic and Foreign Missionary Society; and names as the Committee on the part of this House the Rev. Dr. Eccleston, the Rev. Mr. Davenport, the Rev. Dr. Hitchcock, Mr. Fairbanks, Mr. Mather, and Mr. Conover.

Attest: CHAS. L. HUTCHINS, *Secretary.*

On motion, the foregoing Message No. 61 was concurred in; and the Chair appointed the Bishops of Ohio, Minnesota, and Massachusetts, on the Joint Committee referred to.

On motion, it was ordered that the House adjourn to-day at five o'clock.

On motion, Message No. 60 from the House of Deputies, with the accompanying testimonials, was referred to the Standing Committee on the Consecration of Bishops.

The Bishop of Delaware, from said Committee, offered the following resolutions, viz. :

Resolved, That the House of Bishops consent to the consecration of the Rev. Reynold Marvin Kirby, Missionary Bishop-elect of Nevada and Utah, and request the Presiding Bishop to take order for the same.

Resolved, That the House of Bishops consent to the consecration of the Rev. Ethelbert Talbot, Missionary Bishop-elect of Wyoming and Idaho, and request the Presiding Bishop to take order for the same.

On motion, the foregoing resolutions were adopted.

The Bishop of Quincy, from the Committee of Conference on Message No. 59, from the House of Deputies, presented the following report, viz.:

The Committee of Conference on the disagreement of the two Houses as to the time of final adjournment, respectfully recommend the adoption by both Houses of the following resolution:

Resolved, That the General Convention of 1886 adjourn without day on Thursday, Oct. 28, after the reading of the Pastoral Letter, and the closing Services to take place in the Hall of the House of Deputies at two o'clock P.M.

The Committee suggest that it remain in the control of the two Houses to adopt an earlier hour of adjournment, if the business of the Convention be completed before the time named in the above resolution.

On behalf of the Committee,

ALEX. J. BURGESS.

On motion, the foregoing resolution was adopted.

The following Message was received, viz.:

CHICAGO, 18TH DAY OF THE SESSION,
October 26, 1886.

MESSAGE No. 62.

The House of Deputies informs the House of Bishops that it has adopted the following resolution:

Resolved, The House of Bishops concurring, that a Commission consisting of five Bishops, five Clerical and five Lay Deputies, be appointed to open communications with the various Bodies of Christians in this land, with a view to ascertaining, from a duly authorized representation of said Bodies, if a disposition exist among them to promote organic unity upon the basis of "The Apostles' Doctrine and Fellowship and in the Breaking of the Bread and the Prayers;" *and further*, in the event this disposition does exist, to inquire what benefits they think we can mutually impart to one another, and what advantages in their opinion would result in furtherance of the evangelization of the world; and that this Commission be requested to make a report of its action to the General Convention of 1889.

Attest: CHAS. L. HUTCHINS, *Secretary*.

On motion, the foregoing Message was made the Order of the Day for to-morrow morning immediately after the conclusion of routine business.

The House proceeded again to the consideration of the report of the Joint Committee on Liturgical Revision.

On motion, the Bishop of Nebraska, at his own request, was excused from further attendance.

On motion of the Bishop of Maine, the report of the Standing Committee on Canons, on the subject of Resigned Bishops, was made the Order of the Day for to-morrow morning at eleven o'clock.

On motion of the Bishop of Ohio, the subject of appointing a

day of Intercession for Missions was made the Order of the Day for to-morrow morning immediately after the order appointed for eleven o'clock.

The Bishop of Quincy offered the following resolution, viz. :

Resolved, The House of Deputies concurring, that Title I., Canon 15, Sect. xi., [1.], p. 73, be amended by adding, after the words "decision of the Council in the premises," the following:

"If the Bishop refuse so to conform, he shall be liable to trial for breach of the Canons of the General Convention. Refusal on the part of the Parish or Congregation so to conform shall prevent it from having the services, occasional or otherwise, of any Minister, except as the Bishop of the Diocese shall allow, until such Parish shall conform to the decision of the Council."

On motion, the House adjourned.

NINETEENTH DAY'S PROCEEDINGS.

CHICAGO, October 27, 1886.

The House met. Present as yesterday, with the exception of the Bishop of Nebraska.

A portion of Scripture was read by the Bishop of Shanghai, after which the House was bidden to prayer by the Presiding Bishop.

The Minutes were read and approved.

The Bishop of Quincy presented the following report, viz. :

The Committee of Conference on the disagreement of the two Houses as to the time of adjournment, make a supplementary report, and recommend the following resolution:

Resolved, The House of Deputies concurring, that the joint resolution yesterday adopted, fixing the time of adjournment of the Convention, be reconsidered, and amended by changing the hour from two o'clock P.M. to one o'clock, and the place for holding the service and reading the Pastoral Letter be changed from the Hall of the House of Deputies to Grace Church.

On behalf of the Committee,

A. BURGESS.

On motion, the action at yesterday's session on the Committee's former report was reconsidered.

The question being on the foregoing resolution, it was adopted.

The following Messages were received, viz. :

CHICAGO, 18TH DAY OF THE SESSION,
October 26, 1886.

MESSAGE No. 63.

The House of Deputies informs the House of Bishops that it concurs in

Message No. 66 from the House of Bishops, concerning the appointment of a Joint Committee to consider proposed Canon on the functions of Rectors, Wardens, and Vestrymen;

And that it names as members of such Committee, on its part, the Rev. T. F. Davies, D.D., the Rev. Henry Anstice, D.D., the Rev. W. A. Snively, D.D., the Rev. W. H. Vibbert, S.T.D., the Rev. J. H. Elliott, D.D., Mr. W. B. Cutting, Mr. J. H. Shoenberger, Mr. G. Pomeroy Keese, Mr. J. E. Earle, and Mr. W. H. S. Burgwin.

Attest: CHAS. L. HUTCHINS, *Secretary.*

CHICAGO, 18TH DAY OF THE SESSION,
October 26, 1886.

MESSAGE No. 64.

The House of Deputies informs the House of Bishops that it has adopted the following resolution of the Committee of Conference of the two Houses on the time of adjournment:

Resolved, The House of Bishops concurring, that the General Convention of 1886 adjourn without date on Thursday, Oct. 28, after the reading of the Pastoral Letter and the closing services, to be held in the Hall of the House of Deputies at two o'clock P.M. of that date.

Attest: CHAS. L. HUTCHINS, *Secretary.*

CHICAGO, 18TH DAY OF THE SESSION,
October 26, 1886.

MESSAGE No. 65.

The House of Deputies informs the House of Bishops, that it concurs with Message No. 68 from that House concerning the reference of the proposed Canons on Ordination to a Joint Committee, with the amendment, that the report of the Committee on Canons of this House, on Canons on Ordination, be also referred to the same Joint Committee;

And names as members on its part of said Joint Committee, the Rev. Dr. Hoffman of New York, the Rev. Dr. Goodwin of Pennsylvania, the Rev. Dr. Gray of Massachusetts, Mr. Nash of New York, Mr. Lamberton of Central Pennsylvania, and Mr. King of Long Island.

Attest: CHAS. L. HUTCHINS, *Secretary.*

On motion, the amendment proposed in the foregoing Message No. 65 was concurred in.

On motion, the foregoing Message No. 65 was concurred in.

The following Message was received, viz.:

CHICAGO, 18TH DAY OF THE SESSION,
October 26, 1886.

MESSAGE No. 66.

The House of Deputies informs the House of Bishops, that it has adopted the following resolution, reported by the Committee of Conference:

Resolved, The House of Bishops concurring, that a Joint Committee of two Bishops, four Presbyters, and three Laymen, be appointed to revise the Hymnal; that they be authorized to sit during the next three years, with power to call in to their aid and consultation such other persons, skilled in Hymnody, as they may select; and requested to make report of their finished work to the General Convention of 1889.

Attest: CHAS. L. HUTCHINS, *Secretary.*

On motion, the foregoing Message No. 66 was concurred in, and the Chair appointed the Bishops of Albany and Massachusetts on the Joint Committee referred to.

The Bishop of Vermont, from the Standing Committee on Memorials, returned the Memorial of the Diocese of New York on the Supplemental Hymnal; and, on motion, it was referred to the Joint Committee to be appointed to revise the Hymnal.

On motion, the Bishop of Albany was, at his own request, excused from further service on the Committee on Ecclesiastical Relations; and the Chair appointed the Bishop of Fond du Lac to fill the vacancy.

On motion of the Bishop of Quincy, the resolution offered by him at the close of yesterday's session, concerning a proposed amendment to Title I., Canon 15, Sect. xi. [1], was taken up, and, on motion, referred to the Standing Committee on Canons.

On motion, it was ordered that the House proceed at three o'clock this afternoon to the election of two Bishops of the Deputation to the next Provincial Synod of Canada.

The Bishop of Iowa offered the following resolution, viz.:

Resolved, The House of Deputies concurring, that the Joint Committee on the Centennial observance be discharged, agreeably to their request, and that their report be entered upon the Journal;

which was adopted.

The Order of the Day being called, Message No. 62 from the House of Deputies was taken up.

The Bishop of Delaware offered an amendment to substitute the word "receive" for the word "open" before the word "communications."

The Bishop of Central Pennsylvania offered an amendment to substitute the word "interchange" for the word "open" in the same connection.

The Bishop of Kentucky offered the following as a substitute for the foregoing proposed amendments, viz.:

To substitute for the words between "be appointed," and the words "and that this Commission," the following words, viz.: "who shall at their discretion communicate to the organized Christian Bodies of our country, the Declaration set forth by the Bishops on the eighth day of October, and shall hold themselves ready to enter into brotherly conference with all or any Christian Bodies seeking the restoration of the organic unity of the Church;"

which was adopted.

On motion, Message No. 62 from the House of Deputies was concurred in with the foregoing amendment.

The Bishop of Minnesota was, at his own request, excused by a rising vote from further attendance at the present session, in order to fulfil an important appointment with the Indian Commission.

On motion, the Assistant Bishop of New York was, at his own request, excused from further attendance.

On motion, the Bishop of North Carolina was, at his own request, excused from further attendance.

The following Message was received, viz. :

CHICAGO, 19TH DAY OF THE SESSION,
October 27, 1886.

MESSAGE No. 70.

The House of Deputies informs the House of Bishops that it has adopted the following resolution:

Resolved, The House of Bishops concurring, that a Joint Committee, to consist of three Bishops, three Presbyters, — one of whom shall be the President of this House, — and three Laymen, be appointed, to whom shall be recommitted the whole subject of Marriage and Divorce, with directions to report to the next General Convention on the second day of the session.

Attest: CHARLES L. HUTCHINS, *Secretary.*

The question being on the foregoing Message No. 70, it was

Resolved, That this House does not concur in Message No. 70 from the House of Deputies, for the reason that after the careful consideration of three years given, and the wise conclusions reached, the House of Bishops does not deem it necessary to refer to a new Committee, but asks that the Canon as passed by this House be referred to the next General Convention;

which was adopted.

The following Messages were received, viz. :

CHICAGO, 19TH DAY OF THE SESSION,
October 27, 1886.

MESSAGE No. 71.

The House of Deputies informs the House of Bishops that it concurs in Message No. 75, from the House of Bishops, changing the hour and place determined upon for the final Service of this Convention and for the reading of the Pastoral Letter.

Attest: CHAS. L. HUTCHINS, *Secretary.*

CHICAGO, 19TH DAY OF THE SESSION,
October 27, 1886.

MESSAGE No. 72.

The House of Deputies informs the House of Bishops that it has adopted the following resolution:

Resolved, The House of Bishops concurring, that Title I., Canon 19, be amended by adding thereto the following:

§ iii. Promptly after the adjournment of the General Convention, the Secretaries of the two Houses shall deliver to the Custodian of the Standard Prayer Book true and exact copies of all alterations and additions in the Book of Common Prayer, already adopted by the General Convention under

Article VIII. of the Constitution; and such copies shall be duly certified by said Secretaries, and be attested by the presiding officers of the respective Houses, and shall be preserved by the Custodian of the Standard Prayer Book; and the Secretary of the House of Deputies shall take out a copyright of said alterations and additions according to law.

§ iv. Until a Standard Book of Common Prayer shall hereafter be duly set forth and established, by the General Convention, all issues or editions of the Book of Common Prayer shall contain, as an appendix to each volume published, a certificate to be prepared and signed by the Custodian of the Standard Prayer Book aforesaid, and approved by the Presiding Bishop and two other Bishops, showing what alterations and additions in the Book of Common Prayer the General Convention of 1886 adopted, and their effect upon the structure of the Book of Common Prayer as it was before such alterations and additions were adopted.

And it shall not be lawful for any Bishop, or other officer in any Diocese, to attest any issue or edition of the Book of Common Prayer to be hereafter published, unless the same shall contain the certificate of the Custodian, approved by the Bishops as aforesaid.

Attest: CHAS. L. HUTCHINS, *Secretary.*

On motion, the foregoing Message was concurred in with the following amendment, viz.:

§ v. This Canon shall take effect immediately.

The House took a recess.

The House resumed its session after recess.

The Bishop of Maine offered the following resolution, viz.:

Resolved, The House of Deputies concurring, that the Secretaries be instructed to print, as an Appendix to the Journal, the amended Constitution of the General Theological Seminary;

which was adopted.

The Order of the Day being called, the report of the Standing Committee on Canons on Title I., Canon 15, Sect. xvi. [4], submitted at the ninth day's session, was taken up.

The question being on the resolution recommended by the Committee, the Bishop of Kentucky offered the following resolution, viz.:

Resolved, That [4] Sect. xvi., Canon 15, Title I., be amended so that it shall read as follows:

"No Diocesan or Assistant Bishop whose resignation has been consummated pursuant to this section, shall, under any circumstances, be eligible to any Diocese now in union, or which may hereafter be admitted into union, with this Church. A Bishop who has resigned his jurisdiction shall have a seat in the House of Bishops, without the right to vote; and he may perform Episcopal acts at the request of any Bishop of this Church having Ecclesiastical jurisdiction, within the limits of his Diocese. *Provided*, that any Bishop," etc.

On motion of the Bishop of Massachusetts, the foregoing resolution of the Bishop of Kentucky was divided.

The question being on the first paragraph of said resolution, the Bishop of East Carolina offered the following resolution, viz.:

Resolved, That the following words be substituted for the first paragraph of the Bishop of Kentucky's resolution, viz.:

A Bishop whose resignation has been consummated pursuant to the provisions of this section shall be eligible to any Diocese now in union with this Church, shall retain his seat in the House of Bishops, but without the right to vote, until such time as he may have been chosen to the charge of some other Diocese or Jurisdiction.

The Bishop of Kentucky accepted the foregoing resolution as a substitute for his own.

The question being on the foregoing resolution of the Bishop of East Carolina, the Bishop of Kentucky offered the following resolution, viz.:

Resolved, That the report of the Committee on Canons touching the Canon as to resigned Bishops, with all the propositions offered in connection therewith, be referred to a special Committee of three Bishops to report at the next General Convention;

which was not adopted.

The question being again on the resolution of the Bishop of East Carolina, it was not adopted.

The question being again on the resolution recommended by the Committee, the Bishop of Kentucky offered again the foregoing resolution which he had withdrawn before in favor of the Bishop of East Carolina's resolution.

The question being on the first paragraph of the Bishop of Kentucky's resolution, it was adopted.

The question being on the second paragraph of said resolution, it was not adopted.

The question being on the second paragraph of [4] as recommended by the Committee, the Bishop of Massachusetts offered an amendment to strike out the words: "Or by reason of physical disability," which was adopted.

The Bishop of Massachusetts also offered the following resolution, viz.:

Resolved, The House of Deputies concurring, that Title I., Canon 15, Sect. xvi. [4], be amended by striking out the words, "Diocesan or Assistant" in the first line of that section;

which was adopted.

The question being on Title I, Canon 15., Sect. 16, [4], as amended, it was adopted.

The Order of the Day being called, the resolution offered by the Bishop of Western New York at the eleventh day's session, in regard to appointing a day of Intercession for Missions, etc., was taken up.

The question being on the said resolution, the Bishop of Albany offered an amendment to strike out the words, "The Sunday next before Advent," which was adopted.

The Bishop of Ohio offered a motion to substitute the words, "The First Sunday in Advent," for the words stricken out.

The Bishop of Iowa offered a motion to substitute the words, "The Eve of St. Andrew's Day."

The Bishop of Western Michigan offered a motion to substitute the words, "The Third Sunday in Advent," which was not adopted.

The question being on the substitute offered by the Bishop of Iowa, it was adopted.

The question being on the resolution of the Bishop of Western New York as amended, it was adopted.

The Bishop of Maine, from the Standing Committee on Canons, presented the following report, viz. :

The Committee on Canons respectfully report to the House of Bishops that acting under the provisions of Title IV., Canon 2, Sect. ii., they have appointed the Bishops of Iowa and East Carolina on the part of the Committee on Canons of the House of Bishops to certify the changes made in the Canons.

The Bishop of Maine, from the Standing Committee on Canons, presented the following report, viz. :

The Committee of Canons respectfully report that they have had under consideration the proposition of the Bishop of Quincy to amend Title I., Canon 15, Sect. xi. [1], by affixing some penalty to the refusal of either party to submit to the decision of the Council of Conciliation; and report the following resolution, viz.:

Resolved, That the proposition of the Bishop of Quincy to amend Title I., Canon 15, Sect. xi. [1], be referred to the next General Convention.

H. A. NEELY, *Chairman.*

On motion, the foregoing resolution was adopted.

The Order of the Day being called, the House proceeded to the election of two Bishops as deputies to the next Provincial Synod of Canada.

The Chair having appointed the Bishops of Fond du Lac and Maryland tellers, and the ballots having been counted, the Chair announced that the following Bishops had been chosen as the Dep-

utation referred to on the part of this House, viz.: the Bishops of Albany and Kentucky.

On motion, the House went into Council.

The Council having risen, the House resumed its session.

The Presiding Bishop announced that the Bishop of North Dakota had been suddenly called away.

The Bishop of Ohio, from the Joint Committee on Nominations for the Missionary Council, presented the following report, viz.:

The Joint Committee appointed to make nominations for the Missionary Council and Board of Managers of Missions beg leave to submit the following names, viz.:

For the Missionary Council, the names of the following Clergymen and Laymen:

Rev. H. Dyer, D.D., Rev. E. A. Hoffman, D.D., Rev. William N. McVickar, D.D., Rev. J. Livingston Reese, D.D., Rev. J. H. Eccleston, D.D., Rev. Thomas F. Davies, D.D., Rev. James Saul, D.D., Rev. George Williamson Smith, S.T.D., Rev. Henry Y. Satterlee, D.D., Rev. Jacob S. Shipman, D.D., D.C.L., Rev. Cornelius E. Swope, D.D., Rev. Charles H. Hall, D.D., Rev. William R. Huntington, D.D., Rev. Octavius Applegate, D.D., Rev. William Lawrence, Rev. J. Bliss, Rev. Henry Anstice, D.D., Rev. John W. Brown, D.D., Rev. T. J. Beard, Rev. W. W. Battershall, D.D., Rev. S. B. Carpenter, Rev. J. S. B. Hodges, S.T.D., Rev. Chauncy Brewster, Rev. John H. Elliott, S.T.D., Rev. W. A. Gordon, Rev. I. N. Nicholson, D.D., Rev. E. S. Stoddard, Rev. Morgan Dix, D.D., D.C.L., Rev. W. S. Rainsford, Rev. R. H. McKim, D.D., Rev. A. C. Bunn, M.D., Rev. G. R. Vandewater, Rev. W. F. Nichols, Rev. D. H. Greer, D.D., Rev. George J. Magill, Rev. Phillips Brooks, D.D., Rev. Edward Abbott, Rev. Frederick Courtney, S.T.D., Rev. Robert Meech, Rev. F. M. S. Taylor, Rev. C. W. Leffingwell, D.D., Rev. W. H. Lewis, Rev. C. M. Beckwith, Rev. John B. Newton, Rev. P. J. Robert, Rev. A. Beattie, D.D., Rev. Calbraith B. Perry, Rev. W. C. Gray, D.D., Rev. W. H. Vibbert, S.T.D., Rev. Clinton Locke, D.D., Rev. E. A. Bradley, Rev. E. T. Perkins, D.D., Rev. J. B. Cheshire, D.D., Rev. W. C. Langdon, D.D., Rev. Samuel Ringgold, D.D., Rev. W. J. Cleveland, Rev. Joseph E. Martin, Rev. W. K. Douglas, D.D., Rev. Y. B. Morgan, Rev. J. M. Kendrick, D.D., Rev. Ellison Capers, D.D., Rev. E. S. Thomas, Rev. J. W. Beard, Rev. A. B. Goodrich, D.D., Rev. John Brainard, D.D., Rev. Walker Gwynne, Rev. James F. Connover, D.D.

Mr. Lemuel Coffin, Hon. Benjamin Stark, Mr. Cornelius Vanderbilt, Mr. William G. Low, Hon. H. P. Baldwin, Mr. Joseph W. Fuller, Hon. John A. King, Mr. Julian T. Davies, Mr. John H. Shoenberger, Mr. Alfred Mills, Mr. W. Bayard Cutting, Mr. Bache McE. Whitlock, Mr. Elihu Chauncey, Gen. Wager Swayne, Mr. James M. Brown, Mr. Albert T. McNeal, Mr. F. B. Tuttle, Mr. Edwin Alcott, Mr. W. A. Robinson, Mr. R. A. Battle, Mr. C. M. Cunningham, Mr. G. I. Boale, Mr. Q. O. Eckford, Mr. Richard Morgan, Mr. J. C. Moncure, Mr. John Thomas, Mr. John L. Stettinius, Mr. E. M. Brockway, Mr. James B. Perry, Mr. H. W. Sheffey, Mr. Joseph Bryan, Mr. Felix R. Brunot, Mr. H. H. Candee, Mr. I. H. Smith, Mr. George R. Goldsborough, Mr. W. P. Craighill, Mr. George H. Gill, Mr. W. B. Clark, Mr. Alexander Rice, Mr. James M. Woolworth, Mr. Howard Potter, Mr. G. H. Bates, Mr. Alexander Smith, Mr. J. M. Brown, Mr. W. W. Astor, Mr. L. M. Franklin, Mr. W. S. Coggswell, Mr. George C. Thomas, Mr. Hill Burgwyn, Mr. John S. Blatchford, Mr. Edward L. Davis, Mr. H. O. Moss, Mr. George C. McWhorter, Mr. George E. B. Jackson, Mr. C. E. Parker, Mr. Walter

Ferguson, Mr. C. D. Dewy, Mr. J. M. McComb, Mr. A. C. Goodman, Mr. S. E. Marvin, Mr. George R. Fairbanks, Mr. L. Bradford Prince, Mr. Z. D. Harrison, Mr. Richard H. Thornton, Mr. N. P. Loveridge, Mr. Richard W. Morgan, Mr. Herbert Welsh.

Your Committee also submit the following names of fifteen Bishops, fifteen Clergymen, and fifteen Laymen, to constitute the Board of Managers of Missions, viz.:

Right Rev. John Williams, D.D., LL.D., Right Rev. G. T. Bedell, D.D., Right Rev. Henry B. Whipple, D.D., Right Rev. William Bacon Stevens, D.D., Right Rev. D. S. Tuttle, D.D., Right Rev. A. N. Littlejohn, D.D., LL.D., Right Rev. W. C. Doane, D.D., LL.D., Right Rev. B. H. Paddock, D.D., Right Rev. T. B. Lyman, D.D., Right Rev. T. U. Dudley, D.D., Right Rev. John Scarborough, D.D., Right Rev. W. E. McLaren, D.D., Right Rev. G. W. Peterkin, D.D., Right Rev. H. C. Potter, D.D., Right Rev. William Paret, D.D., Rev. H. Dyer, D.D., Rev. E. A. Hoffman, D.D., Rev. William N. McVickar, D.D., Rev. J. Livingston Reese, D.D., Rev. J. H. Eccleston, D.D., Rev. Thomas F. Davies, D.D., Rev. James Saul, D.D., Rev. George Williamson Smith, S.T.D., Rev. Henry Y. Satterlee, D.D., Rev. Jacob S. Shipman, D.D., D.C.L., Rev. Cornelius E. Swope, D.D., Rev. Charles H. Hall, D.D., Rev. William R. Huntington, D.D., Rev. Octavius Applegate, D.D., Rev. William Lawrence, Mr. Lemuel Coffin, Hon. Benjamin Stark, Mr. Cornelius Vanderbilt, Mr. William G. Low, Hon. H. P. Baldwin, Mr. Joseph W. Fuller, Hon. John A. King, Mr. Julian T. Davies, Mr. John H. Shoenberger, Mr. Alfred Mills, Mr. Bayard Cutting, Mr. Bache McE. Whitlock, Mr. Elihu Chauncey, Gen. Wager Swayne, Mr. James M. Brown.

On motion, the report of the Committee was accepted, and the nominations confirmed.

On motion, it was ordered that when the House adjourn to-morrow it adjourn at twelve o'clock.

On motion, it was ordered that the Supplemental Minutes concerning the Prayer Book be read to-morrow morning immediately after the reading of the regular Minutes.

The Bishop of Albany offered the following resolution, viz.:

Resolved, That the cordial thanks of the members of this House be given to the Bishop of Chicago, and to the members of the Local Committee on Entertainment, and to all their representatives and agents, for the courtesy and carefulness with which every detail has been carried out which could minister to the comfort and convenience of the Bishops;

which was unanimously adopted by a rising vote.

On motion, the House adjourned.

TWENTIETH DAY'S PROCEEDINGS.

CHICAGO, Oct. 28, 1886.

The House met. Present as yesterday, with the exception of the Bishops of Minnesota, North Carolina, the Assistant Bishop of New York, and the Bishop of North Dakota.

A portion of Scripture was read by the Bishop of Central Pennsylvania, after which the House was bidden to prayer by the Presiding Bishop.

The Minutes were read and approved.

The following Messages were received, viz.:

CHICAGO, 19TH DAY OF THE SESSION,
October 27, 1886.

MESSAGE No. 78.

The House of Deputies informs the House of Bishops that it appoints as members, on its part, of the Joint Commission on Christian Unity, proposed in Message No. 62 from the House of Deputies:

The Rev. Dr. Hills of New Jersey, the Rev. S. M. Bird of Texas, the Rev. Dr. Nelson of Virginia, the Rev. H. C. Duncan of Louisiana, the Rev. A. W. Little of Maine, Mr. Shattuck of Massachusetts, Mr. Cornwall of Kentucky, Mr. James M. Smith of Western New York, Mr. Baldwin of Michigan, Mr. Stotsenberg of Indiana.

Attest: CHAS. L. HUTCHINS, *Secretary.*

CHICAGO, 19TH DAY OF THE SESSION,
October 27, 1886.

MESSAGE No. 80.

The House of Deputies informs the House of Bishops that it appoints as members, on its part, of the Joint Commission on the Hymnal:

The Rev. Dr. Courtney of Massachusetts, the Rev. Dr. Benedict of Southern Ohio, the Rev. Dr. A. Z. Gray of Wisconsin, the Rev. Dr. H. W. Nelson, jun., of Western New York, Mr. Coppee of Central Pennsylvania, Mr. Biddle of Pennsylvania, Mr. Ackerman of Chicago.

Attest: CHAS. L. HUTCHINS, *Secretary.*

CHICAGO, 19TH DAY OF THE SESSION,
October 27, 1886.

MESSAGE No. 81.

The House of Deputies informs the House of Bishops that it has adopted the following resolutions:

Resolved, The House of Bishops concurring, that the persons named in the report of the Joint Committee on Nominations be, and they are hereby, appointed members of the Missionary Council, and of the Board of Managers of the Domestic and Foreign Missionary Society.

Resolved, The House of Bishops concurring, that the General Secretary of the Board of Managers of the Domestic and Foreign Missionary Society be directed to convene the Board of Managers for organization as soon as may be convenient after the adjournment of the General Convention.

Attest: CHAS. L. HUTCHINS, *Secretary.*

On motion, the foregoing Message No. 81 was concurred in.

The following Messages were received, viz.:

CHICAGO, 19TH DAY OF THE SESSION,
October 27, 1886.

MESSAGE No. 85.

The House of Deputies informs the House of Bishops that it concurs in Message No. 87 from the House of Bishops, continuing the Joint Committee on the Relations of the Two Houses.

Attest: CHAS. L. HUTCHINS, *Secretary.*

CHICAGO, 19TH DAY OF THE SESSION,
October 27, 1886.

MESSAGE No. 86.

The House of Deputies informs the House of Bishops that it does not concur in Message No. 84 from the House of Bishops, and has adopted the following resolution:

Resolved, The House of Bishops concurring, that the Canon on Marriage and Divorce adopted by the House of Bishops, and the Canon on the same subject presented by the Committee on Canons of the House of Deputies in report No. 25, be referred to the next General Convention.

Attest: CHAS. L. HUTCHINS, *Secretary.*

On motion, the foregoing Message No. 86 was concurred in.

The following Message was received, viz.:

CHICAGO, 19TH DAY OF THE SESSION,
October 27, 1886.

MESSAGE No. 87.

The House of Deputies informs the House of Bishops that it concurs in their Message No. 85, proposing an amendment to Message No. 72, from the House of Deputies.

Attest: CHAS. L. HUTCHINS, *Secretary.*

On motion, it was ordered that when the Committee on Christian Unity is appointed on the part of this House, the Chairman of the House be one of the number.

The Bishop of Quincy offered the following resolution:

Resolved, That a Committee be appointed under the fifth of the Standing Orders, and that to them be given authority to cause to be entered upon the Journal of the General Convention the whole of the Journal of the House of Bishops;

which was adopted; and the Chair appointed on the Committee referred to, the Bishop of Quincy and the Assistant Bishop of New York.

The Chair appointed on the Joint Committee on Christian Unity on the part of this House:

The Bishop of Delaware, the Bishop of Connecticut, the Bishop of Alabama, the Bishop of Long Island, the Bishop of Central Pennsylvania.

On motion of the Bishop of Louisiana, the Committee on the Prayer Book in the French Language was continued, and the Chair appointed the Bishop of Maryland to fill the vacancy caused by the death of the late Bishop of Missouri.

The following Message was received, viz.:

CHICAGO, 20TH DAY OF THE SESSION,
October 28, 1886.

MESSAGE No. 90.

The House of Deputies informs the House of Bishops that it has adopted the following resolution:

Resolved, The House of Bishops concurring, that the following change in Article I. of the Constitution be proposed in this Convention, and made known to the several Diocesan Conventions, in order that it may be finally agreed to or ratified in the next General Convention:

For "first Wednesday in October," substitute "third Wednesday in September."

Attest: CHAS. L. HUTCHINS, *Secretary.*

On motion, the foregoing Message was not concurred in, for the reason that the lateness of the session precludes the consideration of the proposed change in the time of meeting.

The following Messages were received, viz.:

CHICAGO, 20TH DAY OF THE SESSION,
October 28, 1886.

MESSAGE No. 92.

The House of Deputies informs the House of Bishops, that it concurs in Message No. 92 of the House of Bishops.

Attest: CHAS. L. HUTCHINS, *Secretary.*

CHICAGO, 20TH DAY OF THE SESSION,
October 28, 1886.

MESSAGE No. 93.

The House of Deputies informs the House of Bishops that it does not concur with Message No. 91 from that House, for the reason that the Constitution of the General Theological Seminary has not yet been adopted by its Board of Trustees.

Attest: CHAS. L. HUTCHINS, *Secretary.*

CHICAGO, 20TH DAY OF THE SESSION,
October 28, 1886.

MESSAGE No. 94.

The House of Deputies informs the House of Bishops that it concurs in their Message No. 90, appointing a Deputation to attend the next Provincial Synod of Canada; and appoints as members of such Deputation on its part, the Rev. Dr. Harwood of Connecticut, the Rev. Dr. Stringfellow of Alabama, Mr. Prince of New Mexico, Mr. Fairbanks of Florida.

Attest: CHAS. L. HUTCHINS, *Secretary.*

CHICAGO, 20TH DAY OF THE SESSION,
October 28, 1886.

MESSAGE No. 95.

The House of Deputies informs the House of Bishops that it concurs in the amendments proposed to Message No. 62 from the House of Deputies, communicated in Message No. 92 from the House of Bishops.

Attest: CHAS. L. HUTCHINS, *Secretary.*

CHICAGO, 20TH DAY OF THE SESSION,
October 28, 1886.

MESSAGE No. 96.

The House of Deputies informs the House of Bishops that it concurs in their Message No. 94, recommending that the Eve of St. Andrew's Day be a day for annual Intercession, etc.

Attest: CHAS. L. HUTCHINS, *Secretary.*

The Secretary was instructed to inform the House of Deputies

that this House has completed its business, has nothing further to communicate to the House of Deputies, and will be ready to adjourn after the reading of the Pastoral Letter.

The Chair announced the appointment of the Bishops of Connecticut and Long Island to act with the Presiding Bishop in approving all issues or editions of the Book of Common Prayer as certified to by the Custodian of the Standard Prayer Book in accordance with Message No. 72 from the House of Deputies, as concurred in by the House of Bishops.

On motion, it was ordered that this House re-assemble after the reading of the Pastoral Letter.

The House adjourned at twelve o'clock, in accordance with the motion adopted at yesterday's session, to attend the closing Services at Grace Church.

The House re-assembled after the reading of the Pastoral Letter.

The following Message was received, viz. :

CHICAGO, 20TH DAY OF THE SESSION,
October 28, 1886.

MESSAGE No. 102.

The House of Deputies informs the House of Bishops that it concurs in the resolutions contained in Message 89 from the House of Bishops.

Attest: CHAS. L. HUTCHINS, *Secretary.*

A Committee, the Rev. C. E. Swope, D.D., and Mr. G. W. Russell, from the House of Deputies, was introduced, who announced that that House, having now completed its business, was ready to adjourn.

The Minutes were read and approved.

The Supplemental Minutes of the proceedings on the report of the Joint Committee on Liturgical Revision were read and approved.

After the Benediction the House adjourned *sine die.*

ALFRED LEE, *Presiding Bishop.*

Attest:

WILLIAM TATLOCK,
Secretary of the House of Bishops.

HOUSE OF DEPUTIES.

OFFICERS

OF THE

HOUSE OF DEPUTIES.

PRESIDENT.

The Rev. Morgan Dix, D.D., D.C.L.,
New York City.

SECRETARY.

The Rev. Charles L. Hutchins,
Medford, Mass.

ASSISTANT SECRETARY.

The Rev. Henry Anstice, D.D.,
Rochester, N. Y.

SECOND ASSISTANT SECRETARY.

The Rev. Arthur C. Stilson,
Ottumwa, Iowa.

THIRD ASSISTANT SECRETARY.

The Rev. Edward W. Worthington,
Mount Morris, N. Y.

FOURTH ASSISTANT SECRETARY.

The Rev. Alexander J. Miller,
Philadelphia, Penn.

TREASURER OF THE CONVENTION.

Mr. William Waldorf Astor,
21 West Twenty-sixth Street, New York City.

LIST OF MEMBERS.

Clerical.	*Lay.*

DIOCESE OF ALABAMA.

The Rev. H. Stringfellow, D.D., *Montgomery.*	Mr. R. M. Nelson, *Selma.*
" J. L. Tucker, D.D., *Mobile.*	" A. L. Tyler, *Anniston.*
" T. J. Beard, *Birmingham.*	" J. H. Fitts, *Tuskaloosa.*
" J. Johnston, *Mobile.*	" James Bond,[3] *Mobile.*
	" John W. Noble,[1] *Anniston.*

DIOCESE OF ALBANY.

The Rev. William Payne, D.D., *Schenectady, N.Y.*	Mr. G. Pomeroy Keese, *Cooperstown, N.Y.*
" W. W. Battershall, D.D., *Albany, N.Y.*	" T. Streatfield Clarkson, *Potsdam, N.Y.*
" J.D.Morrison,D.D., LL.D., *Ogdensburg, N.Y.*	" Joseph W. Fuller, *Troy, N.Y.*
" Joseph Carey, D.D., *Saratoga Springs, N.Y.*	" Mr. James Gibson, *Salem, N.Y.*

DIOCESE OF ARKANSAS.

The Rev. James J. Vaulx, *Fayetteville.*	Mr. R. Vernon McCracken, *Pine Bluff.*
" Innes O. Adams, *Pine Bluff.*	" George H. Van Etten, *Little Rock.*
" William James Miller, *Hot Springs.*	" Logan H. Roots, *Little Rock.*
" William W. Estabrooke, *Little Rock.*	" George W. Caruth, *Little Rock.*

DIOCESE OF CALIFORNIA.

The Rev. Hiram W. Beers, D.D., *San Francisco.*	Mr. A. M. Lawver, *San Francisco.*
" Hobart Chetwood, *Oakland.*	" Joseph G. Eastland, *San Francisco.*
" Robert C. Foute, *San Francisco.*	" Ralph W. Kirkham, *San Francisco.*
" Edward B. Spalding, *San Francisco.*	" George W. Gibbs, *San Francisco.*
" A. G. L. Trew,[2] *San Gabriel.*	

[1] Taking the place of Mr. Fitts on the seventh day of the session.
[2] Taking the place of the Rev. Mr. Foute on the thirteenth day of the session.
[3] Deceased since the Convention.

DIOCESE OF CENTRAL NEW YORK.

The Rev. John H. Egar, D.D., *Rome, N. Y.*	Mr. Horace O. Moss, *New Berlin, N. Y.*
" John Brainard, D.D., *Auburn, N. Y.*	" William Marvin, *Skaneateles, N. Y.*
" W. D. Wilson, D.D., LL.D., *Ithaca, N. Y.*	" George C. McWhorter, *Oswego, N. Y.*
" William T. Gibson, D.D., *Utica, N. Y.*	" H. V. Bostwick, *Ithaca, N. Y.*

DIOCESE OF CENTRAL PENNSYLVANIA.

The Rev. C. F. Knight, D.D., D.C.L., *Lancaster, Penn.*	Mr. Robert A. Lamberton, LL.D., *South Bethlehem, Penn.*
" John H. Hopkins, D.D., *Williamsport, Penn.*	" Henry Coppée, LL.D., *South Bethlehem, Penn.*
" Henry L. Jones, *Wilkesbarre, Penn.*	" Robert J. Menner, *Honesdale, Penn.*
" William C. Leverett, *Carlisle, Penn.*	" Rodney A. Mercur, *Towanda, Penn.*

DIOCESE OF CHICAGO.

The Rev. Wm. H. Vibbert, S.T.D., *Chicago, Ill.*	Mr. S. Corning Judd, LL.D., *Chicago, Ill.*
" Clinton Locke, D.D., *Chicago, Ill.*	" W. K. Ackerman, *Chicago, Ill.*
" T. N. Morrison, jun., *Chicago, Ill.*	" Frederick Stahl, *Galena, Ill.*
" William J. Gold, S.T.D., *Chicago, Ill.*	" Emory Cobb, *Kankakee, Ill.*
	" Edwin Walker,[1] *Chicago, Ill.*

DIOCESE OF CONNECTICUT.

The Rev. E. E. Beardsley, D.D., LL.D., *New Haven.*	Mr. Benjamin Stark, *New London.*
" Edwin Harwood, D.D., *New Haven.*	" Gurdon W. Russell, M.D., *Hartford.*
" Samuel Hart, D.D., *Hartford.*	" John E. Earle, *New Haven.*
" Henry M. Sherman, *Torrington.*	" William W. Skiddy, *Stamford.*

DIOCESE OF DELAWARE.

The Rev. T. Gardiner Littell, D.D., *Wilmington.*	Mr. S. M. Curtis, *Newark.*
" Charles E. Murray, *Wilmington.*	" George H. Bates, *Wilmington.*
" William B. Gordon, *Smyrna.*	" Horace Burr, M.D., *Wilmington.*
" Lewis W. Gibson, *Dover.*	" David J. Cummins, *Smyrna.*

[1] Taking the place of Mr. Stahl on the eighth day of the session.

DIOCESE OF EAST CAROLINA.

The Rev. J. C. Huske, D.D., *Fayetteville, N.C.*	Mr. Armand J. De Rosset, M.D., *Wilmington, N.C.*
" N. Colin Hughes, D.D., *Fayetteville, N.C.*	" John Hughes, *New Berne, N.C.*
" Nathaniel Harding, *Washington, N.C.*	" John W. Atkinson, *Wilmington, N.C.*
" William H. Lewis, *Wilmington, N.C.*	" Wilson G. Lamb, *Williamston, N.C.*
" V. W. Shields,[1] *New Berne, N.C.*	

DIOCESE OF EASTON.

The Rev. Theodore P. Barber, D.D., *Cambridge, Md.*	Mr. Isaac L. Adkins, M.D., *Easton, Md.*
" Francis W. Hilliard, *Pocomoke, Md.*	" George R. Goldsborough, *Easton, Md.*
" Enoch K. Miller, *North East, Md.*	" William S. Walker, *Chestertown, Md.*
" Algernon Batte, *Snow Hill, Md.*	" R. C. Mackall, M.D., *Elkton, Md.*

DIOCESE OF FLORIDA.

The Rev. J. J. Scott, D.D., LL.D., *Pensacola.*	Mr. C. B. Benedict, *Jacksonville.*
" W. H. Carter, D.D., LL.D., *Tallahassee.*	" H. E. Dotterer, *Fernandina.*
" C. S. Williams, *Palatka.*	" D. G. Ambler, *Jacksonville.*
" S. B. Carpenter, *Sanford.*	" George R. Fairbanks, *Fernandina.*
" R. H. Weller, D.D.,[2] *Jacksonville.*	

DIOCESE OF FOND DU LAC.

The Rev. Oliver S. Prescott, *Ripon, Wis.*	Mr. James B. Perry, *Fond du Lac, Wis.*
" Robert W. Blow, *Sheboygan, Wis.*	" George L. Field, *Ripon, Wis.*
" William Dafter, *Marinette, Wis.*	" George Gary, *Oshkosh, Wis.*
" Henry C. E. Costelle, *Green Bay, Wis.*	" Cornelius Hill, *Oneida, Wis.*

DIOCESE OF GEORGIA.

The Rev. Thomas Boone, *Savannah.*	Mr. Jno. S. Davidson, *Augusta.*
" Henry K. Rees, *Cave Springs.*	" Z. D. Harrison, *Atlanta.*
" Chauncey C. Williams, *Augusta.*	" W. G. Charlton, *Savannah.*
" James R. Winchester, *Macon.*	" F. H. Miller, *Augusta.*

[1] Taking the place of the Rev. Dr. Huske on the fourth day of the session.
[2] Taking the place of the Rev. Mr. Williams on the sixth day of the session.

DIOCESE OF INDIANA.

The Rev. Edward A. Bradley, D.D., *Indianapolis.*
" Charles Morris, *Evansville.*
" Jos. S. Jenckes, jun., LL.D., *Indianapolis.*
" John J. Faudé, *Michigan City.*

Mr. George C. Duy, *Indianapolis.*
" John S. Irwin, M.D., LL.D., *Fort Wayne.*
" Lewis B. Martin, *Terre Haute.*
" John H. Stotsenburg, *New Albany.*
" Isaac H. Kiersted,[1] *Indianapolis.*

DIOCESE OF IOWA.

The Rev. Samuel Ringgold, D.D., *Cedar Rapids.*
" Arthur C. Stilson, *Ottumwa.*
" Charles R. Hale, S.T.D., *Davenport.*
" Wm. H. Van Antwerp, D.D., *Des Moines.*
" C. S. Percival,[2] *Waterloo.*
" W. Richmond,[3] *Sioux City.*

Mr. Sampson C. Bever, *Cedar Rapids.*
" George J. Boal, LL.D., *Iowa City.*
" Caleb H. Booth, *Dubuque.*
" John Mitchell, *Des Moines.*
" George E. Copeland,[4] *Davenport.*

DIOCESE OF KANSAS.

The Rev. A. Beatty, D.D., *Lawrence.*
" Abiel Leonard, *Atchison.*
" Richard Ellerby, *Topeka.*
" John Bennett, *Wyandotte.*

Mr. A. G. Otis, *Atchison.*
" D. P. Blish, *Atchison.*
" W. B. Clarke, *Junction City.*
" J. Jay Buck, *Emporia.*

DIOCESE OF KENTUCKY.

The Rev. Robert S. Barrett, *Henderson.*
" E. T. Perkins, D.D., *Louisville.*
" Reverdy Estill, *Newport.*
" Edward A. Penick, *Frankfort.*

Mr. William Cornwall, *Louisville.*
" R. A. Robinson, *Louisville.*
" W. E. Merrill, *Newport.*
" Thomas N. Allen, *Lexington.*
" Clinton McClarty,[5] *Louisville.*

[1] Taking the place of Mr. Duy, on the tenth day of the session.
[2] Taking the place of the Rev. Dr. Van Antwerp, on the tenth day of the session.
[3] Taking the place of the Rev. Dr. Ringgold, on the seventeenth day of the session.
[4] Taking the place of Mr. Mitchell, on the fifteenth day of the session.
[5] Taking the place of Mr. Merrill, on the twelfth day of the session.

DIOCESE OF LONG ISLAND.

The Rev. Charles H. Hall, D.D., *Brooklyn, N.Y.*
" William A. Snively, D.D., *Brooklyn, N.Y.*
" T. Stafford Drowne, D.D., *Flatbush, N.Y.*
" William H. Moore, D.D., *Hempstead, N.Y.*

Mr. Henry E. Pierrepont, *Brooklyn, N.Y.*
" Jasper W. Gilbert, *Brooklyn, N.Y.*
" John A. King, *Great Neck, N.Y.*
" William Nicoll, *Islip, N.Y.*

DIOCESE OF LOUISIANA.

The Rev. W. T. D. Dalzell, D.D., *Shreveport.*
" John Francis Girault, *New Orleans.*
" Herman C. Duncan, *Alexandria.*
" Henry Harcourt Waters, *New Orleans.*

Mr. James McConnell, *New Orleans.*
" Henry V. Ogden, *New Orleans.*
" Henry C. Minor, *Houma.*
" Joseph P. Hornor, *New Orleans.*

DIOCESE OF MAINE.

The Rev. William H. Washburn, *Lewiston.*
" C. S. Leffingwell, *Bar Harbour.*
" H. R. Pyne, *Wiscasset.*
" Arthur Wilde Little, *Portland.*

Mr. George E. B. Jackson, *Portland.*
" R. H. Gardiner,[1] *Gardiner.*
" Henry Ingalls, *Wiscasset.*
" James Bridge, *Augusta.*

DIOCESE OF MARYLAND.

The Rev. John H. Elliott, D.D., *Washington, D.C.*
" J. H. Eccleston, D.D., *Baltimore.*
" J. S. B. Hodges, D.D., *Baltimore.*
" Orlando Hutton, D.D., *Brookeville.*

Mr. William A. Stewart, *Baltimore.*
" Joseph Packard, jun., *Baltimore.*
" J. C. Bancroft Davis, *Washington, D.C.*
" Skipwith Wilmer, *Baltimore.*

DIOCESE OF MASSACHUSETTS.

The Rev. Phillips Brooks, D.D., *Boston.*
" George S. Converse, *Boston.*
" Frederick Courtney, D.D., *Boston.*
" George Z. Gray, D.D., *Cambridge.*

Mr. Edmund H. Bennett, LL.D., *Boston.*
" George C. Shattuck, M.D., *Boston.*
" Edward L. Davis, *Worcester.*
" Alexander H. Rice, *Boston.*

[1] Deceased.

DIOCESE OF MICHIGAN.

The Rev. Rufus W. Clark, *Detroit.*	Mr. H. P. Baldwin, *Detroit.*
" Joseph N. Blanchard, *Detroit.*	" Theodore H. Eaton, *Detroit.*
" A. W. Seabrease, *Flint.*	" Thomas Cranage, jun., *Bay City.*
" Thomas W. MacLean, *Ypsilanti.*	" William H. Withington, *Jackson.*

DIOCESE OF MINNESOTA.

The Rev. George C. Tanner, *Owatonna.*	Mr. Isaac Atwater, *Minneapolis.*
" Elisha S. Thomas, D.D., *St. Paul.*	" E. T. Wilder, *Red Wing.*
" Charles H. Plummer, *Red Wing.*	" William R. Merriam, *St. Paul.*
" Thomas B. Wells, D.D., *Minneapolis.*	" George H. Christian, *Minneapolis.*
	" B. F. Markell,[1] *Moorhead.*
	" E. H. Holbrook, jun.,[2] *Minneapolis.*

DIOCESE OF MISSISSIPPI.

The Rev. George C. Harris, S.T.D., *Madison Station.*	Mr. Q. O. Eckford, *Aberdeen.*
" William Short, *Jackson.*	" George F. Greene, *Natchez.*
" Robert G. Hinsdale, S.T.D., *Biloxi.*	" Frederic Speed, *Vicksburg.*
" Nowell Logan, *Port Gibson.*	" William A. Percy, *Greenville.*

DIOCESE OF MISSOURI.

The Rev. JamesRuncie, D.D., *St. Joseph.*	Mr. John R. Triplett, *St. Louis.*
" Cameron Mann, *Kansas City.*	" W. E. Winnar, *Kansas City.*
" M. Schuyler, D.D., *St. Louis.*	" George H. Gill, *Kirkwood, St. Louis Co.*
" Eithelbert Talbot, *Macon.*	" William R. Donaldson, *St. Louis.*
" Stephen H. Green,[3] *St. Louis.*	

[1] Taking the place of Mr. Merriam, on the eleventh day of the session.
[2] Taking the place of Mr. Atwater, on the twelfth day of the session.
[3] Taking the place of the Rev. Mr. Talbot, on the tenth day of the session.

DIOCESE OF NEBRASKA.

The Rev. John Williams, *Omaha.*
" Robert Doherty, S.T.D., *Omaha.*
" Herman B. Burgess, *Plattsmouth.*
" John Hewett, *Tremont.*
" James Paterson,[1] *Omaha.*
" Albert E. Wells,[2] *Central City.*

Mr. James M. Woolworth, LL.D., *Omaha.*
" Oscar M. Carter, *Ashland.*
" Henry W. Yates, *Omaha.*
" Guy A. Brown, *Lincoln.*
" John Hawkins,[3] *Omaha.*

DIOCESE OF NEW HAMPSHIRE.

The Rev. Henry A. Coit, D.D., *Concord.*
" William B. T. Smith, *Tilton.*
" Daniel C. Roberts, *Concord.*
" E. A. Renouf, *Keene.*
" Alfred E. Johnson,[4] *Salmon Falls.*

Mr. George L. Balcom, *Claremont.*
" John L. Farwell, *Claremont.*
" John Hatch, *Portsmouth.*
" George Olcott, *Charlestown.*

DIOCESE OF NEW JERSEY.

The Rev. Benjamin Franklin, D.D., *Shrewsbury.*
" George Morgan Hills, D.D., *Burlington.*
" Erskine M. Rodman, *Plainfield.*
" Gustavus M. Murray, *Haddonfield.*

Mr. Richard S. Conover, *South Amboy.*
" John N. Carpender, *New Brunswick.*
" James Parker, *Perth Amboy.*
" Francis Many, *Redbank.*

DIOCESE OF NEW YORK.

The Rev. Morgan Dix, D.D., D.C.L., *New York City.*
" Eugene A. Hoffman, D.D., *New York City.*
" Wm. R. Huntington, D.D., *New York City.*
" Cornelius E. Swope, D.D., *New York City.*

Mr. Stephen P. Nash, *New York City.*
" J. Pierpont Morgan, *New York City.*
" William Bayard Cutting, *New York City.*
" Francis I. Stetson, *New York City.*

[1] Taking the place of the Rev. Dr. Doherty, on the twelfth day of the session.
[2] Taking the place of the Rev. Mr. Burgess, on the seventeenth day of the session.
[3] Taking the place of Mr. Brown, on the twelfth day of the session.
[4] Taking the place of the Rev. Dr. Coit, on the fourteenth day of the session.

DIOCESE OF NORTH CAROLINA.

The Rev. A. S. Smith, D.D., *Ringwood.*	Mr. John Wilkes, *Charlotte.*
" D. H. Buel, D.D., *Ashville.*	" R. H. Battle, *Raleigh.*
" M. M. Marshall, D.D., *Raleigh.*	" W. H. S. Burgwyn, *Henderson.*
" J. B. Cheshire, jun., *Charlotte.*	" S. S. Nash, *Tarboro.*

DIOCESE OF NORTHERN NEW JERSEY.

The Rev. Anthony Schuyler, D.D., *Bloomfield, N.J.*	Mr. Cortlandt Parker, *Newark, N.J.*
" J. Nicholas Stansbury, *Newark, N.J.*	" Alfred Mills, *Morristown, N.J.*
" Wm. G. Farrington, D.D., *Bloomfield, N.J.*	" Henry Hayes, *Newark, N.J.*
" Edward L. Stoddard, *Jersey City, N.J.*	" D. Smith Wood, *Newark, N.J.*

DIOCESE OF OHIO.

The Rev. Edward R. Atwill, D.D., *Toledo.*	Mr. Samuel L. Mather, *Cleveland.*
" James A. Bolles, D.D., *Cleveland.*	" Columbus Delano, *Mount Vernon.*
" Cyrus S. Bates, D.D., *Cleveland.*	" Augustus H. Moss, *Sandusky.*
" William B. Bodine, D.D., *Gambier.*	" David L. King, *Akron.*

DIOCESE OF PENNSYLVANIA.

The Rev. Daniel R. Goodwin, D.D., *Philadelphia.*	Mr. James S. Biddle, *Andalusia, Bucks Co.*
" Thomas F. Davies, D.D., *Philadelphia.*	" Lemuel Coffin, *Philadelphia.*
" W. Neilson McVickar, D.D., *Philadelphia.*	" George C. Thomas, *Philadelphia.*
" J. Andrews Harris, D.D., *Chestnut Hill, Phila.*	" C. Stuart Patterson, *Chestnut Hill, Phila.*

DIOCESE OF PITTSBURGH.

The Rev. Samuel Maxwell, *Allegheny, Penn.*	Mr. Hill Burgwin, *Pittsburgh, Penn.*
" G. A. Carstensen, *Erie, Penn.*	" John H. Shoenberger, *New York City.*
" Henry Purdon, D.D., *Titusville, Penn.*	" Henry L. Foster, *Oil City, Penn.*
" R. S. Smith, *Uniontown, Penn.*	" Pearson Church, *Meadville, Penn.*

DIOCESE OF QUINCY.

The Rev. Chas. W. Leffingwell, D.D., *Knoxville, Ill.*	Mr. Samuel Wilkinson, *Peoria, Ill.*
" Richard F. Sweet, *Rock Island, Ill.*	" Lawrence E. Emmons, *Quincy, Ill.*
" Charles J. Shrimpton, *Galesburg, Ill.*	" Joseph Mayo, *Alta, Peoria Co., Ill.*
" Edward H. Rudd, *Knoxville, Ill.*	" Thomas B. Martin, *Galesburg, Ill.*
	" H. A. Williamson,[1] *Quincy, Ill.*

DIOCESE OF RHODE ISLAND.

The Rev. Chas. A. L. Richards, D.D., *Providence.*	Mr. Samuel R. Dorrance, *Providence.*
" David H. Greer, D.D., *Providence.*	" Andrew R. Trotter, *Bristol.*
" Daniel Henshaw, D.D., *Providence.*	" Le Roy King, *Newport.*
" George J. Magill, *Newport.*	" George C. Nightingale, jun., *Providence.*
	" John Nicholas Brown,[2] *Providence.*

DIOCESE OF SOUTH CAROLINA.

The Rev. Charles C. Pinckney, D.D., *Charleston.*	Mr. J. J. Pringle Smith, *Charleston.*
" Ellison Capers, *Greenville.*	" Edward McCrady, *Charleston.*
" John D. McCollough, *Spartansburg.*	" Henry C. Markley, *Greenville.*
" William H. Hanckel, *Abbeville.*	" William C. Benet, *Abbeville.*

DIOCESE OF SOUTHERN OHIO.

The Rev. Samuel Benedict, D.D., *Cincinnati, O.*	Mr. Alexander H. McGuffey, *Cincinnati, O.*
" I. Newton Stanger, D.D., *Cincinnati, O.*	" John L. Stettinius, *Cincinnati, O.*
" Charles H. Babcock, D.D., *Columbus, O.*	" E. Morgan Wood, *Dayton, O.*
" J. Mills Kendrick, D.D., *Columbus, O.*	" Charles W. Short, *Cincinnati, O.*

DIOCESE OF SPRINGFIELD.

The Rev. S. C. Thrall, D.D., *Mattoon, Ill.*	Mr. William J. Quinlan, *Decatur, Ill.*
" D. W. Dresser, S.T.D., *Champaign, Ill.*	" H. H. Candee, *Cairo, Ill.*
" F. P. Davenport, *Cairo, Ill.*	" C. E. Hay, *Springfield, Ill.*
" F. W. Taylor, *Springfield, Ill.*	" S. A. Foley, *Lincoln, Ill.*
	" Miles F. Gilbert,[3] *Cairo, Ill.*

[1] Taking the place of Mr. Wilkinson, on the fifteenth day of the session.
[2] Taking the place of Mr. King, on the tenth day of the session.
[3] Taking the place of Mr. Foley, on the seventeenth day of the session

DIOCESE OF TENNESSEE.

The Rev. G. W. Dumbell, *Chattanooga.*	Mr. A. T. McNeal, *Bolivar.*
" W. C. Gray, D.D., *Nashville.*	" H. H. Lurton, *Clarksville.*
" Davis Sessums, *Memphis.*	" E. S. Mallory, *Jackson.*
" Thomas F. Gailor, *Sewanee.*	" A. S. Thomas, *Fayetteville.*

DIOCESE OF TEXAS.

The Rev. S. M. Bird, *Galveston.*	Mr. A. S. Richardson, *Houston.*
" F. R. Starr, *Waco.*	" T. S. Maxey, *Austin.*
" B. A. Rogers, *Georgetown.*	" George W. Jackson, *Waco.*
" W. G. W. Smith, *Lagrange.*	" E. G. Hanrick, *Waco.*

DIOCESE OF VERMONT.

The Rev. Charles Fay, D.D., *Grand Isle.*	Mr. Kittredge Haskins, *Brattleboro'.*
" J. Isham Bliss, D.D., *Burlington.*	" Thomas H. Canfield, *Burlington.*
" William H. Collins, *Brattleboro'.*	" Charles E. Parker, *Vergennes.*
" Homer White, *Northfield.*	" Edward L. Temple, *Rutland.*

DIOCESE OF VIRGINIA.

The Rev. J. S. Hanckel, D.D., *Charlottesville.*	Mr. Hugh W. Sheffey, LL.D., *Staunton.*
" George H. Norton, D.D., *Alexandria.*	" Walter H. Taylor, *Norfolk.*
" John B. Newton, *Richmond.*	" Charles M. Blackford, *Lynchburg.*
" Kinloch Nelson, D.D., *Theological Seminary.*	" R. Taylor Scott, *Warrenton.*
" Chas. Minnigerode, D.D.,[1] *Richmond.*	" Joseph L. Bryan,[2] *Richmond.*

DIOCESE OF WESTERN MICHIGAN.

The Rev. Joseph W. Bancroft, *Hastings, Mich.*	Mr. David G. Robinson, *Hastings, Mich.*
" Densmore D. Chapin, *Allegan, Mich.*	" Edwin F. Uhl, *Grand Rapids, Mich.*
" Colin C. Tate, *Niles, Mich.*	" William B. Williams, *Allegan, Mich.*
" J. N. Rippey, *Muskegon, Mich.*	" George Willard, *Battle Creek, Mich.*
	" E. F. Sweet,[3] *Grand Rapids, Mich.*

[1] Taking the place of the Rev. Dr. Norton, on the third day of the session.
[2] Taking the place of Mr. Taylor, on the eighth day of the session.
[3] Taking the place of Mr. Uhl, on the thirteenth day of the session.

DIOCESE OF WESTERN NEW YORK.

The Rev. John W. Brown, D.D., *Buffalo, N.Y.*	Mr. James M. Smith, LL.D., *Buffalo, N.Y.*
" W. D'Orville Doty, D.D., *Rochester, N.Y.*	" James C. Smith, LL.D., *Canandaigua, N.Y.*
" Henry W. Nelson, jun., *Geneva, N.Y.*	" George Barker, *Fredonia, N.Y.*
" Wm. A. Hitchcock, D.D., *Batavia, N.Y.*	" Gad B. Worthington, *Batavia, N.Y.*
	" Peter Richards,[1] *Geneva, N.Y.*

DIOCESE OF WEST VIRGINIA.

The Rev. R. R. Swope, *Wheeling.*	Mr. W. P. Craighill, *Charlestown.*
" R. A. Gibson, *Parkersburg.*	" R. J. McCandlish, *Parkersburg.*
" L. R. Mason, *Shepherdstown.*	" T. L. Broun, *Charleston.*
" R. A. Cobbs, *Charleston.*	" Edmund I. Lee, *Shepherdstown.*
" R. D. Roller,[2] *Martinsburg.*	

DIOCESE OF WISCONSIN.

The Rev. William Adams, D.D., *Nashotah.*	Mr. J. B. Doe, *Janesville.*
" Fayette Royce, D.D., *Beloit.*	" Walter M. Wells, *Delavan.*
" William B. Ashley, D.D., *Milwaukee.*	" L. H. Morehouse, *Milwaukee.*
" A. Z. Gray, D.D., *Racine.*	" Angus Cameron, *La Crosse.*

DELEGATES FROM MISSIONARY JURISDICTIONS.

Colorado.

The Rev. John T. Protheroe, *Greeley, Col.*	Mr. Samuel D. Hunter, *Greeley, Col.*

Montana.

The Rev. Slator C. Blackiston, *Butte.*	Mr. Samuel J. Jones, *Helena.*

New Mexico and Arizona.

The Rev. J. A. M. La Tourette, *Fort Union, N.M.*	Mr. L. Bradford Prince, *Santa Fé, N.M.*

North Dakota.

The Rev. W. T. Currie, *Grand Forks, Dak.*	B. S. Russell, *Jamestown, Dak.*

[1] Taking the place of Mr. J. M. Smith, on the sixteenth day of the session.
[2] Taking the place of the Rev. Mr. Cobbs, on the twelfth day of the session.

Northern California.

The Rev. Carroll M. Davis, *Sacramento, Cal.* | Mr. Thomas Walsh,[2] *Eureka, Cal.*

Northern Texas.

The Rev. W. D. Sartwelle, *Fort Worth, Tex.* | Mr. W. S. Simkins, *Dallas.*

Oregon.

The Rev. George W. Foote, *Portland.* | Mr. J. McCracken, *Portland.*

South Dakota.

The Rev. J. H. McBride, *Pierre, Dak.* | Mr. George Sword, *Pine Ridge Agency, Dak.*

The Rev. J. V. Himes,[1] *Elk Rapids, Dak.*

Utah and Idaho.

The Rev. George H. Davis, *Boise City, Idaho.* | Mr. Charles W. Lyman, *Salt Lake City, Utah.*

Washington Territory.

The Rev. R. D. Nevius, D.D., *Olympia.* | Mr. F. E. Trotter, *Vancouver.*

Western Texas.

The Rev. Horace Clark, LL.D., *Corpus Christi, Tex.* | Mr. W. O. Hutchinson, *San Marco, Tex.*

Wyoming.

The Rev. George C. Rafter, *Cheyenne.* | Mr. Edward C. David, *Cheyenne.*

[1] Taking the place of Rev. Mr. McBride, on the fifteenth day of the session.
[2] Deceased since the Convention.

JOURNAL

OF THE

HOUSE OF DEPUTIES.

FIRST DAY'S PROCEEDINGS.

S. James's Church, Chicago, Ill.,
Wednesday, October 6, A.D. 1886.

This being the day designated by the Constitution for holding a General Convention of the Protestant Episcopal Church in the United States of America, the Bishops and Deputies-elect assembled, agreeably to the appointment of the last General Convention, in the city of Chicago, in S. James's Church.

Morning Prayer was said by the Rev. William H. Vibbert, S.T.D., Rector of S. James's Church, assisted by the Rev. Henry Anstice, D.D., Assistant Secretary of the House of Deputies, and the Rev. Montgomery Schuyler, D.D., of the Diocese of Missouri.

The sermon was preached by the Right Rev. Gregory Thurston Bedell, D.D., Bishop of Ohio, from 1 Timothy iii. 15.

The Holy Communion was administered by the Right Rev. Alfred Lee, D.D., Presiding Bishop, assisted by the Right Rev. the Bishop of Nova Scotia, the Right Rev. the Bishop of Chicago, and others.

Central Music Hall, Chicago,
3.30 p.m.

The credentials of those who attended as members-elect of the House of Deputies were received and recorded by the Rev. Charles L. Hutchins, Secretary.

Whereupon the names were called, and the following members took their seats:

CLERICAL DEPUTIES.

ALABAMA. — The Rev. Drs. Stringfellow and Tucker, and the Rev. Messrs. Beard and Johnston.

ALBANY. — The Rev. Drs. Payne, Battershall, Morrison, and Carey.

ARKANSAS. — The Rev. Messrs. Miller and Estabrooke.

CALIFORNIA. — The Rev. Dr. Beers, and the Rev. Messrs. Chetwood, Foute, and Spalding.

CENTRAL NEW YORK. — The Rev. Drs. Egar, Brainard, Wilson, and Gibson.

CENTRAL PENNSYLVANIA. — The Rev. Drs. Knight and Hopkins, and the Rev. Messrs. Jones and Leverett.

CHICAGO. — The Rev. Drs. Vibbert, Locke, and Gold, and the Rev. Mr. Morrison.

CONNECTICUT. — The Rev. Drs. Beardsley, Harwood, and Hart.

DELAWARE. — The Rev. Dr. Littell, and the Rev. Messrs. Murray, Gordon, and Gibson.

EAST CAROLINA. — The Rev. Messrs. Harding and Lewis.

EASTON. — The Rev. Dr. Barber, and the Rev. Messrs. Hilliard, Miller, and Batte.

FLORIDA. — The Rev. Dr. Scott, and the Rev. Mr. Carpenter.

FOND DU LAC. — The Rev. Messrs. Prescott, Blow, Dafter, and Costelle.

GEORGIA. — The Rev. Messrs. Boone, Rees, Williams, and Winchester.

INDIANA. — The Rev. Drs. Bradley and Jenckes, and the Rev. Messrs. Morris and Faudé.

IOWA. — The Rev. Drs. Ringgold and Hale, and the Rev. Mr. Stilson.

KANSAS. — The Rev. Dr. Beatty, and the Rev. Messrs. Leonard, Ellerby, and Bennett.

KENTUCKY. — The Rev. Messrs. Barrett, Estill, and Penick, and the Rev. Dr. Perkins.

LONG ISLAND. — The Rev. Drs. Hall, Drowne, and Moore.

LOUISIANA. — The Rev. Dr. Dalzell, and the Rev. Messrs. Girault, Duncan, and Waters.

MAINE. — The Rev. Messrs. Washburn, Leffingwell, Pyne, and Little.

MARYLAND. — The Rev. Drs. Elliott, Eccleston, Hodges, and Hutton.

MASSACHUSETTS. — The Rev. Drs. Brooks, Courtney, and Gray, and the Rev. Mr. Converse.

MICHIGAN. — The Rev. Messrs. Blanchard, Seabrease, and MacLean.

MINNESOTA. — The Rev. Messrs. Tanner and Plummer.

MISSISSIPPI. — The Rev. Drs. Harris and Hinsdale, and the Rev. Messrs. Short and Logan.

MISSOURI. — The Rev. Messrs. Mann and Talbot, and the Rev. Dr. Schuyler.

NEBRASKA. — The Rev. Messrs. Williams and Burgess, and the Rev. Dr. Doherty.

NEW HAMPSHIRE. — The Rev. Messrs. Roberts and Renouf.

NEW JERSEY. — The Rev. Dr. Hills, and the Rev. Messrs. Rodman and Murray.

NEW YORK. — The Rev. Drs. Dix, Hoffman, Huntington, and Swope.

NORTH CAROLINA. — The Rev. Drs. Smith, Buel, and Marshall, and the Rev. Mr. Cheshire.

NORTHERN NEW JERSEY. — The Rev. Drs. Schuyler and Farrington, and the Rev. Messrs. Stansbury and Stoddard.

OHIO. — The Rev. Drs. Atwill, Bolles, and Bodine.

PENNSYLVANIA. — The Rev. Drs. McVickar and Harris.

PITTSBURGH. — The Rev. Messrs. Maxwell, Carstensen, and Smith.

QUINCY. — The Rev. Dr. Leffingwell, and the Rev. Messrs. Sweet and Shrimpton.

Rhode Island. — The Rev. Drs. Richards and Greer.
South Carolina. — The Rev. Dr. Pinckney, and the Rev. Messrs. Capers, McCollough, and Hanckel.
Southern Ohio. — The Rev. Drs. Benedict, Stanger, and Kendrick.
Springfield. — The Rev. Drs. Thrall and Dresser, and the Rev. Messrs. Davenport and Taylor.
Tennessee. — The Rev. Messrs. Dumbell and Sessums, and the Rev. Dr. Gray.
Texas. — The Rev. Messrs. Bird and Rogers.
Vermont. — The Rev. Dr. Fay, and the Rev. Messrs. Bliss, Collins, and White.
Virginia. — The Rev. Mr. Newton, and the Rev. Dr. Nelson.
Western Michigan. — The Rev. Messrs. Bancroft, Chapin, Tate, and Rippey.
Western New York. — The Rev. Drs. Brown, Doty, and Hitchcock.
West Virginia. — The Rev. Messrs. Swope, Gibson, and Cobbs.
Wisconsin. — The Rev. Drs. Adams, Royce, and Ashley.

LAY DEPUTIES.

Alabama. — Messrs. Tyler and Bond.
Albany. — Messrs. Keese, Clarkson, and Fuller.
Arkansas. — Messrs. McCracken and Roots.
California. — Mr. Gibbs.
Central New York. — Messrs. Moss, McWhorter, Marvin, and Bostwick.
Central Pennsylvania. — Messrs. Coppée, Menner, and Mercur.
Chicago. — Messrs. Judd, Ackerman, Stahl, and Cobb.
Connecticut. — Messrs. Stark, Russell, and Earle.
Delaware. — Messrs. Curtis, Burr, and Cummins.
Easton. — Messrs. Walker and Mackall.
Florida. — Messrs. Benedict, Dotterer, and Fairbanks.
Fond du Lac. — Mr. Hill.
Georgia. — Mr. Miller.
Indiana. — Messrs. Duy, Irwin, Martin, and Stotsenburg.
Iowa. — Messrs. Bever, Boal, and Booth.
Kansas. — Messrs. Otis and Blish.
Kentucky. — Mr. Cornwall.
Long Island. — Messrs. Pierrepont, Gilbert, King, and Nicoll.
Louisiana. — Messrs. McConnell and Minor.
Maine. — Mr. Jackson.
Maryland. — Messrs. Stewart, Packard, Davis, and Wilmer.
Massachusets. — Messrs. Shattuck and Davis.
Michigan. — Messrs. Baldwin, Eaton, Cranage, and Withington.
Minnesota. — Messrs. Atwater and Wilder.
Mississippi. — Messrs. Eckford, Greene, and Speed.
Missouri. — Messrs. Triplett, Winnar, Gill, and Donaldson.
Nebraska. — Messrs. Carter, Yates, and Brown.
New Hampshire. — Messrs. Balcom and Farwell.
New Jersey. — Messrs. Conover, Carpender, and Parker.
New York. — Messrs. Nash, Morgan, Cutting, and Stetson.
North Carolina. — Messrs. Wilkes, Burgwyn, and Nash.
Northern New Jersey. — Mr. Hayes.
Ohio. — Messrs. Mather, Moss, and King.
Pennsylvania. — Messrs. Thomas and Patterson.
Pittsburgh. — Messrs. Burgwin and Shoenberger.
Quincy. — Mr. Martin.
Rhode Island. — Messrs. Dorrance, Trotter, King, and Nightingale.

South Carolina. — Messrs. Markley and Benet.
Southern Ohio. — Messrs. Stettinius, Wood, and Short.
Springfield. — Messrs. Quinlan, Candee, and Hay.
Tennessee. — Mr. Thomas.
Texas. — Mr. Richardson.
Vermont. — Messrs. Parker and Temple.
Virginia. — Messrs. Sheffey, Blackford, and Short.
Western Michigan. — Messrs. Robinson, Uhl, and Willard.
Western New York. — Messrs. J. C. Smith and Worthington.
West Virginia. — Messrs. Craighill and Broun.
Wisconsin. — Messrs. Doe, Morehouse, and Cameron.

MISSIONARY JURISDICTIONS.

CLERICAL DELEGATES.

Montana. — The Rev. Mr. Blackiston.
South Dakota. — The Rev. Mr. McBride.
Wyoming. — The Rev. Mr. Rafter.

LAY DELEGATES.

Colorado. — Mr. Hunter.
New Mexico and Arizona. — Mr. Prince.
Wyoming. — Mr. David.

The Secretary having declared that this Church was represented in a majority of Dioceses, agreeably to the requirement of Article I. of the Constitution,

On motion of the Rev. Dr. Farrington, it was

Resolved, That the House proceed to the election of a President.

The following nominations were made:

The Rev. Morgan Dix, D.D., D.C.L., of New York, by the Rev. Dr. Gold of Chicago. The Rev. John H. Elliott, D.D., of Maryland, by the Rev. Dr. Perkins of Kentucky. The Rev. Charles H. Hall, D.D., of Long Island, by Mr. Schoenberger of Pittsburgh. The Rev. Samuel Benedict, D.D., of Southern Ohio, by the Rev. Mr. Maxwell of Pittsburgh. The Rev. E. A. Bradley, D.D., of Indiana, by Mr. Stotsenburg of that Diocese. The Rev. W. R. Huntington, D.D., of New York, by ———.

The Rev. Drs. Huntington and Benedict withdrew their names.

The Secretary appointed as tellers, the Rev. Mr. McCollough of South Carolina, the Rev. Dr. Harris of Mississippi, Mr. Richardson of Texas, and Mr. Gibbs of California.

While the tellers were counting the votes, on motion of Mr. Prince it was

Resolved, That the House regretting the sickness from which Mr. Judd, a deputy from the Diocese of Chicago, is suffering, permits him to select such unoccupied seat as he can occupy without physical discomfort, while attending the sessions of this body.

The tellers reported that there had been 278 votes cast, of which 140 were necessary to a choice; and that the Rev. Morgan Dix, D.D., D.C.L., of New York, having received 187 votes, was elected President of the House.

The Rev. Dr. Perkins of Kentucky, and Mr. Baldwin of Michigan, were appointed to conduct the President to the chair. On taking his seat, the President briefly addressed the House.

The House proceeded to the election of a Secretary.

The following nominations were made:

The Rev. Charles L. Hutchins of Massachusetts, by Mr. Stewart of Maryland. The Rev. Henry Anstice, D.D., of Western New York, by the Rev. Dr. Benedict of Southern Ohio.

The tellers reported that there had been 273 votes cast, of which 137 were necessary to a choice; and that the Rev. Charles L. Hutchins of Massachusetts, having received 244 votes, was elected Secretary of the House.

The Rev. Dr. Beatty, of Kansas, offered the following resolution:

Resolved, That Clergymen of this Church, and of other branches of the Church Catholic, with which this Church is in communion, who may be sojourning in the city; Managers, Secretary, and Treasurer of the Board of Missions; Trustees, Professors, and Students of the General Theological Seminary; Trustees, Professors, and Students of the Western Theological Seminary of Chicago; other students of theology, who are candidates for Holy Orders in this Church; former members of the House of Deputies; and the Clergy, Wardens, and Vestry of S. James's Church in this city, — be invited to the sittings of this House.

Mr. Roots, of Arkansas, moved the following amendment, which was accepted by the mover of the resolution; to add the following: "under regulations approved by the General Local Committee of Arrangements."

The resolution was then adopted.

Mr. King of Long Island offered the following resolution, which on motion, was referred to the Committee on Rules of Order, when such Committee shall have been appointed:

Resolved, That it be a Rule of Order of this House, that applause shall not be permitted.

(For the Report of the Committee, see p. 178.)

Mr. Roots, of Arkansas, offered the following resolution:

Resolved, That no Deputy shall be entitled to address the House, until recognized by the Presiding Officer, by name and Diocese.

The Rev. Dr. McVickar, of Pennsylvania, offered the following amendment, which was accepted by the mover of the resolution:

Resolved, That members addressing the House be requested to advance to the part of the floor in front of the platform, and face the House while speaking.

On motion of the Rev. Dr. Farrington of Northern New Jersey, the amended resolution was referred to the Committee on Rules of Order.

Mr. Burgwin, of Pittsburgh, offered the following resolution:

Resolved, The House of Bishops concurring, that a joint Committee be appointed, consisting of five Bishops, and five Clerical and five Lay Deputies, who shall consider and report what changes, if any, are desirable in the judicial system of this Church, in respect to the trial of Presbyters and Deacons, and what legislation they would recommend for making such changes: that to this Committee be referred all memorials and resolutions touching said question; and that their report be acted on by the House of Deputies, in the first place.

(For the consideration of the resolution, see p. 176.)

The President appointed the Rev. Dr. Hall of Long Island, and Mr. Sheffey of Virginia, as a Committee to wait upon the House of Bishops, and inform them of the organization of this House and its readiness to proceed to business.

On motion, the House adjourned to meet to-morrow morning at nine o'clock.

SECOND DAY'S PROCEEDINGS.

THURSDAY, October 7, 1886.

The House met pursuant to adjournment.

Morning Prayer was read by the Rev. Mr. Chetwood of California. The Benediction was pronounced by the Bishop of New Jersey.

On motion of the Rev. Dr. Harwood of Connecticut, the calling of the roll was dispensed with.

The following persons, not previously present, appeared and took their seats:

Mr. Eastland, of California; the Rev. Mr. Sherman, of Connecticut; Mr. Goldsborough, of Easton; the Rev. Dr. Carter, of Florida; the Rev. Dr. Van Antwerp, of Iowa; Mr. Rice, of Massachusetts; the Rev. Drs. Thomas and Wells, of Minnesota; the Rev. Dr. Runcie, of Missouri; the Rev. Mr. Hewett, of Nebraska; the Rev. Dr. Franklin, of New Jersey; Mr. Delano, of Ohio; the Rev. Drs. Goodwin and Davies, and Mr. Biddle, of Pennsylvania;

Mr. Church, of Pittsburgh; the Rev. Dr. Babcock, of Southern Ohio; Mr. Foley, of Springfield; the Rev. Mr. Gailor, of Tennessee; the Rev. Messrs. Starr and Smith, of Texas; Mr. Williams, of Western Michigan; Messrs. James M. Smith and Barker, of Western New York; the Rev. Mr. Mason, of West Virginia; the Rev. Dr. Gray, of Wisconsin; and the Rev. Mr. Davis and Mr. Walsh, delegates from Northern California; the Rev. Dr. Nevius and Mr. Trotter, delegates from Washington Territory.

The Minutes of yesterday's session were read, and on motion approved.

The Secretary announced that he had appointed as Assistant Secretaries the Rev. Henry Anstice, D.D., of Western New York, the Rev. A. C. Stilson of Iowa, the Rev. E. W. Worthington of Western New York, and the Rev. A. J. Miller of Pennsylvania. On motion of the Rev. Dr. Moore, the appointments were confirmed.

The President announced the appointment of the following Standing Committees: —

ON THE STATE OF THE CHURCH.

The Rev. Mr. Beard, of Alabama; the Rev. Dr. Morrison, of Albany; the Rev. Mr. Miller, of Arkansas; the Rev. Dr. Beers, of California; the Rev. Dr. Gibson, of Central New York; the Rev. Dr. Hopkins, of Central Pennsylvania; the Rev. Mr. Morrison, of Chicago; the Rev. Dr. Hart, of Connecticut; the Rev. Mr. Gibson, of Delaware; the Rev. Mr. Harding, of East Carolina; the Rev. Mr. Hilliard, of Easton; the Rev. Dr. Carter, of Florida; the Rev. Mr. Prescott, of Fond du Lac; the Rev. Mr. Rees, of Georgia; the Rev. Dr. Jenckes, of Indiana; the Rev. Dr. Ringgold, of Iowa; the Rev. Mr. Ellerley, of Kansas; the Rev. Mr. Estill, of Kentucky; the Rev. Dr. Moore, of Long Island; the Rev. Mr. Duncan, of Louisiana; the Rev. Mr. Little, of Maine; the Rev. Dr. Eccleston, of Maryland; the Rev. Dr. Courtney, of Massachusetts; the Rev. Mr. Seabrease, of Michigan; the Rev. Mr. Tanner, of Minnesota; the Rev. Mr. Short, of Mississippi; the Rev. Dr. Schuyler, of Missouri; the Rev. Dr. Doherty, of Nebraska; the Rev. Mr. Renouf, of New Hampshire; the Rev. Dr. Hills, of New Jersey; the Rev. Dr. Swope, of New York; the Rev. Dr. Smith, of North Carolina; the Rev. Mr. Stansbury, of Northern New Jersey; the Rev. Dr. Atwill, of Ohio; the Rev. Dr. McVickar, of Pennsylvania; the Rev. Mr. Carstensen, of Pittsburgh; the Rev. Mr. Shrimpton, of Quincy; the Rev. Dr. Henshaw, of Rhode Island; the Rev. Mr. McCollough, of South Carolina; the Rev. Dr. Kendrick, of Southern Ohio; the Rev. Dr. Thrall, of Springfield; the Rev. Dr. Gray, of Tennessee; the Rev. Mr. Bird, of Texas; the Rev. Mr. Collins, of Vermont; the Rev. Dr. Nelson, of Virginia; the Rev. Mr. Tate, of Western Michigan; the Rev. Dr. Hitchcock, of Western New York; the Rev. Mr. Cobbs, of West Virginia; the Rev. Dr. Ashley, of Wisconsin.

ON THE GENERAL THEOLOGICAL SEMINARY.

The Rev. Dr. Farrington, of Northern New Jersey; the Rev. Dr. Littell, of Delaware; the Rev. Dr. Atwill, of Ohio; the Rev. Dr. Davies, of Pennsylvania; the Rev. Mr. Mann, of Missouri; the Rev. Mr. Gailor, of Tennessee; the Rev. Dr. Carey, of Albany; Mr. Pierrepont, of Long Island; Mr. McWhorter, of Central New York; Mr. King, of Long Island; Mr. Fuller, of

Albany; Mr. Lamberton, of Central Pennsylvania; Mr. Cutting, of New York.

ON THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

The Rev. Dr. Greer, of Rhode Island; the Rev. Dr. Runcie, of Missouri; the Rev. Mr. Leffingwell, of Maine; the Rev. Mr. Boone, of Georgia; the Rev. Dr. Bodine, of Ohio; the Rev. Dr. Browne, of Long Island; the Rev. Mr. Bancroft, of Western Michigan; Mr. Stark, of Connecticut; Mr. Coffin, of Pennsylvania; Mr. Davis, of Massachusetts; Mr. Richardson, of Texas; Mr. Gibbs, of California; Mr. McNeal of Tennessee.

ON THE ADMISSION OF NEW DIOCESES.

The Rev. Dr. Hanckel, of Virginia; the Rev. Mr. Girault, of Louisiana; the Rev. Dr. Snively, of Long Island; the Rev. Dr. Richards, of Rhode Island; the Rev. Dr. Huske, of East Carolina; the Rev. Mr. Washburn, of Maine; the Rev. Dr. Thomas, of Minnesota; Mr. Delano, of Ohio; Mr. Balcom, of New Hampshire; Mr. Craighill, of West Virginia; Mr. Wilmer, of Maryland; Mr. Perry, of Fond du Lac; Mr. Clarkson, of Albany.

ON THE CONSECRATION OF BISHOPS.

The Rev. Dr. Scott, of Florida; the Rev. Dr. Franklin, of New Jersey; the Rev. Dr. Hoffman, of New York; the Rev. Dr. Dalzell, of Louisiana; the Rev. Dr. Vibbert, of Chicago; the Rev. Mr. Chetwood, of California; the Rev. Mr. Jones, of Central Pennsylvania; Mr. Robinson, of Kentucky; Mr. Taylor, of Virginia; Mr. Nicoll, of Long Island; Mr. Irwin, of Indiana; Mr. Robinson, of Western Michigan; Mr. Hay, of Springfield.

ON AMENDMENTS TO THE CONSTITUTION.

The Rev. Dr. Hall, of Long Island; the Rev. Dr. Benedict, of Southern Ohio; the Rev. Dr. Huntington, of New York; the Rev. Dr. Harwood, of Connecticut; the Rev. Dr. Elliott, of Maryland; Mr. Wilder, of Minnesota; Mr. Parker, of Northern New Jersey; Mr. Bennett, of Massachusetts; Mr. James M. Smith, of Western New York; Mr. McConnell, of Louisiana; Mr. Davis, of Maryland; Mr. Woolworth, of Nebraska; Mr. Jackson, of Maine.

ON CANONS.

The Rev. Dr. Goodwin, of Pennsylvania; the Rev. Dr. Hodges, of Maryland; the Rev. Mr. Converse, of Massachusetts; the Rev. Dr. Brown, of Western New York; the Rev. Mr. Davenport, of Springfield; the Rev. Dr. Harris, of Mississippi; the Rev. Dr. Bolles, of Ohio; Mr. Sheffey, of Virginia; Mr. Judd, of Chicago; Mr. McGuffey, of Southern Ohio; Mr. Burgwin, of Pittsburgh; Mr. Earle, of Connecticut.

ON EXPENSES.

Mr. Shattuck, of Massachusetts; the Rev. Dr. Knight, of Central Pennsylvania; the Rev. Dr. Doty, of Western New York; the Rev. Mr. Spalding, of California; the Rev. Mr. Capers, of South Carolina; Mr. Baldwin, of Michigan; Mr. Coffin, of Pennsylvania; Mr. Nelson, of Alabama; Mr. Gilbert, of Long Island; Mr. Moss, of Central New York; Mr. Morgan, of New York; Mr. Stettinius, of Southern Ohio; Mr. Trotter, of Rhode Island.

The Secretary of the House was subsequently added. (See p. 173.)

ON UNFINISHED BUSINESS.

The Rev. Dr. Beatty, of Kansas; the Rev. Mr. Leverett, of Central Pennsylvania; the Rev. Mr. Roberts, of New Hampshire; the Rev. Mr.

Dafter, of Fond du Lac; the Rev. Dr. Van Antwerp, of Iowa; the Rev. Dr. Barber, of Easton; the Rev. Mr. Blanchard, of Michigan; Mr. Eaton, of Michigan; Mr. Lurton, of Tennessee; Mr. Quinlan, of Springfield; Mr. Doe, of Wisconsin; Mr. Wilkinson, of Quincy; Mr. Battle, of North Carolina.

ON ELECTIONS.

The Rev. Dr. Locke, of Chicago; the Rev. Mr. Magill, of Rhode Island; the Rev. Mr. Rogers, of Texas; the Rev. Mr. Faudé, of Indiana; the Rev. Dr. Hughes, of East Carolina; the Rev. Dr. Buel, of North Carolina; the Rev. Mr. Williams, of Nebraska; Mr. Mather, of Ohio; Mr. Adkins, of Easton; Mr. Keese, of Albany; Mr. Haskins, of Vermont; Mr. Roots, of Arkansas; Mr. Bever, of Iowa.

ON THE PRAYER-BOOK.

The Rev. Dr. Payne, of Albany; the Rev. Dr. Adams, of Wisconsin; the Rev. Dr. Stringfellow, of Alabama; the Rev. Dr. Perkins, of Kentucky; the Rev. Dr. Brooks, of Massachusetts; the Rev. Dr. Brainard, of Central New York; the Rev. Dr. Battershall, of Albany; the Rev. Dr. Hart, of Connecticut; Mr. Moss, of Ohio; Mr. Goldsborough, of Easton; Mr. Nash, of New York; Mr. Smith, of South Carolina; Mr. Biddle, of Pennsylvania.

ON EDUCATION UNDER THE AUSPICES AND CONTROL OF THE PROTESTANT EPISCOPAL CHURCH.

The Rev. Dr. Coit, of New Hampshire; the Rev. Dr. Bates, of Ohio; the Rev. Dr. Gray, of Wisconsin; the Rev. Dr. Gray, of Massachusetts; the Rev. Mr. Barrett, of Kentucky; the Rev. Mr. Talbot, of Missouri; the Rev. Mr. Bliss, of Vermont; Mr. Coppée, of Central Pennsylvania; Mr. Curtis, of Delaware; Mr. Atwater, of Minnesota; Mr. Stotsenburg, of Indiana; Mr. Fairbanks, of Florida.

ON MEMORIALS OF DECEASED MEMBERS.

The Rev. Mr. Clark, of Michigan; the Rev. Dr. Hinsdale, of Mississippi; the Rev. Dr. Schuyler, of Missouri; the Rev. Dr. Wells, of Minnesota; the Rev. Mr. Vaulx, of Arkansas; the Rev. Mr. Gordon, of Delaware; the Rev. Dr. Bradley, of Indiana; Mr. Cornwall, of Kentucky; Mr. Burr, of Delaware; Mr. Wells, of Wisconsin; Mr. Dorrance, of Rhode Island; Mr. Shoenberger, of Pittsburgh; Mr. Conover, of New Jersey.

ON RULES OF ORDER.

Mr. Woolworth, of Nebraska; Mr. Sheffey, of Virginia; Mr. Nash, of New York; Mr. Bates, of Delaware; the Rev. Dr. Farrington, of Northern New Jersey.

The Rev. Dr. Dalzell, of Louisiana, presented a Memorial from that Diocese, on the subject of Church Unity, which, on motion, was referred to the Committee on the State of the Church. (For the Report of the Committee, see p. 256.)

Mr. Burgwin, of Pittsburgh, presented a Memorial from that Diocese, on the subject of a "uniform judicial system, including courts of appeal," which, on motion, was laid on the table.

The Rev. Dr. Hoffman, of New York, presented a Memorial

from that Diocese, on the subject of a Supplemental Hymnal, which, on motion, was referred to a Special Committee to be appointed by the Chair. (For the appointment of the Committee, see p. 178.)

Mr. Shattuck, of Massachusetts, presented a Memorial from the Free and Open Church Association, which, on motion, was referred to the Committee on Canons.

The Rev. Dr. Swope, of New York, presented a Memorial from that Diocese, relating to the "tenure of office of the Trustees of the General Theological Seminary," which, on motion, was referred to the Committee on the General Theological Seminary. (For the Report of the Committee, see p. 275.)

The Rev. Dr. Swope presented a Memorial from the Diocese of New York, relating to securing "uniformity in the law of marriage throughout the United States," which, on motion, was referred to the Committee on Amendments to the Constitution. (For the Report of the Committee, see p. 179.)

The Rev. Dr. Hoffman, of New York, presented the following Report:

The Deputation appointed to attend the meeting of the Provincial Synod of Canada begs leave to present the following report:

The Bishop of North Carolina and Mr. Abert were prevented by imperative engagements from taking part in this pleasant duty. The remainder of the Deputation attended the opening service of the Synod, and a number of its meetings. Nothing could have exceeded the cordiality and hospitality with which we were received; all the Bishops in their robes welcoming us in the presence of the Lower House. Each one of us was requested to address the Synod in turn, and in your name we extended to it an invitation to send a deputation to this Convention. We were deeply impressed with the appearance of the Synod, and greatly cheered by the missionary zeal and spiritual earnestness which marked its proceedings.

SAMUEL S. HARRIS.
E. A. HOFFMAN.
GEORGE S. CONVERSE.
R. M. NELSON.

The Rev. Dr. Hopkins, of Central Pennsylvania, presented a Memorial from that Diocese, in reference to a court of appeal, which, on motion, was laid on the table.

On motion of the Rev. Dr. Farrington, of Northern New Jersey, the House took a recess.

The President having resumed the chair, the following Message was received:

CHICAGO, ILL., 2D DAY OF THE SESSION,
October 7, 1886.

MESSAGE No. 1.

The House of Bishops informs the House of Deputies that it has organized, has elected the Rev. William Tatlock, D.D., of the Diocese of Connecticut, as its Secretary, and is ready to proceed to business.

Attest: W. TATLOCK, *Secretary.*

On motion of Mr. Shattuck, of Massachusetts, it was

Resolved, That the Secretary of the Convention be added to the Committee on Expenses.

On motion of the same gentleman, it was

Resolved, That all matters coming before this House, involving the expenditure of money, be referred to the Committee on Expenses before the same shall be considered.

The Rev. Dr. Locke, from the Committee on Elections, presented the following Reports:

REPORT No. 1.

The Committee on Elections respectfully report that certificates of Clerical and Lay Deputies of this House have been received from every Diocese in union with this Convention, and from the Missionary Jurisdictions of Oregon, North Dakota, Colorado, Utah and Idaho, South Dakota, Northern Texas, Western Texas, New Mexico and Arizona, Montana, Wyoming.

CLINTON LOCKE, *Chairman.*

REPORT No. 2.

The Committee on Elections would respectfully report that evidence has been received of the appointment of the Rev. W. G. W. Smith of the Diocese of Texas, in place of the Rev. T. B. Lee, unable to attend; and that his name has been given to the Secretary, and entered on the roll of the House.

CLINTON LOCKE, *Chairman.*

The President presented to the House the following communication:

CHICAGO, October 7, 1886.

REV. MORGAN DIX, D.D., *etc.*,
President of the House of Deputies.

My dear Doctor, — Allow me through you, as President, to express to the House of Deputies, my profound appreciation of, and my heartiest thanks for, the kindness and courtesy extended to me in the resolution of the House adopted on yesterday, placing at my disposal such accommodations on the floor of the House as will probably enable me to attend most of the sessions of the House, notwithstanding my severe rheumatic affliction. The resolution touched a responsive chord in my heart, which intensifies my gratitude for the compliment and honour conferred.

With highest esteem, I am faithfully yours, etc.,

S. CORNING JUDD,
Deputy from the Diocese of Chicago.

The Rev. Mr. Barrett, of Kentucky, presented a Memorial

from that Diocese, relating to a uniform judicial system in this Church; the Rev. Dr. Thrall, of Springfield, presented a Memorial from that Diocese, relating to Courts of Appeal; Mr. Burgwyn, of North Carolina, presented a memorial from that Diocese on the same subject: all of which Memorials were, on motion, laid on the table.

The Rev. Dr. Bradley, of Indiana, presented a Memorial from that Diocese, relating to Christian Unity, which, on motion, was laid on the table.

The Rev. Dr. Beardsley, of Connecticut, presented a resolution of that Diocese, relating to the amendment of the Canons on Registry, etc., of Communicants, which, on motion, was referred to the Committee on Canons.

(For the Report of the Committee, see p. 205.)

The Rev. Dr. Adams, of Wisconsin, offered the following resolution, which, on motion, was referred to the Committee on Amendments to the Constitution:

Resolved, That in the Second Article of the Constitution, in the fourth line, instead of the word "four" be used the word "two."

(For the Report of the Committee, see p. 179.)

The Rev. Dr. Hall, of Long Island, offered the following resolution, which, on motion, was referred to the Committee on Canons:

Resolved, The House of Bishops concurring, that the Secretaries of the two Houses of this General Convention be authorized and instructed to publish Canons 8 and 9, Title II., by their headings only, to wit, Canon 8, *Of the Abandonment of the Communion of the Church by a Bishop.* Canon 9, *Of the Trial of a Bishop.*

(For the Report of the Committee, see p. 184.)

The Rev. Dr. Hopkins, of Central Pennsylvania, offered the following, which, on motion, was referred to the Committee on the State of the Church:

While this Church is responsible only for her own standards, which she has herself set forth, yet she is willing to receive into union any congregation using any Liturgy that ever has been used in any Branch of the One Holy Catholic and Apostolic Church, in any age.

This Church is also willing to receive into union any congregation of Christian people who will give satisfactory pledges touching these four points, to wit: 1st, That they accept the definitions of the Faith, as set forth by the undisputed General Councils; 2d, That they will have, and continue to have, a Ministry of Apostolic Succession, given either hypothetically or absolutely; 3d, That their members will receive Confirmation at the hands

of a Bishop; and, 4th, That they will use only valid forms in the administration of the two great Sacraments of Baptism and the Holy Eucharist.

(For the Report of the Committee, see p. 256.)

The Rev. Dr. Farrington, of Northern New Jersey, offered the following resolution:

Resolved, That the House of Deputies hold daily sessions from nine o'clock A. M. to half-past four o'clock P.M., with a recess of one hour, beginning at one o'clock; but that on each Saturday the session shall close at one o'clock.

The Rev. Mr. Carstensen, of Pittsburgh, offered the following amendment, which was adopted:

Resolved, That the House of Deputies hold daily sessions from nine A.M. to five P.M., with a recess of one hour and a half, from one to half-past two P.M.; but that on each Saturday the session shall close at one o'clock.

The resolution as amended was adopted.

The Rev. Dr. Van Antwerp, of Iowa, offered the following resolution, which, on motion, was referred to the Committee on Amendments to the Constitution:

In view of the increased dimensions of the General Convention, and the great expense attending its session,

Resolved, That the question of reducing the number of Deputies be referred to the Committee on Amendments to the Constitution.

(For the Report of the Committee, see p. 179.)

Mr. Judd, of Chicago, offered the following preamble and resolution, which was placed on the Calendar:

WHEREAS, The name "Protestant Episcopal" is too narrow and exclusive as a designation of a Branch (as ours is) of the "One Holy Catholic and Apostolic Church" of Christ, in which we express our belief in solemn Creed;

AND WHEREAS, Such designation is not only thus incomprehensive in its significance, but misleading to the uninformed, and to that extent pernicious and harmful; therefore

Resolved, As the sense of this House, that such name should be expunged from the present designation of this Church in her laws and formularies, and that proper legislative action should be taken to that end.

(For the consideration of the Report, see p. 197.)

The Rev. Dr. Benedict, of Southern Ohio, offered the following resolution, which, on motion, was referred to the Committee on Canons:

Resolved, That the Committee on Canons be requested to report whether any, and, if so, what, legislation is necessary, in order to enable any two or more dioceses, at their discretion, to establish a joint Court of Appeal.

(For the Report of the Committee, see p. 185.)

The Rev. Dr. Hopkins, of Central Pennsylvania, offered the following resolution, which, on motion, was referred to the Committee on Amendments to the Constitution: —

Resolved, That all the Dioceses at any time erected within the bounds of that which was originally one fully organized Diocese, shall collectively form a Province bearing the name of the original Diocese. The Synod of every such Province, consisting of the three Orders of Bishops, Clergy, and Laity, shall have all the legislative and judicial power belonging to the original Diocese, and such other powers as may at any time be confided to it by the General Convention.

(For the Report of the Committee, see p. 270.)

The Rev. Dr. Locke, from the Committee on Elections, presented the following Report:

REPORT No. 3.

The Committee report that a certificate in due form has been received from the Missionary Jurisdiction of Northern California.

CLINTON LOCKE, *Chairman.*

The Rev. Dr. Adams, of Wisconsin, offered the following resolution, which was placed on the Calendar:

Resolved, That this Church in the United States is, by her descent from the "Ecclesia Anglicana," the "Ecclesia Americana," and therefore should be called by her title, the American Catholic Church.

The Rev. Mr. Davenport, of Springfield, offered the following resolution:

Resolved, That the resolutions of Mr. Judd and the Rev. Dr. Adams be taken from the Calendar and made the Order of the Day for Tuesday next, at 11 A.M.

On a division of the House, the resolution was lost, 94 voting in the affirmative and 143 in the negative.

Mr. Burgwin, of Pittsburgh, called up his resolution offered at yesterday's session (see p. 168), and moved its adoption.

Mr. Sheffey, of Virginia, moved the following amendment: that the words, "in case, in their opinion, any such changes be deemed expedient," be inserted after the words, "making such changes."

The mover of the resolution accepted the amendment, and the resolution as amended was adopted. (For further action, see p. 184.)

Mr. Nash, of New York, offered the following resolution, which,

on motion, was referred to the Committee on Amendments to the Constitution:

Resolved, The House of Bishops concurring, that the following alteration be made in Article 6 of the Constitution, namely: Insert at the end of the second paragraph the words, "until a mode be provided by the General Convention." So that said paragraph will read as follows: "In every Diocese the mode of trying Presbyters and Deacons may be instituted by the Convention of the Diocese until a mode be provided by the General Convention."

The Rev. Dr. Hopkins, of Central Pennsylvania, offered the following resolution, which, on motion, was referred to the Committee on Canons:

Resolved, That the following addition be made to Title I., Canon 8, of the Digest:

§ viii. Any Deacon who has served faithfully and acceptably as such for five years, and is fully thirty years of age, may be ordained Priest by his Bishop without further examination or testimonials of any description, having by his service "purchased to himself a good degree." But no Priest thus ordained shall be transferred to another Diocese without the written request of the Bishop to whose jurisdiction he is to be transferred.

(For the Report of the Committee, see p. 213.)

Mr. Stotsenburg, of Indiana, offered the following resolution, which, on motion, was referred to the Committee on Canons:

Resolved, That Title I., Canon 15, be amended by the addition of the following section:

§ 17. The House of Bishops may, from time to time, on nomination by the House of Bishops, elect a suitable coloured person or persons to be a Bishop or Bishops of the Church, to exercise Episcopal functions in any missionary station or stations of the Church within the territory of the United States, embracing not less than two of the present Dioceses, which the House of Bishops, with the concurrence of the House of Deputies, may have designated, the consent of the Bishop and Convention of the Dioceses so joined being first obtained. The evidence of such election shall be a certificate subscribed as prescribed in clause 8 of section 8, of the same Canon and Title, concerning Foreign Missionary Bishops. The Bishop or Bishops so elected shall exercise Episcopal functions as to all persons of the coloured race within their respective jurisdictions in conformity with the Constitution and Canons of the Church, under such regulations and instructions not inconsistent therewith as the House of Bishops may prescribe; but the jurisdiction of such Missionary Bishop over the Clergy of his Diocese shall be limited to those of the coloured race assigned to him.

(For the Report of the Committee, see p. 189.)

On motion, the House adjourned.

THIRD DAY'S PROCEEDINGS.

FRIDAY, Oct. 8, 1886.

The House met pursuant to adjournment.

Morning Prayer was said by the Rev. Mr. Davis of Northern California. The Benediction was pronounced by the Bishop of Kansas.

On motion of Mr. Shattuck, of Massachusetts, the calling of the roll was dispensed with for the remainder of the session.

The following members, not previously present, appeared, and took their seats:

The Rev. Mr. Vaulx, of Arkansas; Mr. Ogden, of Louisiana; Mr. Woolworth, of Nebraska; the Rev. Mr. Smith, of New Hampshire; Mr. Many, of New Jersey; the Rev. Mr. Magill, of Rhode Island; the Rev. Mr. Nelson, of Western New York; and the Rev. Dr. Nevius, and Mr. Trotter, delegates, of Washington Territory.

The Minutes of yesterday's session were read, and, on motion, approved.

The President announced the appointment of the following Committee on the subject of Supplemental Hymnal (see p. 172): The Rev. Drs. Benedict, Gray of Wisconsin, and Courtney, and Messrs. Thomas and Coppée.

(For the Report of the Committee, see p. 235.)

On motion, the President was granted permission to fill vacancies, on the part of this House, in Joint Standing Committees.

The Rev. Dr. Locke, from the Committee on Elections, presented the following Report:

REPORT No. 4.

The Committee on Elections beg leave to report, that satisfactory evidence has been received of the election of Rev. Charles Minnigerode, D.D., of the Diocese of Virginia, *vice* the Rev. George H. Norton, D.D., who is unable to attend. The name has been given to the Secretary, and will be entered on the roll.

CLINTON LOCKE, *Chairman.*

Whereupon the Rev. Dr. Minnigerode appeared, and took his seat.

Mr. Woolworth, from the Committee on Rules of Order, presented the following Report:

REPORT No. 1.

The Committee on Rules, to which was referred the resolution of Mr.

King of Long Island, have had the same under consideration, and recommend the adoption of the following:

Resolved, That the twenty-ninth Rule of Order read as follows:

No applause shall be permitted during the sessions of the House.

Resolved, That the twenty-ninth Rule of Order now existing be numbered thirty.

J. M. WOOLWORTH, *Chairman.*

On motion, the Rules of Order were suspended, that action might be taken on the Report.

On motion, the first resolution was adopted, on a division of the House, 205 voting in the affirmative and 17 in the negative.

On motion, the second resolution was adopted.

The Rev. Dr. Benedict, from the Committee on Amendments to the Constitution, presented the following Report:

REPORT No. 1.

The Committee on Amendments to the Constitution, to whom was referred the resolution offered by Rev. Dr. Swope of New York, touching the subject of uniformity throughout the United States in the law of marriage, respectfully report:

That the proposed action seems to your Committee to involve no Constitutional question. They then return the resolution to the House to be placed upon the Calendar, and ask to be discharged from the further consideration of the subject.

SAMUEL BENEDICT, *Chairman pro tem.*

On motion, the Committee was discharged, and the subject was referred to the Committee on Marriage and Divorce for further consideration.

(For the Report of the Committee, see p. 190.)

The same gentleman, from the same Committee, presented the following Report:

REPORT No. 2.

The Committee on Amendments to the Constitution respectfully report:

That they have had under consideration the resolutions offered by the Rev. Dr. Adams of Wisconsin and the Rev. Dr. Van Antwerp of Iowa, relating to the reduction of the number of Deputies from the Dioceses to the General Convention. Your Committee refer to their report on this subject on p. 193 of the Journal of 1883, which report was sustained by the House (see p. 270), and are agreed that the proposed reduction is inexpedient, and ask to be discharged from further consideration of the subject.

SAMUEL BENEDICT, *Chairman pro tem.*

On motion, the Committee was discharged.

The Rev. Dr. Hills, from the Committee on the State of the Church, presented the following Report:

REPORT No. 1.

The Committee on the State of the Church recommend the adoption of the following resolution:

Resolved, That the Secretary of the House of Deputies be directed to summarize the statistics in the reports of the several Dioceses and Missionary Jurisdictions, and publish them, in a tabular form, as *addenda* to the final report of this Committee, as was done at the last General Convention.

GEO. MORGAN HILLS, *Chairman.*

(For the Statistical Table, see Appendix I. — 2.)

On motion, the resolution appended to the Report was adopted.

The Rev. Dr. Farrington, of Northern New Jersey, presented a Memorial from that Diocese, praying for a change in its name. On motion, the Memorial was referred to the Committee on Canons.

(For the Report of the Committee, see p. 189.)

The Rev. Dr. Vibbert, of Chicago, presented a resolution of that Diocese, relating to an Appellate Court, which, on motion, was laid on the table.

The Rev. Dr. Bliss, of Vermont, presented a resolution of that Diocese, on the subject of Christian Unity, which, on motion, was referred to the Committee on the State of the Church.

(For the Report of the Committee, see p. 256.)

The Rev. Mr. Hilliard, of Easton, presented resolutions of that Diocese, on the same subject, which, on motion, were referred to the same Committee.

(See p. 256.)

The Rev. Dr. Doherty, of Nebraska, presented a Memorial of that Diocese, on the subject of a Court of Appeal, which, on motion, was laid on the table.

On motion, the House adjourned, to meet with the House of Bishops as the Board of Missions.

FOURTH DAY'S PROCEEDINGS.

SATURDAY, October 9, 1886.

The House met pursuant to adjournment.

Morning Prayer was said by the Rev. Mr. Murray, of New Jersey. The Benediction was pronounced by the Bishop of Ohio.

The following members, not previously present, appeared, and took their seats:

The Rev. Dr. Henshaw of Rhode Island, Mr. McGuffey of Southern Ohio, and the Rev. Dr. Hanckel of Virginia.

The Minutes of yesterday's session were read, and, on motion, approved.

The President announced the appointment of the following persons to fill vacancies in the Joint Committee on the "Functions of Rectors, Wardens, etc.:"

The Rev. Drs. McVickar and Atwill, and Messrs. Wilder and Parker of New Jersey.

The President also appointed Mr. Mather to fill a vacancy in the Committee on Unfinished Business, caused by the absence of Mr. Battle.

The Secretary read telegrams from the Woman's Christian Temperance Union of New Jersey and Massachusetts, which, on motion, were laid on the table.

On motion, authority was given to the Chairman of the Committee on Expenses, in the temporary absence of the Treasurer of the Convention, to receipt for assessments of Dioceses.

The Rev. Dr. Locke, from the Committee on Elections, presented the following Report:

REPORT No. 5.

The Committee report that satisfactory evidence has been received of the election of Rev. V. W. Shields, Diocese of East Carolina, in place of Rev. Jos. C. Huske, unable to attend. His name will be entered on the roll by the Secretary.

CLINTON LOCKE, *Chairman.*

Whereupon the Rev. Mr. Shields appeared, and took his seat.

The Rev. Dr. Davies, from the Committee on the Godly Discipline of the Laity (appointed at the last General Convention), presented the following Report:

The Committee appointed by the General Convention of 1883, to whom was referred the subject of the Godly Discipline of the Laity, together with the proposed Canons on that subject contained in the Journal of 1880, with instructions to report to the General Convention of 1886, respectfully report that in view of the provisions made by existing Rubrics and Canons for the Godly Discipline of the Laity, they deem additional legislation at this time inexpedient, and ask to be discharged from further consideration of the subject.

THOS. F. DAVIES, *Chairman.*

On motion, the Committee was discharged.

The Rev. Dr. Stringfellow, of Alabama, presented a Memorial of that Diocese, on the subject of an Appellate Court; the Rev. Mr. Roberts, of New Hampshire, presented a Memorial of that

Diocese, on the same subject: which Memorials were, on motion, laid on the table.

Mr. Wilder, of Minnesota, presented papers relating to the election of the Rev. Mahlon N. Gilbert as Assistant Bishop of Minnesota, which, on motion, were referred to the Committee on the Consecration of Bishops.

(For the Report of the Committee, see p. 187.)

Mr. Davis, of Maryland, presented a petition of the Rev. C. B. Perry, relating to work amongst the coloured people, which, on motion, was laid on the table.

The Rev. Mr. Estill, of Kentucky, presented a Memorial from that Diocese, relating to Christian unity, which, on motion, was referred to the Committee on the State of the Church.

(For the Report of the Committee, see p. 256.)

The same gentleman presented a Memorial from the same Diocese, relating to Lay Readers and Preachers, which, on motion, was referred to the Committee on Canons.

(For the Report of the Committee, see p. 206.)

The Rev. Dr. Ashley of Wisconsin presented the action of that Diocese, relating to a change in its name. On motion, the subject was referred to the Committee on Canons.

(For the Report of the Committee, see p. 213.)

The Rev. Dr. Leffingwell of Quincy presented a Memorial from that Diocese, relating to the name of the Church, which, on motion, was referred to the Joint Committee on Prayer-Book Revision.

Mr. Wood, of Southern Ohio, presented a Memorial of the late Rev. Jesse T. Webster of that Diocese; the Rev. Dr. Barber of Easton presented a Memorial of the late Rev. Dr. Dashiell of that Diocese: which Memorials were referred to the Committee on Memorials of Deceased Members.

(For the Report of the Committee, see Appendix VII.)

Mr. Coppée offered the following resolution, which, on motion, was referred to the Committee on the Prayer Book:

Resolved, The House of Bishops concurring, that a Joint Committee of the two Houses be appointed to memorialize the President of the United States, and respectfully to request that the date of the annual national Thanksgiving be changed, and that an earlier day be appointed, which shall be more in conformity with the true time of the gathering-in of the fruits of the earth, and the celebration of the festival of Harvest Home.

(For the Report of the Committee, see p. 198.)

The following Message was received, and placed on the Calendar:

CHICAGO, 3D DAY OF THE SESSION,
October 8, 1886.

MESSAGE No. 4.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:

Resolved, The House of Deputies concurring, that the Committees on Canons of the two Houses have leave to sit together as a Joint Committee, whenever, in the judgment of the two Chairmen, the business of the Committees can be furthered by such joint session.

Attest: W. TATLOCK, *Secretary.*

(For the consideration of the foregoing Message, see p. 186.)

The following Messages were received:

CHICAGO, 4TH DAY OF THE SESSION,
October 9, 1886.

MESSAGE No. 6.

The House of Bishops informs the House of Deputies that it concurs in Message No. 3 of the House of Deputies, in relation to the Judicial System of the Church; and appoints as members of the Joint Committee proposed, on the part of this House, the Bishops of Minnesota, Long Island, Chicago, Michigan, and the Assistant Bishop of Mississippi.

Attest: W. TATLOCK, *Secretary.*

CHICAGO, 4TH DAY OF THE SESSION,
October 9, 1886.

MESSAGE No. 7.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:

Resolved, The House of Deputies concurring, that a Committee of three (a Bishop, a Presbyter, and a Layman) be appointed to wait upon the Deputation from the Provincial Synod of Canada, to express to its members the pleasure with which this Convention has received notice of their presence in this city, and to escort them to this Convention on Monday next, at twelve o'clock.

Attest: W. TATLOCK, *Secretary.*

On motion, the House concurred in Message No. 7; and the President appointed as members of the Committee, on the part of this House, the Rev. Dr. Beardsley, and Mr. J. Pierpont Morgan.

On motion of Mr. Stark of Connecticut, the Rules of the House were suspended. On motion of the same gentleman, Message No. 4 was taken from the Calendar.

Pending the consideration of the question of concurrence in Message No. 4, the House adjourned to meet the House of Bishops, as a Board of Missions.

FIFTH DAY'S PROCEEDINGS.

MONDAY, October 11, 1886.

The House met pursuant to adjournment.

Morning Prayer was said by the Rev. Dr. Barber of Easton. The Benediction was pronounced by the Missionary Bishop of Montana.

The following members, not previously present, appeared, and took their seats:

Messrs. Robinson and Allen of Kentucky, Mr. Bennett of Massachusetts, Mr. Christian of Minnesota, Mr. Coffin of Pennsylvania, Mr. Canfield of Vermont; and the Rev. Mr. Currie, missionary delegate from North Dakota, the Rev. Dr. Clark, and Mr. Hutchinson, missionary delegates from Western Texas.

The Minutes of Saturday's session were read and approved.

The President appointed as members on the part of this House, of the Joint Committee on the Judicial System of the Church:

The Rev. Drs. Hodges, Stringfellow, Thrall, and Hoffman; the Rev. Mr. Vaulx; and Messrs. Burgwin of Pittsburgh, Woolworth, Patterson, Bennett of Massachusetts, and Miller.

The Rev. Dr. Goodwin, from the Committee on Canons, presented the following Report:

REPORT No. 1.

The Committee on Canons respectfully report, that on the third day of the session they met for organization, the Rev. Daniel R. Goodwin, D.D., of Pennsylvania, being Chairman, and appointed the Rev. F. P. Davenport to be their Secretary.

By order of the Committee.

DANIEL R. GOODWIN, *Chairman.*

The same gentleman, from the same Committee, presented the following Report, the resolution appended to which was, on motion, adopted:

REPORT No. 2.

The Committee on Canons, to whom was referred a proposed change of printing in Title II., Canons 8 and 9, so as to publish them by their headings only, respectfully report, that they deem it inexpedient to legislate on this subject; and they recommend the adoption of the following resolution:

Resolved, That the Committee on Canons be discharged from the consideration of the proposed change in Title II., Canons 8 and 9.

By order of the Committee.

DANIEL R. GOODWIN, *Chairman.*

The same gentleman, from the same Committee, presented the following Report, the resolution appended to which was, on motion, adopted:

REPORT No. 3.

The Committee on Canons, to whom was referred the resolution of Rev. Dr. Benedict of Southern Ohio, asking "Whether any, and, if so, what, legislation is necessary in order to enable any two or more Dioceses, at their discretion, to establish a joint Court of Appeal," respectfully report that, waiving the discussion of the question as to whether the General Convention may, notwithstanding the provisions of Article VI. of the Constitution, establish by Canon Courts of Appeal from the decisions of Diocesan Courts, we are of opinion that, in view of the great doubt which prevails as to the existence of such power, its attempted exercise by the General Convention would be highly injudicious, and that, outside such power, no other legislation, Diocesan or otherwise, can establish a joint Court of Appeal for two or more dioceses. At the same time, we are of opinion that any Diocese, under the provisions of Article VI., may establish a Court of Appeals as a part of its own instituted mode for trying Presbyters and Deacons, and that any other Diocese may adopt the same court also as its Court of Appeals; and, therefore, the Committee recommend the adoption of the following resolution:

Resolved, That the Committee be discharged from the further consideration of the subject.

By order of the Committee.

DANIEL R. GOODWIN, *Chairman.*

The Rev. Dr. Beatty, from the Committee on Unfinished Business, presented the following Report:

The Committee on Unfinished Business respectfully report that they have carefully examined the Journal of 1883, and find the following matters referred to the action of this Convention, viz.:

I. Reports from Committee on Canons, as follows:

1. On Canons on Ordination, p. 248.
2. Amending Title I., Canon 15, Sect. xvi., pp. 305, 313.
3. On omitting the term "*degrade*," from the Canons, pp. 294, 314.
4. Amendment of Title I., Canon 2, with respect to Postulants, pp. 313, 323.
5. Amendment of Title II., Canons 6 and 11, pp. 294, 324.

II. Reports may be expected on the following subjects, from Joint Committees and Commissions appointed or continued by the last Convention, viz.:

On the Godly Discipline of the Laity, p. 315.
On Ecclesiastical Relations, p. 204.
On the Functions of Rectors, Wardens, and Vestrymen, p. 256.
On Church Incorporations and Tenure of Church Property, pp. 266, 278.
On the Book of Common Prayer, pp. 352, 393.
On the Observance of the Centennial of this Church, p. 292.
On the subject of Marriage, pp. 248, 249.
On the Relation of the two Houses of the General Convention, pp. 316, 317.
On the Spiritual Care of Immigrants, p. 255.
On Ecclesiastical Relations, pp. 204, 213.
On Churches in Foreign Lands, pp. 211, 213.
On Proposed Amendment of Article 5 of the Constitution, pp. 285, 304.

On the Fund for the Relief of the Widows and Orphans of Deceased Clergymen, and of Aged, Infirm, and Disabled Clergymen, pp. 188, 207, 221, 222, 262.

All of which is respectfully submitted.

A. BEATTY, *Chairman.*

The Rev. Dr. Locke, from the Committee on Elections, presented the following Report:

REPORT No. 6.

The Committee would report that the Canonical Certificate has been received from the Missionary Jurisdiction of Western Texas, and that the Representatives are present, and their names have been furnished to the Secretary. CLINTON LOCKE, *Chairman.*

The same gentleman, from the same Committee, presented the following Report, the resolution appended to which was, on motion, adopted:

REPORT No. 7.

The Committee on Elections, having had their attention called by the Rev. Richard Totten, of the Diocese of Arkansas, to a mistake by which he holds his seat in this House, and which was the fault of no one in particular, desire to rectify that mistake, and offer the following resolution:

Resolved, That the Secretary of the House of Deputies be requested to put on the roll of Deputies the name of the Rev. Innes O. Adams in place of the Rev. Richard Totten. CLINTON LOCKE, *Chairman.*

Whereupon the Rev. Mr. Adams appeared, and took his seat.

The Rev. Dr. Beatty, of Kansas, presented a Memorial of the late Rev. Dr. Reynolds, of that Diocese; the Rev. Mr. Bancroft, of Western Michigan, presented a Memorial of the late Mr. L. C. Chapin, M.D., of that Diocese; the Rev. Dr. Jenckes, of Indiana, presented a Memorial of the late Mr. Thomas A. Hendricks of that Diocese; the Rev. Dr. Harris presented a Memorial of the late Rev. Alexander Marks, of the Diocese of Mississippi: all of which Memorials were referred to the Committee on Memorials of Deceased Members. (For the Report of the Committee, see Appendix VII.)

The Rev. Mr. Bancroft, of Western Michigan, presented resolutions of that Diocese, on the subject of an Appellate Court, which, on motion, were laid on the table.

The House resumed the consideration of the subject under discussion at the adjournment on Saturday; to wit, the question of concurrence by the House in Message No. 4, from the House of Bishops. (See also p. 197.)

Pending the consideration of the subject, the House adjourned to meet with the House of Bishops as a Board of Missions.

SIXTH DAY'S PROCEEDINGS.

TUESDAY, October 12, 1886.

The House met, pursuant to adjournment.

Morning Prayer was said by the Rev. Dr. Knight of Central Pennsylvania. The Benediction was pronounced by the Missionary Bishop of Western Texas.

The following members, not previously present, appeared and took their seats:

The Rev. Mr. Clark, of Michigan; and the Rev. Dr. Purdon, of Pittsburgh.

The Minutes of yesterday's session were read and approved.

The President appointed, to fill vacancies in the Special Committee on Canons of Ordination:

The Rev. Dr. Hoffman, the Rev. Dr. Davies, and Mr. W. H. S. Burgwyn.

The Rev. Dr. Locke, from the Committee on Elections, presented the following Report:

REPORT No. 8.

The Committee would report that credentials have been received from the Rev. R. H. Weller, Diocese of Florida, entitling him to take the place of the Rev. C. S. Williams unable to attend. His name has been given to the Secretary, and will be entered on the roll.

C. LOCKE, *Chairman.*

Whereupon the Rev. Dr. Weller appeared, and took his seat.

The Rev. Mr. Jones, from the Committee on the Consecration of Bishops, presented the following Report:

REPORT No. 1.

The Committee on the Consecration of Bishops, to whom were referred the testimonials of the Rev. Mahlon Norris Gilbert, Assistant Bishop elect of the Diocese of Minnesota, beg leave to report:

That proper evidence of the election of the said Mahlon Norris Gilbert as Assistant Bishop of the Diocese of Minnesota has been laid before them, that the testimonials were signed by a majority of the members of the Diocesan Convention, and that the same are in due form as prescribed by Canon.

The Committee recommend the passage of the following resolutions:

Resolved, That the House of Deputies approve of the testimonials of the Rev. Mahlon Norris Gilbert, and give their consent to his consecration as Assistant Bishop of the Diocese of Minnesota.

Resolved, That the House proceed to sign the proper certificate to be presented to the House of Bishops.

All of which is respectfully submitted.

J. J. SCOTT, *Chairman of Committee.*

On motion of the Rev. Dr. Franklin, of New Jersey, the Report was recommitted to the Committee, to consider whether certain canonical provisions have been complied with. (See p. 194.)

The Rev. Dr. Goodwin, from the Committee on Canons, presented the following Report, which was placed on the Calendar, and ordered to be printed:

REPORT No. 4.

The Committee on Canons to whom was referred a Memorial on the subject of the "Consecration of Churches," respectfully report for adoption the following:

Resolved, The House of Bishops concurring, that Title I., Canon 24, be amended so as to read as follows:

Canon 24. *Of the Consecration of Churches.*

§ i. No Church or Chapel shall be consecrated until the Bishop shall have been sufficiently certified that the building, and the ground on which it is erected, have been fully paid for, and are free from lien or other incumbrance, and that the pews or sittings therein are not subject to sale so as to pass title thereto in fee, or either by way of use or easement, except in cases where such sales shall have been made before this Canon shall take effect; and also that such building and ground are secured by the terms of the devise, or deed, or subscription by which they are given, from the danger of alienation, in whole or in part, from those who profess and practise the doctrine, discipline, and worship of the Protestant Episcopal Church in the United States of America, except in the cases provided for in Sections iii. and iv. of this Canon.

Provided, That this shall not preclude the alienation of lots for burial in vaults or otherwise, nor apply to land owned by the Church corporation, and not necessary for religious uses.

§ ii. No Church or Chapel shall be consecrated except upon the condition that the pews or sittings therein shall not be subject to sale so as to pass title thereto in fee, or by way of use or easement; *Provided* that this section shall not apply to cases of such sale actually made before this Canon takes effect.

§ iii. No Vestry, Trustees, or other body authorized by law of any State or Territory to hold property for any Diocese, Parish, or Congregation, shall incumber or alienate any consecrated Church or Chapel without the previous consent of the Bishop acting with the advice and consent of the Standing Committee of the Diocese in which such Church or Chapel be situated; or shall, in any case, sell or dispose of any pew or sitting therein, so as to pass the title in fee or by way of easement or use, except in case of annual renting for Church support: *Provided*, that this section shall not be operative in any State with the laws of which, relating to the title and holding of property, the same may conflict.

§ iv. No consecrated Church or Chapel shall be removed, taken down, or otherwise disposed of for any "unhallowed, worldly, or common use," without the previous consent of the Bishop, acting with the advice and consent of the Standing Committee of the Diocese in which such Church or Chapel may be situate.

By order of the Committee.

DANIEL R. GOODWIN, *Chairman.*

The same gentleman, from the same Committee, presented the following Report, which was placed on the Calendar:

REPORT No. 5.

The Committee on Canons, to whom was referred a Memorial from the Convention of the Diocese of Northern New Jersey, said Memorial having been also approved and signed by the Bishop of Northern New Jersey, asking "consent to a change of the name of this Diocese, from Northern New Jersey to Newark," respectfully report that they recommend the granting of such request, and, further, recommend the adoption of the following resolutions:

Resolved, The House of Bishops concurring, that the consent of this Convention is hereby granted to the Diocese of Northern New Jersey, to change its name to that of the Diocese of Newark.

Resolved, The House of Bishops concurring, that, so soon as the Secretaries of the House of Bishops and of the House of Deputies respectively shall be duly certified that said change has been made, the said Diocese of Northern New Jersey shall be known and recognized by the General Convention, as "The Diocese of Newark."

By order of the Committee.

DANIEL R. GOODWIN, *Chairman.*

(For the consideration of the Report, see p. 209.)

The same gentleman, from the same Committee, presented the following Report, which was placed on the Calendar:

REPORT No. 6.

The Committee on Canons, to whom was referred a proposed amendment to Title I., Canon 15, said amendment being for the purpose of electing and consecrating a Bishop with sole jurisdiction over coloured congregations, respectfully report that they are of opinion that this subject should rather be referred to, and considered by, the Committee on Amendments to the Constitution. They therefore recommend the adoption of the following resolution:

Resolved, That the Committee on Canons be discharged from the consideration of the subject.

By order of the Committee.

DANIEL R. GOODWIN, *Chairman.*

The following Messages were received:

CHICAGO, 5TH DAY OF THE SESSION,
October 11, 1886.

MESSAGE No. 8.

The House of Bishops informs the House of Deputies that it has appointed the Bishop of North Carolina, on its part, as a member of the Committee to wait upon the Deputation from the Provincial Synod of Canada.

Attest: W. TATLOCK, *Secretary.*

CHICAGO, 5TH DAY OF THE SESSION,
October 11, 1886.

MESSAGE No. 9.

The House of Bishops informs the House of Deputies that it has appointed on its part, to fill the vacancies in the Joint Committee on the Functions of Rectors, Wardens, and Vestrymen (the Bishop of Pennsylvania having resigned and the Bishop of Easton having deceased), the Bishop of Western Michigan, and the Bishop of East Carolina.

Attest: W. TATLOCK, *Secretary.*

The Rev. Dr. Hutton, of Maryland, presented a Memorial of the late Rev. Dr. Leeds of that Diocese; the Rev. Dr. Perkins, of Kentucky, presented a Memorial of the late Mr. J. W. Stevenson of that Diocese; the Rev. Mr. Stansbury, of Northern New Jersey, presented a Memorial of the late Rev. Dr. Abercrombie of that Diocese; the Rev. Mr. Winchester, of Georgia, presented a Memorial of the late Mr. L. N. Whittle of that Diocese; Mr. Jackson, of Maine, presented a Memorial of the late Mr. Robert H. Gardiner of that Diocese: all of which Memorials were referred to the Committee on the Memorials of Deceased Members.

(For the Report of the Committee, see Appendix VII.)

The Rev. Dr. Hoffman, from the Joint Committee on the Spiritual Care of Immigrants, presented a Report, the resolutions appended to which, as follows, were adopted:

Resolved, The House of Bishops concurring, that a Joint Standing Committee on the Spiritual Care of Immigrants be appointed, to which shall be committed all matters pertaining to this important interest.

Resolved, The House of Bishops concurring, that this Committee be authorized to confer, in the name and behalf of this Church, with the authorities of the Churches of England and Ireland, the Church in Scotland, and the Church of England in Canada.

(For the Report of the Committee, see Appendix XII.)

The Rev. Dr. Franklin, from the Joint Committee on Marriage and Divorce, presented a Report (see Appendix XIII.), and offered the following resolutions, which were adopted:

Resolved, That this Report of Joint Committee on Marriage and Divorce with proposed Canon be now placed upon the table, and made the Order of the Day for Thursday, Oct. 14, at 11 A.M.

Resolved, That both Report and proposed Canon be printed by order of the House, for the use of its members.

The Bishop of Nova Scotia was introduced by the President, and took leave of the House.

The hour for the consideration of business on the Calendar having arrived, on motion the rules were suspended, and the consideration of business on the Calendar was postponed.

The Rev. Mr. Foute, of California, presented a Memorial from the California Branch of the Woman's Auxiliary, which, on motion, was referred to the Standing Committee on Missions.

The Rev. Dr. Bliss, of Vermont, presented a Memorial from that Diocese, on the subject of an Appellate Court, which was

referred to the Joint Committee on the Judicial System of this Church. (For the Report of the Committee, see p. 213.)

Mr. Parker, of New Jersey, offered the following resolution, which, on motion, was referred to the Committee on Canons:

Resolved, That Title I., Canon 15, § xvi., sub. [4], be amended by striking out all after the word "Church," in line 6 thereof, and replace the semicolon after that word with a period.

(For the Report of the Committee, see p. 238.)

The same gentleman offered the following resolution, which, on motion, was referred to the Joint Committee on the Functions of Rectors, Wardens, etc.:

Resolved, That Title I., Canon 14, § i., sub. [3], be amended by (1) Striking out the words "*at the instance of the Vestry*," in line three (3) thereof;

(2) Striking out the words "*if that office be used in the Diocese*," in line five (5) thereof.

Mr. Davis, of Maryland, offered the following resolution:

Resolved, The House of Bishops concurring, that a Joint Committee, to consist of three Bishops, three Clerical Deputies, and three Lay Deputies, be appointed, to consider the duty of the Church in regard to work among the coloured people in the United States.

Mr. Stotsenburg, of Indiana, moved to amend the resolution by adding the following:

Whose duty it shall be to consider, and report to their respective Houses, the best practical plan to secure the purpose herein contemplated, together with a draught of such canon or other legislative provision as will place the plan upon a permanent basis; and that all resolutions and proposed canons or amendments thereto, heretofore or hereafter offered on this subject, shall be referred to said Committee; and that it shall report to each House on Monday next at ten o'clock.

The mover of the resolution having accepted the amendment, the amended resolution was adopted.

(For report of the Committee, see p. 223.)

The Rev. Dr. Brown, of Western New York, offered the following resolution, which, on motion, was referred to the Committee on Memorials of Deceased Members:

Resolved, That on the day and at the time when this House shall receive the Report of the Committee on Deceased Members, the reading of said Memorials shall be preceded by some religious service, and the Committee be requested to take order concerning the same, so that this most solemn subject shall be reverently heard by the House.

(For the Report of the Committee, see p. 228.)

The Rev. Dr. Hopkins, of Central Pennsylvania, offered the following resolution, which was referred to the Committee on Rules of Order:

Resolved, That whenever a Message is sent down from the House of Bishops, it shall be received respectfully, and shall be read immediately after the subject then under consideration shall be pronounced by the President to be decided.

(For the Report of the Committee, see p. 207.)

The same gentleman offered the following resolution, which was adopted:

Resolved, That all Memorials and Resolutions, now on the Secretary's table, or hereafter to be introduced, referring to the establishment of an Appellate Court, be referred to the Joint Committee on the Judicial System of the Church.

(For the Report of the Committee, see p. 213.)

Mr. Judd, of Chicago, offered the following resolutions, which were referred to the Joint Committee on the Judicial System of the Church:

Resolved, The House of Bishops concurring, that Article 6 of the Constitution be amended by adding, after the words "Convention of the Diocese," the words "But the General Convention may provide for a Court or for Courts of Appeal, define the jurisdiction thereof, and regulate the mode of procedure therein."

Resolved, The House of Bishops concurring, that the foregoing proposed amendment to the Constitution be made known to the several Diocesan Conventions.

(For the Report of the Committee, see p. 213.)

The Rev. Dr. Gibson, of Central New York, offered the following resolutions, which, on motion, were referred to the Committee on Canons of Ordination:

Resolved, The House of Bishops concurring, that § iii., subdivision [1], of Canon 2, Title I., be amended by inserting after the word "apply" the words "*in person*," and after the last word "candidate," the words "*for Priest's orders or for Deacon's orders only.*" Also that § vii., subdivision [4], be amended in like manner by inserting after the word "apply" the words "*in person.*"

Resolved, The House of Bishops concurring, that the first four paragraphs of § vi. of the same Canon be repealed, their place to be supplied by a single paragraph numbered *one* as follows: No candidate for Deacon's orders only shall, whether before or after ordination, be admitted a Candidate for Priest's orders, without passing the examination prescribed in Canon 4, § ii.; and that paragraph [5] of said § vi. be numbered [2].

(For the Report of the Committee, see Appendix XIX.)

The Rev. Dr. Hoffman, of New York, offered the following

resolution, which, on motion, was referred to the Committee on Canons:

Resolved, The House of Bishops concurring, that Title III., Canon 3, of the Digest, entitled "Of the Trustees of the General Theological Seminary," be and is hereby repealed.

(For the Report of the Committee, see p. 213.)

The Rev. Mr. Rogers, of Texas, offered the following resolution, which, on motion, was laid on the table:

Resolved, That the expediency of the extension of the Missionary Episcopate to the coloured people of the United States be referred to the special Committee on Work amongst the Coloured People. Also, that the following proposed amendment of Title I., Canon 15, Sect. 2, be referred to the same Committee:

The House of Deputies may from time to time, on nomination by the House of Bishops, elect a suitable person or persons, to be a Bishop or Bishops of the Church, to exercise Episcopal functions within the territory of the United States, embracing one or more of the present Dioceses, which the House of Bishops, with the concurrence of the House of Deputies, may have designated, the consent of the Bishops and Conventions of the Dioceses so joined being first obtained. The evidence of such election shall be a certificate subscribed as prescribed in Clause 8 of Section 8 of the same Canon and Title concerning Foreign Missionary Bishops. The Bishop or Bishops so selected shall exercise Episcopal functions as to all persons of the coloured race within their respective jurisdictions, in conformity with the Constitution and Canons of the Church, under such regulations and instructions not inconsistent therewith as the House of Bishops may prescribe; but the jurisdiction of such Missionary Bishop, over the Clergy of his Diocese, shall be limited to those of the coloured race assigned to him.

The Rev. Mr. Carstensen, of Pittsburgh, offered the following resolution, which was placed on the Calendar:

Resolved, The House of Bishops concurring, that a Joint Committee of three Bishops, three Clerical Deputies, and three Lay Deputies, be appointed to report to this Convention some plan by which the work of Evangelists may be sanctioned and regulated authoritatively.

(For the consideration of this resolution, see p. 252.)

The Rev. Dr. Morrison, of Albany, offered the following resolution, which, on motion, was referred to the Committee on Canons:

Resolved, The House of Bishops concurring, that Title I., Canon 22, § i., be amended as follows:

After the words, "No other prayers shall be used *than those prescribed by*

the said Book," *add*, "But the Bishop of the Diocese, in cases where necessity exists, of which he shall be judge, may authorize other services of Prayer and Praise, in place of, or supplementary to, the Order of Morning and Evening Prayer, and the Visitation of the Sick; provided that nothing in such services shall be contrary to the doctrines of the Church, and provided also that Morning and Evening Prayer is to be said in all organized Parishes on Sundays."

(For the Report of the Committee, see p. 227.)

The House took a recess.

The President having resumed the chair, on motion of Mr. Wilmer of Maryland it was

Resolved, That the adjournment on Saturday next be at 12 o'clock.

The Rev. Mr. Jones, from the Committee on the Consecration of Bishops, presented the following Report, which, on motion of the Rev. Dr. Farrington of Northern New Jersey, was made the Order of the Day for to-morrow, at half-past two o'clock:

REPORT No. 2.

The Committee on the Consecration of Bishops, to whom were referred the testimonials of the Rev. Mahlon Norris Gilbert, Assistant Bishop elect of the Diocese of Minnesota, beg leave to report that, in accordance with the provisions of the Canon on Assistant Bishops (Title I., Canon 15, Sect. 5), proper medical testimony has been laid before them to the effect that the Right Rev. H. B. Whipple, D.D., Bishop of Minnesota, has become permanently infirm to such an extent as to be unable to meet and discharge his Episcopal duties; that proper evidence of the election of the Rev. Mahlon Norris Gilbert as Assistant Bishop of the Diocese of Minnesota has been laid before them; that the testimonials were signed by a majority of the members of the Diocesan Convention, and that the same are in due form as prescribed by Canon. The Committee recommend the passage of the following resolutions:

Resolved, That the House of Deputies approve of the testimonials of the Rev. Mahlon Norris Gilbert, and give their consent to his consecration as Assistant Bishop of the Diocese of Minnesota.

Resolved, That the House proceed to sign the proper certificate to be presented to the House of Bishops.

All of which is respectfully submitted.

J. J. SCOTT, *Chairman.*

(For the consideration of the Report, see p. 201.)

The Rev. Mr. Stoddard, of Northern New Jersey, offered the following preamble and resolution:

WHEREAS, The wisdom of the age is occupied in perfecting the system of secular education in this country, while the children of the Church, four

hundred thousand in number, are provided with no systematic, thorough, and graded course of instruction;

And Whereas, Because of the many books and varying methods of religious education, the training of the children, and their instruction, is fragmentary, unsatisfactory, and uninspiring:

Therefore, Be it resolved, the House of Bishops concurring, that a committee of Bishops, clergymen, and laymen be appointed, to recommend to this Convention, at an early day, some course of graded instruction in the Catechism, the Scriptures, and the usages of the Church, adapted for general use throughout the Church.

The Rev. Mr. Vaulx, of Arkansas, moved to amend the resolution by striking out the word "laymen."

The Rev. Dr. Adams, of Wisconsin, offered the following resolution:

Resolved, That this subject be referred to the Committee on Education.

On motion of the Rev. Dr. Gray, of Massachusetts, the whole subject was laid upon the table.

The Rev. Dr. Stanger, of Southern Ohio, offered the following resolution, which, on motion, was referred to the Committee on Canons:

Resolved, The House of Bishops concurring, that Title I., Canon 21, be amended by adding a clause, which shall read:

He shall also diligently instruct all in his cure, concerning the missionary work of the Church, at home and abroad, and provide suitable opportunities for them to contribute from time to time, of their substance, for the maintenance of the same.

(For the Report of the Committee, see p. 237.)

The Rev. Dr. Knight offered the following resolution, which, on motion, was referred to the Committee on Canons:

Resolved, The House of Bishops concurring, that the following be added to Title IV.:

Immediately after each General Convention, the Secretary of the House of Deputies shall cause to be printed and sent to each Rector and Missionary of this Church, Canon 20 of Title I., and Canons 12 and 13 of Title II., together with any other Canons which may be enacted concerning the conduct of the Laity; and it shall be the duty of every incumbent of a Parish or Mission, to read the said Canons openly in the congregation, on the Sunday next after receiving the same.

This Canon to be numbered 5, of Title IV.

(For the Report of the Committee, see p. 226.)

The same gentleman offered the following resolution, which, on motion, was referred to the same Committee:

Resolved, The House of Bishops concurring, that Title I., Canon 17, be amended by adding a section, as follows:

The incumbent of every Parish or Mission, or, in case of vacancy, the wardens thereof, at every Annual Diocesan Convention, shall report, with full names and dates, all marriages, baptisms, and burials performed within the limits of said Parish or Mission, to the Bishop.

And it shall be the duty of the Registrar, or some other official, of each Diocese and Missionary Jurisdiction, to cause the same records to be bound in a suitable indexed volume, and kept in a safe place.

The above section to be numbered ii., and the numbers of the following sections to be changed accordingly.

(For the Report of the Committee, see p. 226.)

The Rev. Mr. Johnston, of Alabama, offered the following resolutions, which, on motion, were laid on the table:

Resolved, (1) That, in the opinion of the House, no further special legislation is required upon the subject of the relations of the Church to the coloured people.

Resolved, (2) That all that is necessary for the settlement of this, at present vexed question, is, (*a*) the recognition on the part of the Bishops, clergy, and laity of every portion of this Church, regardless of sectional lines, of which this Church knows nothing, that the Negro is *a man*, and therefore a *brother*, and hence is entitled to every right, privilege, and prerogative of every other *man* in the Church of Jesus Christ, which knows no distinction of race, colour, or condition; and (*b*) either to show ourselves by our action in this crucial question to be the Catholic Church of this country, or by setting up class distinctions in it, by unwise and uncatholic legislation, to write ourselves down as the veriest sect in the land, masquerading in the name of the Holy Catholic Church of the Son of God.

Resolved, (3) That a narrow, uncatholic race prejudice on the part of some, and apathy on the part of others, are the causes of the failure of the Church in this matter; and these cannot be cured by any Canons that may be forged in this Convention.

Resolved, (4) That what is needed is, (*a*) work under our present Catholic law, and not more legislation; and (*b*) sympathy and support for the men who are doing the work, and others who are willing to do it when the means are provided for the purpose.

On motion of the Rev. Dr. Farrington, of Northern New Jersey, it was

Resolved, That the Secretary be directed to request a copy of the Sermon preached by the Right Rev. Gregory T. Bedell, D.D., Bishop of Ohio, at the opening of this Convention, and that fifteen hundred copies be printed for the use of this Convention.

The House proceeded to the business on the Calendar; viz., the resolution offered by Mr. Judd, relating to the name of the Church. (For the resolution, see p. 175.) On motion, the resolution was made the Order of the Day for to-morrow at eleven A.M.

The House proceeded with the business on the Calendar; viz., the question of concurrence in Message No. 4, from the House of Bishops. (See p. 183.)

Mr. Parker of New Jersey moved to amend the motion to concur, by striking out from the Message the words "as a Joint Committee," and with this amendment to concur in said Message.

The Rev. Mr. Taylor, of Springfield, offered the following amendment:

To strike out all after the word *concur* in Message No. 4, from the House of Bishops, so as to read:

That when the Committee on Canons from this House desires to sit with the similar Committee of the House of Bishops as a Joint Committee, it have leave to ask the consent of this House for that purpose.

Pending the further consideration of the subject (see p. 252), on motion, the House adjourned.

SEVENTH DAY'S PROCEEDINGS.

WEDNESDAY, October 13, 1886.

The House met pursuant to adjournment.

Morning Prayer was said by the Rev. Mr. Duncan, of Louisiana. The Benediction was pronounced by the Bishop of North Carolina.

The following members, not previously present, appeared, and took their seats:

The Rev. Dr. Coit, of New Hampshire; Mr. Mayo, of Quincy; and the Rev. Dr. Hughes, of East Carolina.

The Minutes of yesterday's session were read and approved.

The Rev. Dr. Locke, from the Committee on Elections, presented the following Report:

REPORT No. 9.

The Committee report that the proper credentials have been received from Mr. J. H. Noble, Diocese of Alabama, *vice* Mr. J. H. Fitts unable to attend. His name has been given to the Secretary, and will be entered on the roll.

CLINTON LOCKE, *Chairman.*

Whereupon Mr. Noble appeared, and took his seat.

The Rev. Dr. Payne, from the Standing Committee on the Prayer Book, presented the following Report, which was placed on the Calendar:

REPORT No. 1.

The Committee on the Prayer Book, to whom was referred the following resolution presented by the Lay Deputy of Central Pennsylvania:

"*Resolved*, The House of Bishops concurring, that a Joint Committee of the two Houses be appointed to memorialize the President of the United States, and respectfully to request that the date of the annual National Thanksgiving be changed, and an earlier day be appointed which shall be more in conformity with the true time of the gathering-in of the fruits of the earth, and the celebration of the festival of Harvest Home;" having considered the same, have adopted the following resolutions:

Resolved, That in view of the long-established custom of the celebration of Thanksgiving Day in the month of November, and the deep association with, and attachment to, that time in the mind of a large portion of the people of the United States, it is undesirable for this General Convention to make any appeal to the Civil Authority for a change.

Also, *Resolved*, That the Committee on the Prayer Book be discharged from further consideration of the subject.

WILLIAM PAYNE, *Chairman.*

(For the consideration of the Report, see p. 252.)

The Rev. Dr. Carey, of Albany, presented a Memorial of the late Rev. Dr. Harison of that Diocese; the Rev. Dr. Browne, of Long Island, presented a Memorial of the late Rev. Dr. Schenck of that Diocese; the Rev. Dr. Knight, of Central Pennsylvania, presented a Memorial of the late Mr. John L. Atlee of that Diocese; Mr. Stewart, of Maryland, presented a Memorial of the late Rev. Dr. Lewin of that Diocese: which Memorials were referred to the Committee on Memorials of Deceased Members.

(For the Report of the Committee, see Appendix VII.)

Mr. Fairbanks of Florida presented resolutions from that Diocese, relating to Church Unity, which, on motion, were referred to the Committee on the State of the Church.

(For the Report of the Committee, see p. 256.)

The Rev. Dr. Browne of Long Island presented the Report of the Trustees of the General Theological Seminary, which, on motion, was referred to the Committee on the General Theological Seminary. (For the Report of the Trustees, see Appendix III.) (For the Report of the Committee, see p. 275.)

Mr. Fairbanks of Florida presented resolutions of that Diocese, relating to an Appellate Court, which, on motion, were referred to the Joint Committee on the Judicial System of the Church.

(For the Report of the Committee, see p. 213.)

Mr. Church of Pittsburgh offered the following resolution, which, on motion, was referred to the Committee on Rules of Order:

Resolved, That this House respectfully request the House of Bishops to prepare and set forth a special and shortened form of Divine Service to be used at the opening of the morning sessions of this Convention, and that the same Service be the order for use at all future Conventions until modified or rescinded.

Mr. Stotsenburg of Indiana offered the following preamble and resolution, which, on motion, were referred to the Committee on the State of the Church:

WHEREAS, The system of international arbitration for the settlement of controversies between nations is based on the principles of our holy religion, being designed to establish the reign of perpetual peace on earth;

Therefore, Resolved, The House of Bishops concurring, that this Convention, representing a Branch of the Catholic Church, commends all international efforts to prevent war, and to promote universal and lasting peace by arbitration.

(For the Report of the Committee, see p. 206.)

The Rev. Dr. Knight of Central Pennsylvania offered the following resolution, which was adopted:

Resolved, The House of Bishops concurring, that this Convention, recognizing the valuable results to Biblical and historical knowledge, and the cause of truth, from the labours of the Egypt Exploration Fund, cordially commends its objects as worthy of a liberal support from the members of this Church.

(For non-concurrence of the House of Bishops, see p. 211.)

The Rev. Dr. Brooks, of Massachusetts, offered the following resolution: —

Resolved, The House of Bishops concurring, that the General Convention of the Protestant Episcopal Church sends cordial greeting to the Assembly of the Congregational Church now met in this city, and expresses its devout hope that our deliberations, though separately conducted, may minister together to the glory of God, and the advancement of our common Christianity.

The Rev. Mr. Stansbury, of Northern New Jersey, offered the following amendment to be added to the resolution:

And that we assure them that we earnestly pray for such unity and peace as is according to God's will, through Jesus Christ our Lord;

which amendment was accepted by the mover of the resolution.

The Rev. Mr. Stoddard, of Northern New Jersey, offered the following substitute as an amendment to the resolution:

Resolved, The House of Bishops concurring, that we send to our Congregational brethren, now in session, our cordial greetings, and beg them to unite with us in prayer for the peace and unity of Christendom.

On a division of the House, the substitute was adopted, 162 voting in the affirmative, and 112 voting in the negative.

The original resolution, thus amended, was then adopted.

(For non-concurrence of the House of Bishops, see p. 212.)

The following Messages were received:

CHICAGO, 6TH DAY OF THE SESSION,
October 12, 1886.

MESSAGE No. 11.

The House of Bishops informs the House of Deputies that it concurs in Message No. 10 of that House, constituting a Joint Committee on the duty of the Church in regard to work among the coloured people; and appoints as members on its part, of such Joint Committee, the Bishop of Minnesota, the Bishop of Alabama, and the Bishop of Kentucky.

Attest: W. TATLOCK, *Secretary.*

CHICAGO, 6TH DAY OF THE SESSION,
October 12, 1886.

MESSAGE No. 12.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:

Resolved, The House of Deputies concurring, that the following be appointed as members of the Standing Committee on Foreign Churches, in accordance with Title III., Canon 5, Sect. iii. [7], viz.:

The Rev. William F. Morgan, D.D., the Rev. H. Y. Satterlee, D.D., the Hon. John A. King, Mr. Stephen P. Nash.

Attest: W. TATLOCK, *Secretary.*

On motion, the House concurred in the foregoing Message.

The following Message was received:

CHICAGO, 7TH DAY OF THE SESSION,
October 13, 1886.

MESSAGE No. 13.

The House of Bishops informs the House of Deputies that it concurs in Message No. 9 of the House of Deputies, constituting a Joint Standing Committee on the Spiritual Care of Immigrants, and authorizing such Committee to confer with the authorities of the Churches of England, Ireland, in Scotland, and in Canada.

And this House appoints, as members on its part of such Joint Standing Committee, the Bishop of Northern Texas, the Bishop of Northern New Jersey, the Bishop of Nebraska.

Attest: W. TATLOCK, *Secretary.*

The President appointed as members on the part of this House, of the Committee called for in foregoing Message No. 11:

The Rev. Mr. Capers, of South Carolina; the Rev. Mr. Newton, of Virginia; the Rev. Dr. Swope, of New York; Mr. J. Bancroft Davis, of Maryland; Mr. McConnell, of Louisiana; and Mr. James C. Smith, of Western New York.

The House proceeded to the Order of the Day, viz., the resolution of Mr. Judd, relating to the name of the Church (see p. 175). Pending the consideration of the resolution (see p. 204), the House took a recess.

The President having resumed the chair, the House proceeded, in secret session, to the Order of the Day, viz., the consideration of Report No. 2, of the Committee on the Consecration of Bishops, recommending the approval of the testimonials of the Rev. Mahlon Norris Gilbert, as Assistant Bishop-elect of Minnesota. (For the Report, see p. 187.)

The President led the House in prayer. The question being taken on the adoption of the first resolution appended to the Report, the Clerical Delegation from New York called for a vote by Dioceses and Orders.

Of the Clergy, there were forty-nine Dioceses represented. Ayes forty-nine.

Of the Laity, there were forty-one Dioceses represented. Ayes forty-one.

DIOCESES VOTING IN THE AFFIRMATIVE.

CLERICAL VOTE.

ALABAMA. — The Rev. Drs. Stringfellow and Tucker, and the Rev. Messrs. Beard and Johnston.

ALBANY. — The Rev. Drs. Payne, Battershall, Morrison, and Carey.

ARKANSAS. — The Rev. Messrs. Vaulx, Adams, Miller, and Estabrooke.

CALIFORNIA. — The Rev. Messrs. Chetwood and Spalding.

CENTRAL NEW YORK. — The Rev. Drs. Egar, Brainard, Wilson, and Gibson.

CENTRAL PENNSYLVANIA. — The Rev. Drs. Knight and Hopkins, and the Rev. Messrs. Jones and Leverett.

CHICAGO. — The Rev. Drs. Vibbert, Locke, and Gold, and the Rev. Mr. Morrison.

CONNECTICUT. — The Rev. Drs. Beardsley and Harwood, and the Rev. Mr. Sherman.

DELAWARE. — The Rev. Dr. Littell, and the Rev. Messrs. Murray, Gordon, and Gibson.

EAST CAROLINA. — The Rev. Dr. Hughes, the Rev. Messrs. Harding, Lewis, and Shields.

EASTON. — The Rev. Dr. Barber, the Rev. Messrs. Hilliard and Miller.

FLORIDA. — The Rev. Drs. Scott, Carter, and Weller, and the Rev. Mr. Carpenter.

FOND DU LAC. — The Rev. Messrs. Prescott, Blow, Dafter, and Costelle.

GEORGIA. — The Rev. Messrs. Boone, Rees, Williams, and Winchester.
INDIANA. — The Rev. Dr. Bradley, and the Rev. Messrs. Morris and Faudé.
IOWA. — The Rev. Drs. Ringgold, Hale, and Van Antwerp, and the Rev. Mr. Stilson.
KANSAS. — The Rev. Dr. Beatty, and the Rev. Messrs. Leonard, Ellerby, and Bennett.
KENTUCKY. — The Rev. Messrs. Barrett, Estill, and Penick.
LONG ISLAND. — The Rev. Drs. Hall, Drowne, and Moore.
LOUISIANA. — The Rev. Dr. Dalzell, and the Rev. Messrs. Girault, Duncan, and Waters.
MAINE. — The Rev. Messrs. Washburn, Pyne, and Little.
MARYLAND. — The Rev. Drs. Elliott, Eccleston, Hodges, and Hutton.
MASSACHUSETTS. — The Rev. Drs. Courtney and Gray.
MICHIGAN. — The Rev. Messrs. Clark, Blanchard, and Seabrease.
MINNESOTA. — The Rev. Messrs. Tanner and Plummer, and the Rev. Drs. Thomas and Wells.
MISSISSIPPI. — The Rev. Drs. Harris and Hinsdale, and the Rev. Mr. Logan.
MISSOURI. — The Rev. Drs. Runcie and Schuyler, and the Rev. Mr. Mann.
NEBRASKA. — The Rev. Dr. Doherty, and the Rev. Mr. Hewett.
NEW HAMPSHIRE. — The Rev. Dr. Coit, and the Rev. Messrs. Smith and Renouf.
NEW JERSEY. — The Rev. Dr. Hills, and the Rev. Messrs. Rodman and Murray.
NEW YORK. — The Rev. Drs. Dix, Hoffman, Huntington, and Swope.
NORTH CAROLINA. — The Rev. Drs. Smith, Buel, and Marshall.
NORTHERN NEW JERSEY. — The Rev. Drs. Schuyler and Farrington, and the Rev. Messrs. Stansbury and Stoddard.
OHIO. — The Rev. Drs. Atwill, Bolles, Bates, and Bodine.
PENNSYLVANIA. — The Rev. Drs. Goodwin, Davies, and Harris.
PITTSBURGH. — The Rev. Messrs. Maxwell and Smith, and the Rev. Dr. Purdon.
QUINCY. — The Rev. Dr. Leffingwell, and the Rev. Messrs. Sweet, Shrimpton, and Rudd.
RHODE ISLAND. — The Rev. Drs. Richards, Greer, and Henshaw, and the Rev. Mr. Magill.
SOUTH CAROLINA. — The Rev. Dr. Pinckney, and the Rev. Messrs. Capers, McCollough, and Hanckel.
SOUTHERN OHIO. — The Rev. Drs. Benedict, Stanger, Babcock, and Kendrick.
SPRINGFIELD. — The Rev. Drs. Thrall and Dresser, and the Rev. Messrs. Davenport and Taylor.
TENNESSEE. — The Rev. Messrs. Dumbell, Sessums, and Gailor, and the Rev. Dr. Gray.
TEXAS. — The Rev. Messrs. Bird, Starr, Rogers, and Smith.
VERMONT. — The Rev. Dr. Fay, and the Rev. Messrs. Bliss, Collins, and White.
VIRGINIA. — The Rev. Drs. Hanckel, Nelson, and Minnigerode, and the Rev. Mr. Newton.
WESTERN MICHIGAN. — The Rev. Messrs. Bancroft, Chapin, Tate, and Rippey.
WESTERN NEW YORK. — The Rev. Drs. Brown, Doty, and Hitchcock, and the Rev. Mr. Nelson.
WEST VIRGINIA. — The Rev. Messrs. Swope, Gibson, Mason, and Cobbs.
WISCONSIN. — The Rev. Drs. Adams, Royce, Ashley, and Gray.

LAY VOTE.

ALABAMA. — Mr. Noble.
ALBANY. — Messrs. Clarkson and Fuller.
ARKANSAS. — Mr. McCracken.
CENTRAL NEW YORK. — Messrs. Moss, Marvin, McWhorter, and Bostwick.
CENTRAL PENNSYLVANIA. — Messrs. Menner and Mercur.
CHICAGO. — Messrs. Judd, Ackerman, Stahl, and Cobb.
CONNECTICUT. — Messrs. Stark, Russell, Earle, and Skiddy.
DELAWARE. — Messrs. Curtis, Burr, and Cummins.
EASTON. — Messrs. Walker and Mackall.
FLORIDA. — Messrs. Benedict, Dotterer, and Fairbanks.
GEORGIA. — Mr. Miller.
INDIANA. — Messrs. Duy and Stotsenburg.
KENTUCKY. — Messrs. Cornwall and Robinson.
LONG ISLAND. — Messrs. King and Nicoll.
LOUISIANA. — Messrs. McConnell and Ogden.
MARYLAND. — Messrs. Stewart, Packard, Davis, and Wilmer.
MASSACHUSETTS. — Messrs. Bennett, Shattuck, and Rice.
MICHIGAN. — Messrs. Baldwin, Cranage, and Withington.
MINNESOTA. — Messrs. Atwater, Wilder, and Christian.
MISSISSIPPI. — Mr. Eckford.
MISSOURI. — Mr. Gill.
NEBRASKA. — Mr. Woolworth.
NEW HAMPSHIRE. — Mr. Balcom.
NEW JERSEY. — Messrs. Conover, Carpender, Parker, and Many.
NEW YORK. — Messrs. Nash, Morgan, and Stetson.
NORTH CAROLINA. — Mr. Nash.
NORTHERN NEW JERSEY. — Mr. Hayes.
OHIO. — Messrs. Mather, Delano, and Moss.
PENNSYLVANIA. — Messrs. Biddle, Coffin, Thomas, and Patterson.
PITTSBURGH. — Messrs. Shoenberger and Church.
QUINCY. — Mr. Martin.
RHODE ISLAND. — Messrs. Dorrance, Trotter, and Nightingale.
SOUTH CAROLINA. — Messrs. Markley and Benet.
SOUTHERN OHIO. — Messrs. McGuffey, Stettinius, Wood, and Short.
SPRINGFIELD. — Messrs Quinlan, Candee, and Hay.
TEXAS. — Mr. Richardson.
VERMONT. — Messrs. Parker and Temple.
VIRGINIA. — Messrs. Sheffey, Taylor, and Scott.
WESTERN MICHIGAN. — Messrs. Robinson and Willard.
WESTERN NEW YORK. — Messrs. J. M. Smith, J. C. Smith, and Barker.
WISCONSIN. — Messrs. Doe, Wells, Morehouse, and Cameron.

The resolution was accordingly adopted.

On motion, the second resolution appended to the Report was adopted.

The Rev. Dr. Hoffman, of New York, offered the following resolution, which on motion, was adopted:

Resolved, That the doorkeepers be instructed hereafter, to strictly enforce the rule, that none but members of this Convention, and persons entitled to the privilege, — who shall be provided with tickets, — be admitted to the floor of this House.

On motion of Mr. Rogers, of Texas, it was

Resolved, That all papers on the Secretary's table, relating to work amongst the coloured people, be referred to the Joint Committee on that subject.

(For the Report of the Committee, see p. 223.)

The House resumed the consideration of the question pending when the hour of recess arrived, to wit, the resolution offered by Mr. Judd (see p. 175). Pending the consideration of the resolution (see p. 209), the President announced that the hour of adjournment had arrived.

The Rev. Dr. Vibbert, of Chicago, offered the following resolution, which was adopted:

Resolved, That the testimonials of the Assistant Bishop-elect of Minnesota be sent by the Secretary to the House of Bishops for their action.

On motion, the House adjourned.

EIGHTH DAY'S PROCEEDINGS.

THURSDAY, October 14, 1886.

The House met pursuant to adjournment.

Morning Prayer was said by the Rev. Dr. Runcie, of Missouri. The Benediction was pronounced by the Bishop of Fond du Lac.

The following members, not previously present, appeared, and took their seats:

Mr. Adkins, of Easton, and Mr. Gary of Fond du Lac; the Rev. Dr. Bates, of Ohio; Mr. Sword, delegate from the Missionary Jurisdiction of South Dakota.

The Minutes of yesterday's session were read, and, on motion, approved.

The Rev. Dr. Locke, from the Committee on Elections, presented the following Report:

REPORT No. 10.

The Committee report that a certificate in due form has been received, entitling Mr. Joseph Bryan, of the Diocese of Virginia, to a seat, in place of Mr. Walter H. Taylor unable to attend; and one entitling Mr. Edwin Walker, of the Diocese of Chicago, to a seat, in place of F. Stahl.

C. LOCKE, *Chairman.*

Whereupon the Rev. Messrs. Bryan and Walker appeared, and took their seats.

The Rev. Dr. Goodwin, from the Committee on Canons, presented the following Report, which was placed on the Calendar:

REPORT No. 7.

The Committee on Canons have had under consideration the resolution of the Diocesan Convention of Connecticut, on the subject of the registration and enumeration of Communicants, and the amendment of the Canons on those subjects, and they beg leave to report: That they have duly considered the matters to them referred; and in this connection, they refer to the action of the Committee on Canons in former years, and the approval thereof by the House of Deputies; and on this point, they call special attention to a report of the Committee on Canons of 1880 (p. 76, of the Journal of 1880), in which reasons are given for not taking affirmative action, by new Canon, on the sujbect of the registration and enumeration of Communicants, and for commending to the careful attention and consideration of Clergymen and Diocesan Conventions, the Canons bearing on this subject; as well as concerning the duty of Communicants removing from one parish to another to procure a certificate of good standing in the parish from which they have removed.

To these Canons your Committee again respectfuly call attention. Title I., Canon 14, Section v., requires the Rector to keep a Register of Communicants; Title I., Canon 17, Section i., requires the Rector to make an annual return of statistics taken from the Register.

Title I., Canon 14, Sect. v., authorizes the Conventions of Dioceses to make rules upon the subject. Title II., Canon 12, Sect. i., provides that a Communicant removing from one parish to another shall procure from the Rector, or Warden, as the case may be, a certificate of good standing, and that the Rector of the parish to which he removes shall not be required to receive him without such certificate. That Committee further expresses the opinion, in which this Committee concurs, that a person confirmed, who has not partaken of the Holy Communion, should not be registered as a Communicant. Again, said Committee were of opinion that exact accuracy in keeping a Register of Communicants can hardly be expected under Canons of the Church; that no precise time can be prescribed, within which a person must have partaken of the Holy Communion to justify the retention of his name on the Register; but that this, and other matters in connection with the keeping of the Register, and the enumeration of Communicants, must at last be left to the sound discretion, judgment, and conscience of the Rector charged with such duties: the privilege being at the command of every Rector, to refer matters of doubt and difficulty to the judgment of his Bishop.

Furthermore, said Committee were of opinion, that the Clergy and Diocesan Conventions should give greater attention to the requirements of the Canons on these subjects, as well as to the provisions of Title II., Canon 12, concerning the certificate of "good standing," to be furnished by a Communicant removing from one parish to another, so as to entitle him to registration, and the right to commune in the parish into which he has removed.

Of course, this is not the only or exclusive mode of registration, in such cases; but the Canon entitles the Rector to insist upon it when it can be had, and makes it the duty of the Communicant to furnish the certificate when practicable, and due observance of the general rule will tend to the good order and safety of the churches. Your Committee are therefore of the opinion that no further legislation is necessary; and beg leave to submit, for renewed approval, the resolutions of the Committee of 1880 as follows;

Resolved, The House of Bishops concurring, that the subject of registration and enumeration of Communicants be commended to the careful consideration of the Diocesan Conventions and of the Clergy.

Resolved, The House of Bishops concurring, that the requirements of the Canon, that Communicants removing shall procure a certificate showing that they are entitled to be received in good standing, be commended to the special attention of the Church.

By order of the Committee,

DANIEL R. GOODWIN, *Chairman.*

(For the consideration of the Report, see p. 252.)

The same gentleman, from the same Committee, presented the following Report, which was placed on the Calendar:

REPORT No. 8.

The Committee on Canons, to whom was referred the Memorial of the Diocese of Kentucky, asking an amendment to Title I., Canon 9, respectfully report that this Canon was amended, and adopted as it now stands, in 1883 (Journal, pp. 201 and 253). After careful consideration of the subject, your Committee are of opinion that the present Canon covers all the legislation at present expedient in the premises, and they therefore, recommend the passage of the following resolution:

Resolved, That the Committee on Canons be discharged from the further consideration of this subject.

By order of the Committee,

DANIEL R. GOODWIN, *Chairman.*

(For the consideration of the Report, see p. 253.)

The Rev. Dr. Hills, from the Committee on the State of the Church, presented the following Report, the appended preamble and resolutions to which were, on motion, adopted:

REPORT No. 2.

The Committee on the State of the Church, to whom were referred a preamble and resolution of Mr. John H. Stotsenburg, a Lay Deputy from the Diocese of Indiana, being in entire and hearty sympathy with the same, adopts them as its own, and recommends their adoption by this House as follows, viz.:

WHEREAS, The system of international arbitration for the settlement of controversies between nations is based upon the principles of our holy religion, being designed to establish the reign of perpetual peace on earth; therefore

Resolved, The House of Bishops concurring, that this Convention, representing a branch of the Catholic Church, commends all international efforts to prevent war, and to promote universal and lasting peace by arbitration.

GEO. MORGAN HILLS, *Chairman.*

The Rev. Dr. Greer, from the Committee on Missions, presented the following Report, the resolution appended to which was, on motion, adopted:

REPORT No. 1.

The Committee on Missions, to whom was referred the Memorial of the California Branch of the Woman's Auxiliary, asking that a Training House for Missionaries be established in the Chinese quarter of the city of San Francisco, respectfully report that they have considered the same, and offer the following resolution:

Resolved, That the Memorial of the California Branch of the Woman's Auxiliary be referred to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

D. H. GREER, *Chairman.*

Mr. Woolworth, from the Committee on Rules of Order, presented the following Report, the resolutions appended to which were, on motion, adopted:

REPORT No. 2.

The Committee on Rules of Order have had under consideration the resolution touching the reception of messages from the House of Bishops referred to the said Committee, and in lieu thereof recommend the adoption of the following:

Resolved, That a rule of Order, to be numbered 30, be adopted to read as follows:

"30. Messages from the House of Bishops shall be handed by the Secretary of this House to the President, to be laid before the House as early as may be convenient."

Resolved, That the rule heretofore numbered "30" be numbered "31."

J. M. WOOLWORTH, *Chairman.*

Mr. Stotsenburg, of Indiana, presented a Memorial on the subject of work amongst the coloured people, which was referred to the Joint Committee on this subject.

(For the Report of the Committee, see p. 223.)

The Rev. Dr. Littell, of Delaware, presented a Memorial on the subject of Church Unity; Mr. Richardson, of Texas, presented a Memorial from that Diocese, on the same subject; the Rev. Dr. Hale, of Iowa, presented papers on the same subject: which Memorials and papers, together with a Memorial from the Diocese of Indiana, now on the Secretary's table, were, on motion, referred to the Committee on the State of the Church.

(For the Report of the Committee, see p. 256.)

The House proceeded to the consideration of the Order of the Day, viz., the Report of the Joint Committee on Marriage and Divorce.

(For the Report, see Appendix XIII.)

On motion, the Report, together with a statement by Mr. Bennett appended to the Report, was referred to the Committee on Canons.

(For the Report of the Committee, see p. 277.)

Mr. Delano, of Ohio, presented resolutions of the Diocese of Ohio, on the subject of Divorce Reform, which, on motion, were referred to the Committee on Canons.

(For the Report of the Committee, see p. 277.)

The Rev. Mr. Estill, of Kentucky, presented a Memorial of the late Rev. L. P. Tschiffely, of that Diocese; Mr. Patterson, of Pennsylvania, presented a Memorial of the late Mr. G. L. Harrison, of that Diocese: which Memorials were referred to the Committee on Memorials of Deceased Members.

(For the Report of the Committee, see Appendix VII.)

The Rev. Dr. McVickar, of Pennsylvania, presented a Memorial from S. Mark's Church, Charleston, S.C., on the subject of work amongst the coloured people, which was referred to the Joint Committee on this subject. (See Appendix XXII.)

(For the Report of the Committee, see p. 223.)

The Rev. Dr. Nevius, Delegate from Washington Territory, presented a Memorial from the Convocation of that Jurisdiction, on the subject of an Appellate Court; the Rev. Mr. Foote, Delegate from Oregon, presented a Memorial from the Convocation of that Jurisdiction, on the same subject: which Memorials were referred to the Joint Committee on the Judicial System of the Church.

(For the Report of the Committee, see p. 213.)

The Rev. Dr. Nevius, Delegate from Washington Territory, presented a Memorial from the Convocation of that Jurisdiction, on the subject of Lay Readers; the Rev. Mr. Foote, Delegate from Oregon, presented a Memorial from the Convocation of that Jurisdiction, on the same subject: which Memorials were, on motion, referred to the Committee on the State of the Church.

(For the Report of the Committee, see p. 225.)

The Rev. Dr. Hoffman, of New York, offered the following resolution, which, on motion, was referred to the Committee on Canons:

Resolved, That Title I., Canon 4, § iv. [8], be amended by adding the following words:

"*Provided*, That the Examining Chaplains in any Diocese, if the Bishop so direct, may accept the examinations of the General Theological Seminary, or of any Theological Seminary of this Church recognized for the purpose by the Bishop of the Diocese in which such Seminary is established, as part of the Canonical Examinations, whenever the Examining Chaplains are present at such Examinations."

(For the Report of the Committee, see p. 284.)

The Rev. Dr. Battershall, of Albany, presented the following statement, the resolution appended to which was, on motion, adopted:

I hereby beg leave to inform the Convention that the Rev. Francis Harison, S.T.D., sometime member of this Convention, and Custodian of the Standard Prayer Book, in his last will and testament, bequeathed to the Convention his collection of old American Prayer Books.

The following is the opening sentence of the will, which I quote for other values than the specific bequest:

"In Dei Nomine, Amen. I, Francis Harison of the city of Troy, Clerk, do make this my last will and testament.

"I declare that as I have lived, so by God's mercy I hope to die, in the Faith and Communion of the Catholic Church, and more especially of that pure branch of it wherein I am an unworthy Priest. Christe Eleison."

After other provisions, and the bequest of his theological library to S. Stephen's College, Annandale, the Testator adds, "And my old American Prayer Books to the General Convention."

At the request of the Administratrix, I hereby transfer the said collection of Prayer Books to the care of the Custodian of the Standard Prayer Book, and offer the following resolution:

Resolved, The House of Bishops concurring, that this Convention accepts with gratitude, and deep appreciation of his faithful and eminent services, the testamentary bequest of the collection of old American Prayer Books made by the late Francis Harison, S.T.D., sometime Custodian of the Standard Prayer Book.

The Rev. Dr. Benedict, of Southern Ohio, offered the following preamble and resolution, which, on motion, were referred to the Committee on Canons:

WHEREAS, The Constitution of this Church, Article 2, specifies the qualifications of Lay Deputies to the General Convention, viz., that they shall be "Communicants of this Church;" and several clauses in the Canons speak of the qualifications of those who exercise certain functions, and are charged with certain responsibilities, that they shall be "Communicants" of this Church (see Title I., Canon 16, Sect. vii. [4], Sect. viii. [7]; Title I., Canon 17; Title III., Canon 4, Sect. iii. [7]); and, notably, Title II., Canon 19, Sect. ii. [1], provides that *five male Communicants may sign charges against a Bishop*, and [3] provides for the appointment of a "Church Advocate," who shall be a "Communicant" of this Church; and

WHEREAS, It may be sometimes difficult to determine whether a certain person is a "Communicant" in the sense here required: therefore

Resolved, That in all functions, qualifications, and enumerations of Communicants as required by the Constitution and Canons of this Church, a Communicant is one who is actually a Communicant, and that no one is to be so considered who has not communicated within the year last past.

(For the Report of the Committee, see p. 227.)

On motion of the Rev. Dr. Farrington, of Northern New Jersey, the House took from the Calendar Report No. 5 of the Committee on Canons (see p. 189), relating to a change in the name of the Diocese of Northern New Jersey.

On motion of the same gentleman, the resolution appended to the Report was adopted.

The House resumed the consideration of Mr. Judd's resolution. (See p. 175.)

Pending the consideration of the question, the House took a recess.

The President having resumed the chair, the House proceeded with the consideration of the question pending at the hour of recess. (For further consideration, see p. 216.)

The hour of adjournment having arrived, the President announced the appointment of the following persons as members, on the part of this House, of the Joint Committee on the Spiritual Care of Immigrants:

The Rev. Dr. Beatty, of Kansas; the Rev. Dr. Thomas, of Minnesota; the Rev. Mr. Stilson, of Iowa; Mr. Triplett, of Missouri; Mr. Rice, of Massachusetts; and Mr. Cutting, of New York.

On motion, the House adjourned.

NINTH DAY'S PROCEEDINGS.

FRIDAY, October 15, 1886.

The House met pursuant to adjournment.

Morning Prayer was said by the Rev. Dr. Richards, of Rhode Island. The Benediction was pronounced by the Bishop of East Carolina.

The following members, not previously present, appeared, and took their seats:

Mr. Harrison, of Georgia; and Mr. Mallory, of Tennessee.

The Minutes of yesterday's session were read, and, on motion, approved.

The President introduced to the House, Mr. William Waldorf Astor, of New York, Treasurer of the General Convention.

The following Message was received, and referred to the Committee on Canons:

CHICAGO, 8TH DAY OF THE SESSION,
October 14, 1886.

MESSAGE No. 14.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:

Resolved, The House of Deputies concurring, that Title I., Canon 15, § vi., concerning a Provisional Bishop, be repealed.

Attest: W. TATLOCK, *Secretary.*

(For the Report of the Committee, see p. 237.)

The following Messages were received:

CHICAGO, 8TH DAY OF THE SESSION,
October 14, 1886.

MESSAGE No. 15.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:

Resolved, That the House of Bishops, while sympathizing with all wise and well-directed efforts for increasing our knowledge of Bible lands, does not deem it expedient to assume any responsibility, whether pecuniary or other, for particular societies or expeditions having this end in view, and, therefore, does not concur with Message No. 11 from the House of Deputies.

Attest: W. TATLOCK, *Secretary.*

CHICAGO, 8TH DAY OF THE SESSION,
October 14, 1886.

MESSAGE No. 16.

The House of Bishops informs the House of Deputies that it concurs in Message No. 18 of that House, giving the consent of this Convention to the change of name of the Diocese of Northern New Jersey to "the Diocese of Newark," and providing for the certification of such change.

Attest: W. TATLOCK, *Secretary.*

The following Message was received:

CHICAGO, 8TH DAY OF THE SESSION,
October 14, 1886.

MESSAGE No. 17.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:

Resolved, The House of Deputies concurring, that a Joint Committee be appointed, to whom shall be referred the Report of the Trustees of the Fund for the Relief of Aged and Infirm Clergy, etc.;

And names, on the part of this House, the Bishop of Long Island, and the Bishop of Western Michigan.

Attest: W. TATLOCK, *Secretary.*

On motion, the House concurred in the foregoing Message, and the President appointed as members of the Committee on the part of this House:

The Rev. Dr. Brooks of Massachusetts, the Rev. Dr. Moore of Long Island; Mr. Ackerman of Chicago, and Mr. Harrison of Georgia.

The following Message was received, and, on motion, was concurred in:

CHICAGO, 8TH DAY OF THE SESSION,
October 14, 1886.

MESSAGE No. 18.

The House of Bishops informs the House of Deputies that it has adopted the following resolution, with preamble:

WHEREAS, By the concurrent action of both Houses of the General Convention it has more than once been formally declared that "Christian Education under the Auspices and Control of the Church" is one of the most important subjects that can engage the attention of this Body and of the Church;

AND WHEREAS, though the Standing Committees of both Houses on Christian Education have in several elaborate reports made sundry recommendations and suggestions for the advancement of this cause, none of which have been carried into effect:

Therefore, *Resolved*, The House of Deputies concurring, that it be referred to the Standing Committees of the two Houses on "Christian Education under the Auspices and Control of the Church," acting as a Joint Committee to devise and report to this General Convention such ways and means as may seem to them most effective for giving practical force to some or all of the recommendations and suggestions touching this great interest, which have been reported to the General Convention, at sundry times, during the past twenty years.

Attest: W. TATLOCK, *Secretary.*

(For the Report of the Committee, see p. 277.)

The following Messages were received:

CHICAGO, 8TH DAY OF THE SESSION,
October 14, 1886.

MESSAGE No. 19.

The House of Bishops respectfully informs the House of Deputies that, having, from the first day of its session, had before it the momentous subject of Christian unity and the re-union of Christendom, it takes the opportunity presented by the action of the House of Deputies (communicated in Message No. 12) to assure that House of its profound sympathy with the spirit of their resolution. This House declares its hearty respect and affection for all who love the Lord Jesus Christ in sincerity, and at this time especially for their fellow-Christians assembled in this city as the "National Council of Congregational Churches in the United States."

This House also avows its solemn purpose, under the guidance of the Holy Spirit, to promote, with the concurrence of the House of Deputies, some practical plan for bringing before all our fellow-Christians in this land the duty to our common Lord and Saviour of terminating the unhappy divisions which dishonour His Blessed Name, and hinder the triumph upon earth of His glorious Kingdom.

Resolved, That Message No. 12 from the House of Deputies be respectfully returned to that House with the above statement of the reasons for the failure of the House of Bishops to approve the resolution contained in said Message.

Attest: W. TATLOCK, *Secretary.*

CHICAGO, 8TH DAY OF THE SESSION,
October 14, 1886.

MESSAGE No. 20.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:

Resolved, That the House of Bishops consents to the consecration of the Rev. Mahlon Norris Gilbert, Assistant Bishop-elect of Minnesota, and requests the Presiding Bishop to take the necessary order for such consecration.

Attest: W. TATLOCK, *Secretary.*

The Rev. Dr. Goodwin, from the Committee on Canons, presented the following Report, the resolution appended to which was, on motion, adopted:

REPORT No. 9.

The Committee on Canons, to whom was referred the certificate of the Bishop of Wisconsin, that "At the annual Council of the Diocese of Wisconsin in Cathedral Hall, Milwaukee, June, 1886, it was unanimously resolved that the name of the Diocese of Wisconsin be changed to the Diocese of Milwaukee," respectfully report the following resolution: *Resolved*, The House of Bishops concurring, that the consent of this Convention is hereby granted to the Diocese of Wisconsin to change its name to that of "the Diocese of Milwaukee."

By order of the Committee,
DANIEL R. GOODWIN, *Chairman.*

The same gentleman, from the same Committee, presented the following Report, the resolution appended to which was, on motion, adopted:

REPORT No. 10.

The Committee on Canons, to whom was referred a proposed addition to Title I., Canon 8, of the Digest, respectfully report that in their opinion the proposed Canon should be referred to the Committee on Canons of Ordination appointed at the last General Convention (Journal H. D., p. 254), and now in session, and they recommend the adoption of the following resolution:

Resolved, That the aforesaid proposed addition be referred to the Committee on Canons of Ordination, and that this Committee be discharged from the further consideration of the subject.

By order of the Committee,
DANIEL R. GOODWIN, *Chairman.*

(For a Report of the Committee, see p. 219.)

The same gentleman, from the same Committee, presented the following Report, the resolution appended to which was, on motion, adopted:

REPORT No. 11.

The Committee on Canons, to whom was referred the resolution from a member from New York, proposing the repeal of Title III., Canon 3, of the Digest, respectfully report the following:

Resolved, The House of Bishops concurring, that Title III., Canon 3, be and the same is hereby repealed.

By order of the Committee,
DANIEL R. GOODWIN, *Chairman.*

Mr. Shattuck, of Massachusetts, presented the Report of the Treasurer of the Convention, which, on motion, was referred to the Committee on Expenses. (For the Treasurer's Report, see Appendix XXV.)

The Rev. Dr. Hodges, from the Joint Committee on the Judicial System of this Church presented the following Report, which together with the Minority Report of the same Committee, on motion, was made the Order of the Day on Monday next at eleven A.M., and continuously thereafter until disposed of:

The Joint Committee appointed "to consider and report" what changes, if any, are desirable in the Judicial System of the Church, in respect to the trial of Presbyters and Deacons, and what legislation they would recommend for making such changes, in case, in their opinion, any such changes be deemed expedient, respectfully report that a reform is desirable in the judicial system of the Church, in respect to the trial of Presbyters and Deacons. They recommend that Article 6 of the Constitution shall be so amended, that the third clause of the section shall read as follows: "In every Diocese the mode of trying Presbyters and Deacons may be instituted by the Convention of the Diocese, until the General Convention shall otherwise provide;" and they also recommend that a Commission, to consist of five Bishops, five clergymen, and five laymen, be appointed to consider, and report to the next General Convention, a draft of such legislation as they may recommend for enactment, in case the constitutional amendment shall be adopted.

They, therefore, present the following resolutions, which they recommend for adoption:

[1.] *Resolved*, As the sense of this Convention, that a change in the judicial system of the Church is desirable.

[2.] *Resolved*, The House of Bishops concurring, that Article 6 of the Constitution be amended, so that the third clause of the article shall read, "In every Diocese, the mode of trying Presbyters and Deacons may be instituted by the Convention of the Diocese, until the General Convention shall otherwise provide."

[3.] *Resolved*, The House of Bishops concurring, that a Commission, to consist of five Bishops, five Clergymen, and five Laymen, be appointed to consider and report to the next General Convention a draft of such legislation, as they may recommend for enactment, in case the constitutional amendment shall be adopted.

J. S. B. HODGES,
Chairman on the part of the House of Deputies.

The Rev. Dr. Hoffman, from the same Committee, presented the following Minority Report:

The undersigned, being unable to agree with the majority of the Joint Committee on the Judicial System of the Church, beg leave respectfully to submit the following Minority Report.

We agree with the other members of the Committee in the opinion that the Judicial System of the Church is at this time defective; and we agree that the defectiveness of that system ought to be supplied. Particularly do we share the prevalent opinion that Courts of Appeal ought to be established. The point of difference between the majority of the Committee and ourselves arises upon the Constitution. They think its amendment necessary in order to perfect our Judicial System: we do not. They think that adequate judicial administration must be provided by this Convention: we think the Dioceses competent to provide it. They think that the authority of this general central body should be enlarged for the purpose: we think that unwise, and a departure from the true theory of our government.

We believe each Diocese competent to provide for itself the relief which is needed. So far as trials in the first instance are concerned, this is not seriously disputed. It is no objection, that some Dioceses have defective Canons for the trial of clergymen. They are quite competent to correct and repair the defect. Their competency is questioned, rather, in respect of providing Courts of Appeal for themselves. But we are of opinion that, even here, they are not wanting in power. One method for the organization of such courts which has been suggested, has been the calling to the assistance of a Bishop of a Diocese afflicted by a case of Judicial Discipline, of two or more neighboring Bishops and of lay assessors who together would form a Court to re-

view the proceedings of the court of first instance: an analogy for which may be found in the Canon providing for councils of conciliation. If this measure shall not commend itself to this Convention, some other measure can be devised adequate to the exigencies, and which will at the same time preserve the autonomy of the Dioceses.

In addition to these considerations it is suggested that even if there were no constitutional obstacles, the practical difficulties in the way of establishing Courts of Appeal by this General Convention are so serious that they could not be overcome.

We do believe it practicable, however, to secure the removal of all existing evils of diversity and defectiveness by Diocesan legislation. We think it wise for the Convention to recommend to the Dioceses the adoption of a Canon or set of Canons, which may be drafted by members of this body either at this session or during the recess, and which shall provide for the whole process of trial of a clergyman, and for the review of the proceedings of the court of first instance by another tribunal, the same to be enacted by the legislatures of such Dioceses as approve of them. We therefore recommend the adoption of the following resolution:

Resolved, The House of Bishops concurring, that the Joint Committee on the Judicial System of the Church be directed to consider and report a plan for the draughting of a Canon, or set of Canons, to be recommended to the Dioceses for adoption by them respectively, providing the whole process of the trial of a clergyman, from the making of the accusation to the final judgment of a court therein to be created for the review of the proceedings of the court of first instance.

(Signed) H. B. WHIPPLE.
A. N. LITTLEJOHN.
SAMUEL S. HARRIS.
E. A. HOFFMAN.
I. M. WOOLWORTH.
F. H. MILLER.

(For the consideration of the foregoing Reports, see p. 230.)

Mr. Nash, of New York, offered the following resolution, which, on motion, was referred to the Committee on Amendments to the Constitution:

Resolved, That Article 3 of the Constitution be amended by omitting all after the words "both Houses," on the sixth line of the seventh page of the Digest.

(For the Report of the Committee, see p. 274.)

Mr. Foster, of Pittsburgh, offered a Memorial of the late Malcolm Hay of that Diocese, which was referred to the Committee on Memorials of Deceased Members. (For the Report of the Committee, see Appendix VII.)

The Rev. Dr. Littell, of Delaware, presented a Memorial on the subject of Christian Unity; which, on motion, was referred to the Committee on the State of the Church.

(For the Report of the Committee, see p. 256.)

On motion of the Rev. Dr. Beardsley, of Connecticut, it was

Resolved, The House of Bishops concurring, that a Committee, consisting of two Bishops, two Clerical, and three Lay Deputies, be appointed to select and recommend the place where the next General Convention shall be held.

(For the Report of the Committee, see p. 265.)

On motion of the Rev. Dr. Farrington, of Northern New Jersey, it was

Resolved, That a Committee of three Clergymen and three Laymen be appointed to nominate twenty-five persons for election by this House, as Trustees of the General Theological Seminary.

(For the Report of the Committee, see p. 264.)

The Rev. Dr. Hughes, of East Carolina, offered the following resolution, which was referred to the Committee on Rules of Order:

Resolved, That when the House adjourns pending the discussion of any resolution, the same resolution shall be the Order of the Day when the time for motions and resolutions again arrives.

Mr. Nash, of New York, offered the following resolution, which was referred to the Committee on Rules of Order:

Resolved, That the twelfth Rule of Order of this House be amended, by adding thereto the following:

Which Committee shall report thereon as soon as practicable; and its report, when placed upon the Calendar, shall have precedence over all other business.

Mr. Taylor, of Springfield, offered the following resolution, which, on motion, was referred to the Committee on Canons:

Resolved, The House of Bishops concurring, that in Title I., Canon 15, § vii. [7], the words "and shall be eligible to the office of Diocesan Bishop in any organized Diocese within the United States," be stricken out.

(For the Report of the Committee, see p. 236.)

The House proceeded to the consideration of the question pending at the hour of adjournment yesterday, to wit, Mr. Judd's resolution (see p. 175).

On motion of Mr. Nash, of New York, it was

Resolved, That the vote on the pending question be taken to-morrow at eleven A.M.

On motion of the Rev. Dr. Van Antwerp, of Iowa, it was

Resolved, That speakers on the pending question, except in the case of Mr. Judd, to whom twenty minutes be allowed, be limited to ten minutes.

Mr. Benet, of South Carolina, offered the following resolution, which was referred to the Committee on Rules of Order:

Resolved, I. That the Rules of Order be amended, by adding thereto, the following, as Rule twelfth: When the special Order of the Day is not disposed of on the day set for consideration of the same, it shall continue the special Order from day to day, until disposed of.

II. That the numbers of the Rules of Order be changed to admit of this addition.

The hour of eleven A.M. having arrived, the House adjourned, to meet with the House of Bishops, as the Board of Missions.

TENTH DAY'S PROCEEDINGS.

SATURDAY, October 16, 1886.

The House met pursuant to adjournment.

Morning Prayer was said by the Rev. Mr. Chetwood, of California. The Benediction was pronounced by the Bishop of Missouri.

The following members not previously present appeared, and took their seats:

The Rev. Dr. Snively, of Long Island, and Mr. Wood, of Northern New Jersey.

The Minutes of yesterday's session were read, and, on motion, approved.

The President announced the appointment of the following Committees:

As members on the part of this House, of the Joint Committee to decide on the place for holding the next Triennial Convention:

The Rev. Dr. Beardsley, of Connecticut; the Rev. Dr. Davies, of Pennsylvania; Mr. Morgan, of New York; Mr. Shattuck, of Massachusetts; and Mr. Wilmer, of Maryland.

As the Committee to nominate Trustees of the General Theological Seminary:

The Rev. Dr. Farrington, of Northern New Jersey; the Rev. Dr. Beardsley, of Connecticut; the Rev. Dr. Bodine, of Ohio; Mr. Lamberton, of Central Pennsylvania; Mr. Gilbert, of Long Island; and Mr. Stetson, of New York.

The Secretary presented to the House the following communication, which, on motion, was referred to the Committee on Canons. (For Report of Committee, see p. 282.)

CHICAGO, ILL., October 15, 1886.

To the Secretary of the House of Deputies.

I beg to communicate through you to the House of Deputies, that at a meeting of the Board of Missions, held Friday, October 15, 1886, it was voted to recommend to the General Convention the adoption of the following resolutions:

1. *Resolved*, That Title III., Canon 8, Article IV., be amended, by striking out all after the words "Article IV.," and inserting the following:

There shall be appointed by the Board of Missions at every triennial meeting of the General Convention a Missionary Council comprising all the Bishops of this Church, an equal number of Presbyters, and an equal number of Laymen, which shall meet annually, except in those years appointed for the meeting of the Board of Missions, at such time and place as may be designated by the Board of Managers with the approval of the Presiding Bishop, and when so assembled shall have all the powers of the Board of Missions in relation to such matters connected with the General Missions of the Church, as may be referred to it by the Board of Managers.

There shall also be appointed in like manner, a Board of Managers to be selected from the Missionary Council, comprising the Presiding Bishop as president, and fifteen other Bishops, fifteen Presbyters, and fifteen Laymen, who shall have the management of the General Missions of this Church, and, when the Board of Missions is not in session, shall exercise all the corporate powers of the Domestic and Foreign Missionary Society. They shall remain in office until their successors are chosen, and they shall have power to fill any vacancies that may occur in their number. *Provided*, That the election to fill such vacancies shall be restricted to an election from the members of the Missionary Council. All other Bishops of this Church, together with the Secretary and Treasurer of the Domestic and Foreign Missionary Society and of the Board of Managers, shall be *ex-officio* members of the Board, and have all the rights and privileges of the elected members, except the right to vote.

Whenever demanded by one-fifth of the members present, a majority of two-thirds of the members voting shall be necessary to any act of the Board. In all annual appropriations, and in entering upon or abandoning any Missionary fields, as also in changing the By-Laws, a majority must be present. For all other business, the Board may by a By-Law determine the quorum.

The Board of Managers shall make a full and complete triennial Report to the General Convention constituted as the Board of Missions, on or before the third day of the Session of the General Convention, and shall report to the Missionary Council at its annual meetings such an outline of the Missionary work prosecuted during the preceding year as may serve to give a comprehensive view of the progress, prospects, and present condition of the work of the Society in the several parts of the Domestic and Foreign fields.

2. *Resolved*, That Title III., Canon 8, Article V., be amended, by striking out all after the words "Article V.," and inserting the following:

The Board of Managers is authorized to form such Committees as it may seem desirable to promote the Missionary work, and to appoint such officers as shall be needful for carrying on such work, and to enact all By-Laws for its own government, and the government of its Committees and officers.

3. *Resolved*, That Title III., Canon 8, Article VI., be amended, by striking out all after the words "Article VI.," and inserting the following:

The Board of Managers is intrusted with power to establish and regulate such Missions as are not placed under Episcopal supervision.

In all organized Dioceses and Missionary Jurisdictions having Bishops in the Domestic field, it is authorized to make annual appropriations to be disbursed by the Bishop, with the approval of the Standing Committee or Board of Missions of the Diocese or Jurisdiction, and whenever any of said Bishops may so elect. The Board of Managers shall act as above provided instead of such Standing Committee or Diocesan Board of Missions:

Provided, That no part of such annual appropriations shall be expended for any other purpose than the support of Missionaries, or the supply of Mission Stations with clerical service, without the concurrence of the Board; and

Provided, That in the management of the Foreign Missions, the Bishops shall have as their Council of Advice the Board of Managers (as heretofore provided in this Canon) for the general schedule of expenditures, but for the details of the local work they may have as their Council of Advice the Standing Committee of their respective Jurisdictions.

I am your obedient servant,

CHARLES L. HUTCHINS,

Secretary of the Board of Missions.

The Rev. Dr. Hoffman, from the Special Committee on Canons of Ordination, presented a Report, which, on motion, was referred to the Committee on Canons. (For Report, see p. 284.)

The Rev. Dr. Locke, from the Committee on Elections, presented the following Report:

REPORT No. 11.

The Committee report that credentials have been received entitling the Rev. Stephen H. Green, of the Diocese of Missouri, to a seat in the place of the Rev. E. Talbot, unable further to attend. This name will be entered on the roll. The same course has been taken in the case of Mr. Isaac Kiersted, of the Diocese of Indiana, in the place of Mr. George C. Duy; and Mr. I. Nicholas Brown, of the Diocese of Rhode Island, in the place of Mr. LeRoy King; and Mr. B. F. Markell, of Minnesota, in the place of W. K. Merriam of the same Diocese; and Rev. C. S. Percival, of Iowa, in the place of the Rev. Dr. Van Antwerp of that Diocese.

C. LOCKE, *Chairman.*

Whereupon, the Rev. Messrs. Green and Percival, and Messrs. Kiersted, Brown, and Markell appeared, and took their seats.

The House proceeded to the Order of the Day, to wit, the consideration of the resolution of Mr. Judd (see p. 175).

The Rev. Dr. Davies, of Pennsylvania, offered the following resolution, which, on motion, was laid on the table:

Resolved, That, in the judgment of this House, it is inexpedient at the present time to change the title of the Church by striking out the words Protestant Episcopal.

The question recurring on the resolution of Mr. Judd, the Lay Deputation of the Diocese of Long Island called for a vote by Dioceses and Orders.

Of the Clergy, there were 49 Dioceses represented, — ayes, 17;

nays, 22; divided, 10. Of the Laity, there were 44 Dioceses represented, — ayes, 11; nays, 29; divided, 4.

DIOCESES VOTING IN THE AFFIRMATIVE.

CLERICAL VOTE.

ALABAMA. — The Rev. Drs. Stringfellow and Tucker, and Rev. Mr. Beard. — *Aye.* The Rev. Mr. Johnston. — *Nay.*

ARKANSAS. — The Rev. Messrs. Vaulx, Adams, Miller, and Estabrooke. — *Aye.*

FLORIDA. — The Rev. Drs. Scott and Carter, and the Rev. Mr. Carpenter. — *Aye.* The Rev. Dr. Weller. — *Nay.*

FOND DU LAC. — The Rev. Messrs. Prescott, Blow, and Costelle. — *Aye.*

INDIANA. — The Rev. Dr. Bradley, and the Rev. Messrs. Morris and Faudé. — *Aye.* The Rev. Dr. Jenckes. — *Nay.*

IOWA. — The Rev. Drs. Ringgold, Hale, and Percival, and the Rev. Messrs. Stilson and Percival. — *Aye.*

LOUISIANA. — The Rev. Dr. Dalzell and the Rev. Mr. Duncan. — *Aye.* The Rev. Dr. Girault. — *Nay.*

MAINE. — The Rev. Messrs. Washburn, Leffingwell, Pyne, and Little. — *Aye.*

MISSOURI. — The Rev. Messrs. Mann and Green. — *Aye.* The Rev. Dr. Runcie. — *Nay.*

NEBRASKA. — The Rev. Messrs. Williams and Burgess, and the Rev. Dr. Doherty. — *Aye.* The Rev. Mr. Hewett. — *Nay.*

NEW JERSEY. — The Rev. Drs. Franklin and Hills, and the Rev. Messrs. Rodman and Murray. — *Aye.*

NORTHERN NEW JERSEY. — The Rev. Mr. Stansbury, and the Rev. Dr. Farrington. — *Aye.* The Rev. Mr. Stoddard. — *Nay.*

QUINCY. — The Rev. Dr. Leffingwell, and the Rev. Messrs. Sweet, Shrimpton, and Rudd. — *Aye.*

SPRINGFIELD. — The Rev. Dr. Thrall, and the Rev. Messrs. Dresser, Davenport, and Taylor. — *Aye.*

TENNESSEE. — The Rev. Messrs. Dumbell and Sessums, and the Rev. Dr. Gray. — *Aye.*

TEXAS. — The Rev. Messrs. Bird, Starr, and Smith. — *Aye.* The Rev. Mr. Rogers. — *Nay.*

WISCONSIN. — The Rev. Drs. Adams, Royce, and Ashley. — *Aye.*

LAY VOTE.

ARKANSAS. — Mr. McCracken. — *Aye.*

FLORIDA. — Messrs. Dotterer and Fairbanks. — *Aye.* Mr. Benedict. — *Nay.*

FOND DU LAC. — Messrs. Gary and Hill. — *Aye.*

MISSOURI. — Messrs. Triplett and Winnar. — *Aye.* Mr. Gill. — *Nay.*

NEW JERSEY. — Messrs. Conover, Parker, and Many. — *Aye.* Mr. Carpender. — *Nay.*

NORTHERN NEW JERSEY. — Messrs. Hayes and Wood. — *Aye.*

QUINCY. — Mr. Martin. — *Aye.*

SPRINGFIELD. — Messrs. Candee and Hay. — *Aye.*

TENNESSEE. — Messrs. Mallory and Thomas. — *Aye.*

VERMONT. — Messrs. Parker and Temple. — *Aye.*

WISCONSIN. — Messrs. Doe and Morehouse. — *Aye.* Mr. Wells. — *Nay.*

DIOCESES VOTING IN THE NEGATIVE.

CLERICAL VOTE.

ALBANY. — The Rev. Drs. Payne, Battershall, Morrison, and Carey. — *Nay.*

CENTRAL NEW YORK. — The Rev. Drs. Egar, Brainard, and Wilson. — *Nay.* The Rev. Dr. Gibson. — *Aye.*

CONNECTICUT. — The Rev. Drs. Beardsley, Harwood, and Hart, and the Rev. Mr. Sherman. — *Nay.*

DELAWARE. — The Rev. Dr. Littell, and the Rev. Mr. Murray. — *Nay.* The Rev. Mr. Gibson. — *Aye.*

EAST CAROLINA. — The Rev. Dr. Hughes, and the Rev. Messrs. Harding and Lewis. — *Nay.* The Rev. Mr. Shields. — *Aye.*

KANSAS. — The Rev. Dr. Beatty, and the Rev. Messrs. Ellerby and Bennett. — *Nay.* The Rev. Mr. Leonard. — *Aye.*

KENTUCKY. — The Rev. Messrs. Barrett, Estill, and Penick, and the Rev. Dr. Perkins. — *Nay.*

LONG ISLAND. — The Rev. Drs. Snively, Drowne, and Moore. — *Nay.*

MARYLAND. — The Rev. Drs. Elliott, Eccleston, and Hutton. — *Nay.* The Rev. Dr. Hodges. — *Aye.*

MASSACHUSETTS. — The Rev. Drs. Brooks and Gray, and the Rev. Mr. Converse. — *Nay.*

MICHIGAN. — The Rev. Messrs. Clark, Blanchard, Seabrease, and McLean. — *Nay.*

MINNESOTA. — The Rev. Messrs. Tanner and Plummer, and the Rev. Dr. Thomas. — *Nay.*

NORTH CAROLINA. — The Rev. Drs. Smith and Marshall, and the Rev. Mr. Cheshire. — *Nay.*

OHIO. — The Rev. Drs. Atwill, Bates, and Bodine. — *Nay.* The Rev. Dr. Bolles. — *Aye.*

PENNSYLVANIA. — The Rev. Drs. Goodwin, Davies, McVickar, and Harris. — *Nay.*

PITTSBURGH. — The Rev. Messrs. Maxwell, Carstensen, and Smith, and the Rev. Dr. Purdon. — *Nay.*

RHODE ISLAND. — The Rev. Drs. Richards, Greer, and Henshaw. — *Nay.* The Rev. Mr. Magill. — *Aye.*

SOUTH CAROLINA. — The Rev. Dr. Pinckney, and the Rev. Messrs. Capers and Hanckel. — *Nay.* The Rev. Mr. McCollough. — *Aye.*

SOUTHERN OHIO. — The Rev. Drs. Benedict, Stanger, Babcock, and Kendrick. — *Nay.*

VERMONT. — The Rev. Drs. Fay and Bliss, and the Rev. Mr. White. — *Nay.* The Rev. Mr. Collins. — *Aye.*

VIRGINIA. — The Rev. Drs. Hanckel, Nelson, and Minnigerode, and the Rev. Mr. Newton. — *Nay.*

WEST VIRGINIA. — The Rev. Messrs. Swope, Gibson, Mason, and Cobbs. — *Nay.*

LAY VOTE.

ALABAMA. — Messrs. Tyler and Bond. — *Nay.* Mr. Noble. — *Aye.*

ALBANY. — Messrs. Clarkson and Fuller. — *Nay.*

CENTRAL NEW YORK. — Messrs. Moss, Marvin, McWhorter, and Bostwick. — *Nay.*

CENTRAL PENNSYLVANIA. — Messrs. Menner and Mercur. — *Nay.*

CONNECTICUT. — Messrs. Stark, Earle, and Skiddy. — *Nay.*

EASTON. — Messrs. Adkins, Walker, and Mackall. — *Nay.* Mr. Goldsborough. — *Aye.*

GEORGIA. — Mr. Davidson. — *Nay.*

INDIANA. — Mr. Kiersted. — *Nay.*
IOWA. — Mr. Bever. — *Nay.*
KENTUCKY. — Messrs. Robinson and Allen. — *Nay.* Mr. Cornwall. — *Aye.*
LONG ISLAND. — Messrs. Pierrepont, Gilbert, King, and Nicoll. — *Nay.*
LOUISIANA. — Messrs. McConnell and Ogden. — *Nay.*
MAINE. — Mr. Jackson. — *Nay.*
MARYLAND. — Messrs. Packard, Davis, and Wilmer. — *Nay.*
MASSACHUSETTS. — Messrs. Bennett, Shattuck, Davis, and Rice. — *Nay.*
MICHIGAN. — Messrs. Baldwin, Eaton, and Withington. — *Nay.*
MINNESOTA. — Messrs. Atwater, Wilder, and Mackall. — *Nay.*
NEW HAMPSHIRE. — Messrs. Balcom and Farwell. — *Nay.*
NEW YORK. — Messrs. Nash, Cutting, and Stetson. — *Nay.*
NORTH CAROLINA. — Messrs. Wilkes, Burgwyn, and Nash. — *Nay.*
OHIO. — Mr. Moss. — *Nay.*
PENNSYLVANIA. — Messrs. Biddle, Coffin, Thomas, and Patterson. — *Nay.*
RHODE ISLAND. — Messrs. Dorrance, Trotter, and Brown. — *Nay.*
SOUTH CAROLINA. — Messrs. Markley and Benet. — *Nay.*
SOUTHERN OHIO. — Messrs. McGuffey, Stettinius, Wood, and Short. — *Nay.*
TEXAS. — Mr. Richardson. — *Nay.*
VIRGINIA. — Messrs. Sheffey, Scott, and Bryan. — *Nay.*
WESTERN MICHIGAN. — Messrs. Robinson, Williams, and Willard. — *Nay.*
WESTERN NEW YORK. — Messrs. J. M. Smith, J. C. Smith, Barker, and Worthington. — *Nay.*

DIOCESES DIVIDED.

CLERICAL VOTE.

CALIFORNIA. — The Rev. Messrs. Chetwood and Spalding. — *Aye.* The Rev. Dr. Beers and the Rev. Mr. Foute. — *Nay.*
CENTRAL PENNSYLVANIA. — The Rev. Drs. Knight and Hopkins. — *Aye.* The Rev. Messrs. Jones and Leverett. — *Nay.*
CHICAGO. — The Rev. Drs. Vibbert and Gold. — *Aye.* The Rev. Dr. Locke and the Rev. Mr. Morrison. — *Nay.*
EASTON. — The Rev. Mr. Hilliard. — *Aye.* The Rev. Mr. Miller. — *Nay.*
GEORGIA. — The Rev. Messrs. Boone and Rees. — *Aye.* The Rev. Messrs. Williams and Winchester. — *Nay.*
MISSISSIPPI. — The Rev. Dr. Harris and the Rev. Mr. Logan. — *Aye.* The Rev. Mr. Short and the Rev. Dr. Hinsdale. — *Nay.*
NEW HAMPSHIRE. — The Rev. Messrs. Smith and Roberts. — *Aye.* The Rev. Dr. Coit and the Rev. Mr. Renouf. — *Nay.*
NEW YORK. — The Rev. Drs. Dix and Swope. — *Aye.* The Rev. Drs. Hoffman and Huntington. — *Nay.*
WESTERN MICHIGAN. — The Rev. Messrs. Tate and Rippey. — *Aye.* The Rev. Messrs. Bancroft and Chapin. — *Nay.*
WESTERN NEW YORK. — The Rev. Dr. Brown and the Rev. Mr. Nelson. — *Aye.* The Rev. Drs. Doty and Hitchcock. — *Nay.*

LAY VOTE.

CHICAGO. — Messrs. Judd and Ackerman. — *Aye.* Messrs. Cobb and Walker. — *Nay.*
DELAWARE. — Mr. Burr. — *Aye.* Mr. Curtis. — *Nay.*
MISSISSIPPI. — Mr. Eckford. — *Aye.* Mr. Speed. — *Nay.*
PITTSBURGH. — Messrs. Burgwin and Church. — *Aye.* Messrs. Shoenberger and Foster. — *Nay.*

And the resolution, therefore, was not adopted.

On motion, the House adjourned at twelve M., to visit Racine College.

ELEVENTH DAY'S PROCEEDINGS.

MONDAY, October 18, 1886.

The House met, pursuant to adjournment.

Morning Prayer was said by the Rev. Mr. Faudé, of Indiana. The Benediction was pronounced by the Bishop of Shanghai.

Mr. Lamberton, of Central Pennsylvania, not previously present, appeared, and took his seat.

The Minutes of yesterday's session were read, and, on motion, approved.

The Rev. Mr. Capers, from the Joint Committee on Missionary Work amongst the Coloured People, presented the following Report, which was placed on the Calendar:

Your Committee, to which have been referred the memorials of John H. Stotsenburg of Indiana, of the Rev. J. S. Johnston of Alabama, of the Rev. C. B. Perry of Maryland, and of St. Mark's Church, Charleston, S.C., have given to the same fullest consideration, and respectfully present the following report:

The work of this Church among the coloured people has been for years past a subject of interest in our General and Diocesan Conventions; many resolutions have been passed, and many stirring addresses made.

Here and there large-hearted men have contributed liberally of their means, and devoted men and women have laboured among these people as opportunity offered. For all that has been done, we give thanks to Almighty God, the Author of every good word and work.

But as we sum up the work done, and specially as we note the amount of money contributed to Missions among the coloured people, it becomes painfully evident that the heart of this Church has not yet been touched by the claims of this work upon its missionary spirit. Twenty thousand dollars ($20,000) given for missionary work among the eight millions of the coloured race, while forty-nine thousand dollars ($49,000) was contributed to support our work among the Indians, tells very plainly and pointedly the sad story of the Church's failure as to this great duty.

Your Committee does not mean to intimate that all has been done that should have been done for the Indians, still less that our gifts to that work have been excessive; but if forty-nine thousand dollars ($49,000) is a small sum to be paid annually for the evangelization of the Indians, how small indeed is the twenty thousand dollars appropriated for sending the Gospel to the eight millions of coloured people! It can hardly be denied that these people have a special claim upon this Church. They have the claim which a common brotherhood gives to every son of Adam; they have the claim which the needy ever have upon those more prospered by Divine Providence; but they have a special claim which their work, the labour of their hands, in increasing the wealth of our common country, gives to them. Above all,

they have the claim of men redeemed by the blood of a common Lord and Saviour. For them, as for us, His blood was shed; for them, as for us, He pleads at the right hand of His Father; and in their behalf he appeals to His Church on earth, "Feed my sheep," "Feed my lambs."

Your Committee would call special attention to the fact that at no period since the emancipation of this people has the time been more auspicious for carrying to them the Gospel as this Church has received it. Twenty years of training in the public schools, to which they have had free access, and in the benefits of which they have fully participated, together with other elevating influences around them, have prepared them for the ministrations of this Church; we may truly say, "the fields are white unto the harvest." Men of this race are offering themselves for the sacred ministry; a number have been ordained, and others are preparing for ordination.

White men and black men, and we must not fail to add *white women*, are doing faithful service among these people in every Southern Diocese.

What is needed now is not, in our opinion, more legislation; it is not well-worded resolutions, or eloquent appeals; but it is an earnest, active interest on the part of the whole Church, in this work, which will liberally contribute the means necessary for carrying it on successfully.

In our opinion, not less than fifty thousand dollars ($50,000) a year should be given to our Southern Bishops for this work. These Bishops, without exception, are ready and anxious to discharge their duty to this race heartily and fully. They wait only the means to do so, which this Church can give. That there are difficulties in this work, none will deny. But before a united Church, earnest and true, all difficulties will vanish away.

Faithfulness to duty, liberality for Christ's sake, patience and prayer, will win a glorious victory for Christ in the mission field among the coloured people of the South. This work belongs to no one section of the Church. Its demands in any Diocese of the South would overwhelm any single Diocese, North or South. If the work is to be done, it must have the earnest interest and liberal assistance of every Diocese in the land.

May the great Head of the Church hasten the day when all His people shall bear the needs of this work upon their hearts, and glorify Him by carrying His Gospel to these, His poor!

Your Committee submit for adoption the following resolutions:

First: Resolved, The House of Bishops concurring, that this General Convention recognizes the obligation resting upon the whole Church to aid in educating the coloured people of our country into the faith of Christ, and in bringing them within the fold of His Church, which He builded to be the common home of all men, but it recognizes the expediency and propriety of leaving the active control and direction of the work of the Church among the coloured people in each Diocese to its Diocesan Bishop.

Second: Resolved, The House of Bishops concurring, that the provisions of Title III., Canon 8, are ample for securing the due performance of this work, and that no further canon or legislation in that respect is necessary.

Third: Resolved, The House of Bishops concurring, that in the judgment of this General Convention the Board of Missions should take action instructing its Board of Managers to establish at Washington a committee consisting of five Bishops, five Presbyters, and five Laymen, to whom it shall delegate its powers and duties so far as may be necessary for the proper conduct of this work by the said Committee.

Respectfully submitted,

ELLISON CAPERS,

Chairman, etc., for the Committee on part of the House of Deputies.

(For the consideration of the Report, see p. 253.)

The President presented a communication to the House from the

Bishop of South Carolina, conveying his thanks to the Convention for the amount received at the offertory at the opening Services of the Convention, for the restoration of churches in Charleston and vicinity.

The Rev. Dr. Hills, from the Committee on the State of the Church, presented the following Report, the resolution appended to which was, on motion, adopted:

REPORT No. 3.

The Committee on the State of the Church, to whom were referred the Memorials from the Missionary Jurisdictions of Oregon and Washington Territory, "requesting the General Convention to take measures for the more general revival of the order or function of Readers which was used in the early Church, and is being used with excellent result in many parts of the Anglican Communion," respectfully report, that in the opinion of your Committee, Title I., Canon 9, entitled "*Of Lay Readers*," is sufficient for the present wants of the Church in this respect; and offer the following resolution:

Resolved, That the Committee be discharged from the further consideration of this subject.

GEO. MORGAN HILLS, *Chairman*.

Mr. Shattuck, from the Committee on Expenses, presented the following Report, the resolutions appended to which were, on motion, adopted *seriatim:*

REPORT No. 1.

The Committee on Expenses begs leave to report the following resolutions, and recommends their adoption:

Resolved, That it be referred to the Committee on Memorials of Deceased Members to take proper notice of Lloyd Wells, Esq., and of William G. Coddington, Esq., the two Treasurers of the last Convention, who died in office since the adjournment.

The Committee on Expenses begs leave to report that the accounts of the Treasurer have been examined, and are found to be correctly cast and properly vouched; and they beg leave to nominate William W. Astor, Esq., for election as Treasurer of the Convention.

Resolved, That it be referred to the Committee on Canons to amend Title I., Canon 16, § i., by striking out the last four lines, which provide for an authorized publication of the list of Clergy.

Resolved, That the Treasurer be instructed to pay to the Presiding Bishop of the House of Bishops, for expenses in the execution of his office, the sum of two hundred dollars a year. It is understood that the travelling expenses of the Presiding Bishop are paid by the Diocese or other body at whose instance they are incurred.

Resolved, That the sum of two hundred dollars ($200) be appropriated for purchasing a safe, and for fitting up a room for keeping the archives and other property of the General Convention; the room having been freely offered for this use by the Trustees of the General Theological Seminary.

Resolved, That the Treasurer be instructed to pay drafts from the Registrar for the expenses of his office; the whole amount not to exceed fifty dollars in any one year.

Resolved, That the salary of the Secretary of the House of Bishops be three hundred dollars for the first, and one hundred dollars for each succeeding year.

Resolved, That the salary of the Secretary of the House of Deputies be twelve hundred dollars for the first, and five hundred dollars for each succeeding year.

Resolved, That the sum of one hundred dollars be paid to each of the five Assistant Secretaries of the two Houses, together with the sum of fifty dollars ($50) to each in consideration of special expenses at this Convention.

Resolved, That the Treasurer be authorized to pay only those bills for printing, stationery, binding, postage, or for other incidental expenses, which have been countersigned and approved by the Chairman of the Committee on Expenses.

Resolved, That the Treasurer and Secretary are authorized to ask for a sum not exceeding one dollar for each Clergyman, as an additional assessment, should the state of the Treasury, at any time before the meeting of the next Convention, be such as to require an addition to its funds.

Resolved, That the Secretary of the House of Deputies be instructed to print a sufficient number of the Journal and Digest (not exceeding forty-five hundred copies), and to furnish the same to the order of the Bishops of the various Dioceses, or of the Ecclesiastical Authority, who shall apply for them on or before the first day of December; no Bishop to have copies in excess of the number of the Clergy having cure of souls. Copies may be supplied to Church Institutions and to college and other libraries, to Bishops and Synods of the other Churches in our communion, as may be deemed advisable; also, one to each Secretary of the Diocesan Conventions, and to the Secretaries of the Standing Committees, and one to each Deputy of the General Convention who has been in attendance upon the present Session; an edition of the Digest to be separately printed, and all copies of the Digest and Journal not disposed of as before provided may be put on sale.

Resolved, That Mr. William Waldorf Astor, of New York, be re-elected Treasurer of the Convention.

Resolved, That the Committee on Expenses be authorized to sit during the recess of the Convention.

The Rev. Dr. Goodwin, from the Committee on Canons, presented the following Report, the resolution appended to which was, on motion, adopted:

REPORT No. 12.

The Committee on Canons, to whom was referred the resolution of the Rev. Dr. Knight, of Central Pennsylvania, relating to Diocesan registration of marriages, baptisms, and funerals, respectfully report that, inasmuch as by Title I., Canon 14, Sect. v., every minister of this Church is required to keep his Parish Register "agreeably to such rules as may be provided by the Convention of the Diocese where his cure lies," they are of the opinion that it belongs to the Diocesan Conventions to provide for any further registration deemed expedient. They therefore recommend the adoption of the following resolution:

Resolved, That the Committee be discharged from the further consideration of the subject.

By order of the Committee,
DANIEL R. GOODWIN, *Chairman.*

The same gentleman, from the same Committee, presented the following Report, the resolution appended to which was, on motion, adopted:

REPORT No. 13.

The Committee on Canons to whom was referred a resolution introduced

by Rev. Dr. Knight, of Central Pennsylvania, proposing a Canon additional to Title IV., requiring the Secretary of the House of Deputies to print certain Canons, and to send the same to each Rector and Missionary of this Church, to be read to their congregations, respectfully report that, in their opinion, a Canon on this subject is unnecessary, and recommend the adoption of the following resolution:

Resolved, That the Committee be discharged from the further consideration of the subject.

By order of the Committee,
DANIEL R. GOODWIN, *Chairman.*

The same gentleman, from the same Committee, presented the following Report, which was placed on the Calendar:

REPORT No. 14.

The Committee on Canons, to whom was referred a resolution proposing an amendment of Title I., Canon 22, § i., respectfully report that they have given full consideration to the proposed change in the Canon, but are of opinion that it is not in the power of the General Convention, by Canon, to make or to authorize any change in the Order of Morning or Evening Prayer, or in any other Office of the Church, believing, as they do, that under Article 8 of the Constitution, the said Offices, and all others in the Book of Common Prayer, constitute the use, and the only use, of this Church for the purposes intended, and that no alteration therein, or addition thereto, can be made except in the mode authorized by the provisions of the said Article. The Committee therefore recommend the following resolution:

Resolved, That the Committee be discharged from the further consideration of this subject.

By order of the Committee,
DANIEL R. GOODWIN, *Chairman.*

(For the consideration of the Report, see p. 269.)

The same gentleman, from the same Committee, presented the following Report, the resolution appended to which was, on motion, adopted:

REPORT No. 15.

The Committee on Canons, to whom was referred a resolution of the Rev. Dr. Benedict, concerning "Communicants," that there should be declaration by Canon, that the persons so called in the Constitution and Canons of the Church must be actually "Communicants," and that no one should be so considered who has not communicated in the year last past, respectfully report that the Committee, concurring in the opinion that none should be regarded as Communicants who are not actually so, find it impracticable to define by Canon the time within which one must have last communicated, to justify the conclusion that he has ceased to be a Communicant, and that the ascertainment of the fact should be left to those who are to pass upon it in view of all the surrounding circumstances. The Committee therefore recommend the adoption of the following resolution:

Resolved, That the Committee on Canons be discharged from the further consideration of the resolution aforesaid.

By order of the Committee,
DANIEL R. GOODWIN, *Chairman.*

The same gentleman, from the same Committee, presented the following Report, the resolution appended to which was, on motion, adopted:

REPORT No. 16.

The Committee on Canons have had under consideration sundry proposals to omit the term "degrade" from the Canons, which have been referred to them as unfinished business. They find that several amendments making this omission were adopted by the House of Bishops, and sent down to the House of Deputies for their concurrence, in Message No 64 (p. 294, Journal 1883). With these amendments, the House of Deputies non-concurred (p. 314, Journal 1883), and:

Resolved, The House of Bishops concurring, that the subject of the use of the term "degrade," in the Canons, be postponed to the next General Convention.

This resolution was sent to the House of Bishops, in Message No. 90 (p. 133, Journal 1883), and referred to the Committee on Canons in the House of Bishops; but it seems never to have been reported or acted upon in that House. Consequently, it was never referred to this present Convention, and does not come under the head of unfinished business. This Committee, therefore, recommend the passage of the following resolution:

Resolved, That the Committee on Canons be discharged from the further consideration of this subject.

By order of the Committee,

DANIEL R. GOODWIN, *Chairman.*

The Rev. Mr. Clark, from the Committee on Memorials of Deceased Members, presented the following Report, the resolution appended to which was, on motion, adopted:

The Committee on Memorials of Deceased Members have considered the resolution referred to them respecting a religious Service to accompany the reading of their report.

They recommend, and offer as a resolution, That when their report is about to be presented, the President of the House of Deputies announce the 187th Hymn, and that after the Report has been read, prayer be offered by the President, the first of the prayers in the Burial Office being used, and such other prayers as he may select, closing with the Benediction of the Institution Office, "The God of peace," etc.

RUFUS W. CLARK, *Chairman.*

The Rev. Dr. Doherty, of Nebraska, presented a Memorial of the late Rev. Dr. McNamara of that Diocese; Mr. Parker, of New Jersey, presented a Memorial of the late Mr. George C. Hance of that Diocese: both of which Memorials were referred to the Committee on Memorials of Deceased Members.

(For the Report of the Committee, see Appendix VII.)

The Rev. Dr. Snively, of Long Island, presented the Fifth Triennial Report of the Trustees of the General Clergy Relief Fund. (See Appendix IV.) On motion, the Report was referred to the Joint Committee on this subject.

(For the Report of the Committee, see p. 269.)

Mr. Benet, of South Carolina, offered the following resolution, which, on motion, was referred to the Committee on Amendments to the Constitution:

Resolved, That Article 1 be amended in the third line thereof, by striking out the words, "first Wednesday in October," and by inserting in lieu thereof the words, "third Wednesday in September."

(For the Report of the Committee, see p. 240.)

Mr. Nash, of New York, offered the following resolution, which, on motion, was referred to the Committee on Canons:

Resolved, That Title I., Canon 22, § i., of the Digest, be amended by adding thereto the following:

Provided, however, that in the use of the Book of Common Prayer, he may consider as embraced in said Book any alterations or additions that may have been constitutionally adopted in General Convention, although the same may not have been incorporated in the Standard Edition of said Book; and provided also that he may use such prayers or thanksgivings, as are provided for in Title I., Canon 15, § xiv., of the Digest, and such other offices and prayers as may be set forth by the General Convention for use on occasions for which no provision is made in the Book of Common Prayer.

The following Messages were received:

CHICAGO, 10TH DAY OF THE SESSION,
October 16, 1886.

MESSAGE No. 21.

The House of Bishops respectfully transmits to the House of Deputies, for its information, a copy of the Pastoral Letter which it has issued to the clergy of the Church, asking aid for the rebuilding of the churches in Charleston and vicinity.

Attest: W. TATLOCK, *Secretary*.

CHICAGO, 10TH DAY OF THE SESSION,
October 16, 1886.

MESSAGE No. 22.

The House of Bishops informs the House of Deputies that it concurs in Message No. 20 from the House of Deputies, accepting the bequest of old American Prayer Books from the late Rev. Dr. Harison.

Attest: W. TATLOCK, *Secretary*.

CHICAGO, 10TH DAY OF THE SESSION,
October 16, 1886.

MESSAGE No. 23.

The House of Bishops informs the House of Deputies that it concurs in Message No. 22 from the House of Deputies, consenting to the change of name proposed by the Diocese of Wisconsin.

Attest: W. TATLOCK, *Secretary*.

The following Message was received, and referred to the Committee on Canons:

CHICAGO, 10TH DAY OF THE SESSION,
October 16, 1886.

MESSAGE No. 24.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:

Resolved, The House of Deputies concurring, that Title I., Canon 24, § i.,

be amended by the addition, after the words "danger of alienation," of the words "either as a whole or in part," so that the section as amended will read as follows:

CANON 24.

Of the Consecration of Churches.

§ i. No Church or Chapel shall be consecrated until the Bishop shall have been sufficiently certified that the building and ground on which it is erected have been fully paid for, and are free from lien or other incumbrance; and also that such building and ground are secured, by the terms of the devise or deed or subscription by which they are given, from the danger of alienation, either in whole or in part, from those who profess and practise the doctrine, discipline, and worship of the Protestant Episcopal Church in the United States of America, except in the cases provided for in Sects. ii. and iii. of this Canon: *Provided*, that this shall not preclude the alienation of lots for burial in vaults or otherwise, nor apply to land owned by the Church corporation and not necessary for religious uses.

Attest: W. TATLOCK, *Secretary.*

(For the Report of the Committee, see p. 285.)

The following Message was received, and referred to the Committee on Canons:

CHICAGO, 10TH DAY OF THE SESSION,
October 16, 1886.

MESSAGE No. 25.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:

Resolved, The House of Deputies concurring, that Title III., Canon 7, be amended so as to read as follows: viz.:

CANON 7.

Authorizing the Formation of a Council of the Dioceses within any State.

§ i. It is hereby declared lawful for the Dioceses now existing or hereafter to exist, within the limits of any State or Commonwealth, to establish for themselves a Council representing such Dioceses, which may deliberate and decide upon the common interests of the Church within the limits aforesaid; but before any determinate action of such Council shall be had, the powers proposed to be exercised shall be submitted to the General Convention for its approval.

§ ii. Any such Council may exercise any powers that shall have been previously approved by the General Convention for any other such Council.

§ iii. Nothing in this Canon shall be construed as forbidding any such Council from taking such action as they may deem necessary to secure such legislative enactments as the common interests of the Church or the State may require.

Attest: W. TATLOCK, *Secretary.*

(For the Report of the Committee, see p. 256.)

The House proceeded to the Order of the Day, to wit, the Report of the Joint Committee on the Judicial System of the Church, together with a Minority Report from the same Committee (see p. 213).

Mr. Bennett, of Massachusetts, offered the following resolutions as an amendment to the resolutions appended to the Majority Report of the Committee:

Resolved, I. The House of Bishops concurring, that for the better administration of justice in the several Diocesan Courts for the trial of Presbyters and Deacons, it is expedient that the General Convention set forth, and recommend to the Dioceses for their adoption, some form or system of organization and procedure in such Courts.

Resolved, II. That for the purpose of securing certainty and uniformity in the final result of such trials, it is desirable that the General Convention establish a General Court for the correction of errors in the Diocesan Courts; and that the Constitution be so amended as to authorize the creation of such Court.

Pending the consideration of the amendment, the House took a recess.

The President having resumed the chair, the following Message was received:

CHICAGO, 11TH DAY OF THE SESSION,
October 18, 1886.

MESSAGE No. 26.

The House of Bishops informs the House of Deputies that it concurs in Message No. 24 of the House of Deputies, constituting a Joint Committee to recommend a place for the meeting of the next General Convention; and appoints as members on its part of such Committee, the Bishop of Pennsylvania, the Bishop of Quincy.

Attest: W. TATLOCK, *Secretary*.

The House resumed the consideration of the Order of the Day; and Mr. Burgwyn, of North Carolina, moved to substitute the resolution appended to the Minority Report (see p. 214), for the resolutions of Mr. Bennett.

Pending the consideration of the subject, the hour of adjournment arrived. (see p. 241.)

The following Message was received:

CHICAGO, 11TH DAY OF THE SESSION,
October 18, 1886.

MESSAGE No. 27.

The House of Bishops informs the House of Deputies that it concurs in Message No. 23 from the House of Deputies, repealing Title III., Canon 3, "Of the Trustees of the General Theological Seminary."

Attest: W. TATLOCK, *Secretary*.

The following Message was received, and referred to the Committee on Canons:

CHICAGO, 11TH DAY OF THE SESSION,
October 18, 1886.

MESSAGE No. 28.

The House of Bishops informs the House of Deputies that it has adopted the following resolution, after considering the recommendations of the Board of Missions, viz.:

Resolved, The House of Deputies concurring, that Title III., Canon 8, be amended so as to read as follows:

CANON 8.

Of the Constitution of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

§ i. The Constitution of the said Society, which was incorporated by an Act of the Legislature of the State of New York, is hereby amended and established so as to read as follows:

Constitution of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, as established in 1820, and since amended at various times.

ARTICLE I. This institution shall be denominated The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

ARTICLE II. This Society shall be considered as comprehending all persons who are members of this Church.

ARTICLE III. There shall be a Board of Missions of such Society, composed of the Bishops of this Church, and the members for the time being of the House of Deputies of the General Convention, the Delegates from the Missionary Jurisdiction to the said House of Deputies, and the members of the Board of Managers as hereinafter described. The Board of Missions thus constituted shall convene annually in the month of October, at such place as it shall appoint, and shall continue in session till its business is disposed of, any number of persons present, if they include Bishops, Presbyters, and Laymen, constituting a quorum: *Provided* that it shall not exercise any corporate powers of the Domestic and Foreign Missionary Society unless there be present fifteen Bishops, and representatives of fifteen Dioceses; and *Provided* always, that in the years when the General Convention shall meet in the triennial session, the Board of Missions shall begin its annual session on the third day of the session of the General Convention, and shall sit from time to time as the business of the Board shall demand.

ARTICLE IV. There shall be a Board of Managers comprising the Presiding Bishop as President, and fifteen other Bishops, fifteen Presbyters, and fifteen Laymen, to be appointed by the Board of Missions at the Triennial Meeting (but vacancies in the Board of Managers may be supplied at any annual meeting), who shall have the management of the General Missions of this Church, and shall remain in office until their successors are chosen. All other Bishops of this Church, together with the Secretary and Treasurer of the Domestic and Foreign Missionary Society and of the Board of Managers, shall be *ex officio* members of the Board, and have all the rights and privileges of the elected members, except the right to vote. The senior Bishop present shall preside. But whenever demanded by three members, a majority of the Bishops present, and a majority of clerical members present, and a majority of the lay members present, shall be necessary to any act of the Board. In all annual appropriations, and also in changing the By-Laws, a majority must be present. For all other business the Board may, by a By-Law, determine the quorum. This Board of Managers shall, when the Board of Missions is not in session, exercise all the corporate powers of the Domestic and Foreign Missionary Society. The Board of Managers shall

make a full and complete annual report to the Board of Missions on the first day of the session.

ARTICLE V. The Board of Managers is authorized to form, from its own members, a Committee for Domestic Missions, and a Committee for Foreign Missions, and such other Committees as it may deem desirable to promote the Missionary Work; and to enact all By-Laws for its own government and the government for its committees and officers.

ARTICLE VI. The Board of Managers is intrusted with power to establish and regulate such missions as are not placed under Episcopal supervision. In all organized Dioceses and Missionary Jurisdictions having Bishops, for the domestic field, it is authorized to make annual appropriations to be disbursed by the Bishop with the approval of the Standing Committee or Board of Missions of the Diocese or Jurisdiction, notifying each of them of their respective appropriations; and whenever any of said Bishops may so elect, the Board of Managers shall act as above provided, instead of such Standing Committee or Diocesan Board of Missions.

Provided, That the salary of each Missionary Bishop as agreed upon at the date of his consecration shall be paid to himself, and shall not be diminished during his official relation to the Board without his consent; all contributions toward such salaries from the Missionary Dioceses respectively to be reported to the Board, and to constitute part of the said salary, and be credited to the Board as part of such salary.

Provided, also, That no part of the annual appropriations to be disbursed by the Bishop shall be expended for any other purpose than the support of Missionaries, or the supply of Mission stations with clerical services, without the concurrence of the Board of Managers; and "*Provided*, That in the management of the Foreign Missions, the Bishops shall have as their council of advice the Board of Managers as heretofore provided in this Canon, for the general schedule of expenditures, but for the details of the local work they may have as their council of advice the Standing Committee of their respective Missionary Jurisdictions.

ARTICLE VII. No person shall be appointed a Missionary who is not at the time a minister in regular standing, of the Protestant Episcopal Church, or some Church in communion with this Church; but nothing in this section shall preclude the Board of Managers from employing laymen or women, members of this Church, or of some Church in communion with the same, to do Missionary work.

ARTICLE VIII. The Board of Managers shall have power to appoint local agents to represent the Society in different parts of the country, and is authorized to promote the formation of auxiliary Missionary Associations, whose contributions, as well as those specially appropriated by individuals, shall be received and paid in accordance with the wish of the donors, when expressed in writing. It shall be the duty of the Board of Managers to arrange for public Missionary Meetings, to be held at such times and places as may be determined upon, to which all auxiliaries approved by the Board of Managers may send representatives.

ARTICLE IX., § i. This Constitution may be altered or amended at any time by the General Convention of this Church.

§ ii. All Canons and all action by or under the authority of the General Convention, so far as inconsistent with the provisions of this Canon and of such amended constitution, are hereby repealed: *Provided, however*, that nothing herein shall in any manner impair or affect any corporate rights of the said Society, or any vested right whatever.

§ iii. This Canon shall take effect immediately.

Attest: W. TATLOCK, *Secretary.*

(For the Report of the Committee, see p. 282.)

The following Message was received, and, on motion, was concurred in:

CHICAGO, 11TH DAY OF THE SESSION,
October 18, 1886.

MESSAGE No. 29.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:

Resolved, The House of Deputies concurring, that the Rev. Samuel Hart, D.D., Presbyter of the Diocese of Connecticut, be appointed Custodian of the stereotype-plates of the Standard Prayer Book in the place of the late Rev. Francis Harison, S.T.D.

Attest: W. TATLOCK, *Secretary.*

On motion, the House adjourned.

TWELFTH DAY'S PROCEEDINGS.

TUESDAY, October 19, 1886.

The House met pursuant to adjournment.

Morning Prayer was said by the Rev. Mr. Miller of Arkansas. The Benediction was pronounced by the Bishop of Kentucky.

Mr. Hanrick of Texas, not previously present, appeared, and took his seat.

The Minutes of yesterday's session were read, and, on motion, approved.

The Rev. Dr. Locke, from the Committee on Elections, presented the following Report:

REPORT No. 12.

The Committee report that the proper credentials have been received, entitling to seats: the Rev. James Paterson of the Diocese of Nebraska, in place of Rev. Robert Doherty, unable further to attend; the Rev. R. D. Roller of the Diocese of West Virginia, in place of Rev. R. A. Cobbs, unable further to attend.

C. LOCKE, *Chairman.*

Whereupon the Rev. Messrs. Paterson and Roller appeared, and took their seats.

Mr. Gary, of Fond du Lac, presented a Memorial of the late Mr. James Jenkins of that Diocese; the Rev. Dr. Bates, of Ohio, presented a Memorial of the late Mr. J. H. Devereux, of that Diocese: both of which Memorials were referred to the Committee on Memorials of Deceased Members.

(For the Report of the Committee, see Appendix VII.)

The Rev. Dr. Benedict, from the Special Committee on a Supplemental Hymnal, presented the following Report, which was placed on the Calendar:

The Special Committee of this House, to whom was referred the Memorial from the Diocese of New York, praying the General Convention to "appoint a Commission to prepare a supplement to the Hymnal of the Church comprising,

"First, hymns distinctively missionary and for special services and seasons, and for the great aggressive work which the Church should be doing; and

"Second, a collection of hymns that shall fairly place our hymnology on a level with that of the other branches of the Anglican Church;" and also "that, pending the action of such Committee" (or, as called above, such Commission) "and the subsequent action of the General Convention, the use of 'Hymns Ancient and Modern' and 'The Hymnal Companion to the Book of Common Prayer' be permitted," — respectfully report that

I. Your Committee are of the opinion that it is not expedient at this time to issue a Supplemental Hymnal, and for this one sufficient reason, as they deem it, that such supplement adequately prepared according to the terms of the Memorial would practically supplant the Hymnal itself.

II. That, in view of the great increase and the richness of the material brought, in these later years, within our reach, out of which an improved Hymnal may be compiled; and also of these facts, as we believe them to be, first, that a very large part of the Hymnal is seldom if ever used, and, second, that from various reasons it is unsatisfactory;

Your Committee are of the opinion that a Joint Committee of the two Houses should be appointed to revise the present Hymnal; that such revision is an object greatly to be desired, and one to be entered upon by this General Convention.

III. Pending such revision of the Hymnal, your Committee do not deem it expedient to recommend to the General Convention to grant a permissive use of any special Hymnal or Hymnals.

Your Committee recommend the passage of the following resolution:

Resolved, The House of Bishops concurring, that a Joint Committee of the two Houses, consisting of five Bishops, five Presbyters, and five Laymen, be appointed at this General Convention to revise the Hymnal; that they be authorized to sit during the next three years, and requested to make report of their finished work to the General Convention of 1889.

SAMUEL BENEDICT,
For the Committee.

(For the consideration of the Report, see p. 273.)

The Secretary of the House presented the following communication:

S. Paul's Rectory, Troy, N.Y.,
July 11, 1885.

The Rev. Charles L. Hutchins,
Secretary of the House of Deputies.

Reverend and Dear Sir, — I am instructed by the Board of Trustees of the General Theological Seminary to convey through you to the House of Deputies, the offer of a room in the Library building of the Seminary, to be at the disposal of the General Convention, for its archives.

Faithfully yours,
FRANCIS HARISON, *Secretary.*

Mr. Parker, of New Jersey, offered the following resolution, which was, on motion, adopted:

Resolved, The House of Bishops concurring, that the thanks of the Convention be returned to the Trustees of the General Theological Seminary, for their generous action in setting apart a room in that Institution for the uses of the Convention; that such room be accepted as a depository of the archives of the Convention, and the use of the Secretaries of the two Houses.

The Rev. Dr. Moore, of Long Island, offered the following preamble and resolution, which were, on motion, adopted:

Whereas, This Convention has accepted the offer of a room in a fireproof building at the General Theological Seminary, for the deposit of its archives, therefore it is hereby

Ordered, The House of Bishops concurring, that the Secretary of this House take measures, without delay, to have all books, documents, and papers belonging to the General Convention removed to the room thus accepted; and, with the Secretary of the House of Bishops, assume the care and custody thereof, until these treasures can be formally put into the keeping of the Registrar of the General Convention.

The Rev. Dr. Goodwin, from the Committee on Canons, presented the following Report, the resolution appended to which was, on motion, adopted:

REPORT No. 17.

The Committee on Canons, to whom was referred the resolution of the Rev. F. W. Taylor proposing an amendment to Title I., Canon 15, § viii. [7], respectfully report that they deem it inexpedient to act on this matter at present, and recommend the adoption of the following resolution:

Resolved, That the Committee be discharged from further consideration of the subject.

By order of the Committee,
DANIEL R. GOODWIN, *Chairman.*

The same gentleman, from the same Committee, presented the following Report, the resolution appended to which was, on motion, adopted:

REPORT No. 18.

The Committee on Canons, to whom were referred, as unfinished business, proposed amendments to Canon 11, of Title II., of the Digest, entitled "Of the Remission and Modification of Judicial Sentences," and noted on pages 294 and 324, of the proceedings of the House of Deputies of 1883, respectfully report that they find the two Houses originated separate action respecting proposed changes in the Canon, and, failing to agree, a Committee of Conference was asked by the House of Bishops, which was non-concurred in by the House of Deputies, because of the lack of time to consider it before adjournment. We also find, that, by some mistake, the proposed amendment was printed in the Digest as the law of the Church. Your Committee therefore suggest that the proposed action then of the House of Bishops requesting a Committee of Conference be *now* the action of *this House*, and offer the following resolution:

Resolved, That this House respectfully requests of the House of Bishops

a Committee of Conference, to whom shall be referred all unfinished business concerning Title II., Canons 6 and 11, entitled respectively: "The Abandonment of the Communion of this Church by a Presbyter or Deacon;" and, "Of the Remission and Modification of Judicial Sentences."

By order of the Committee,
DANIEL R. GOODWIN, *Chairman.*

The same gentleman, from the same Committee, presented the following Report, the resolution appended to which was, on motion, adopted:

REPORT No. 19.

The Committee on Canons, to whom was referred Message No. 14 from the House of Bishops, proposing to repeal Title I., Canon 15, § vi., concerning a Provisional Bishop, respectfully report the following resolution:

Resolved, That the House of Deputies hereby concurs in the repeal of Title I., Canon 15, § vi., proposed in Message No. 14 from the House of Bishops.

By order of the Committee,
DANIEL R. GOODWIN, *Chairman.*

The same gentleman, from the same Committee, presented the following Report:

REPORT No. 20.

The Committee on Canons, to whom were referred as unfinished business:

1. Canons on Ordination (p. 248, Journal of H. D., 1883);

2. Amendments of Title I., Canon 2, with respect to Postulants (p. 323, Journal of H. D., 1883);

respectfully report that they are of opinion, that these subjects should rather be referred to the Committee on Canons of Ordination, and they recommend the adoption of the following resolution:

Resolved, That the above Canons and amendments be referred to the Committee on Canons of Ordination, and that this Committee be discharged from the further consideration of these subjects.

By order of the Committee,
DANIEL R. GOODWIN, *Chairman.*

On motion, the foregoing Report was re-committed to the Committee on Canons.

(For the further Report of the Committee, see p. 284.)

The Rev. Dr. Goodwin, from the Committee on Canons, presented the following Report, which was placed on the Calendar:

REPORT No. 21.

The Committee on Canons, to whom was referred a proposed amendment to Title I., Canon 21, of the Digest, respectfully report, that, carrying out the purpose of the proposed amendment, which they approve, they think it may be more properly accomplished by transferring Title I., Canon 21, with the proposed amendment, making some slight verbal changes, to another place in the Digest. They, therefore, offer the following Resolutions, which they recommend for adoption:

Resolved, The House of Bishops concurring, that Title I., Canon 14, Sect. iii., be hereafter numbered as Sect. iii. [2], and that the following be adopted as sub-section [1] of said section 3: "The Ministers of this Church, who

have charge of parishes or cures, shall not only be diligent in instructing the children in the Catechism, but shall also, by stated catechetical lectures and instruction, be diligent in informing the youth and others in the Doctrine, Constitution, and Liturgy of the Church. They shall also diligently instruct all in their cures concerning the Missionary work of the Church, at home and abroad, and offer suitable opportunities for contributions, from time to time, for the maintenance of that work.

Resolved, The House of Bishops concurring, that Canon 21 be omitted, and that the proper changes be made in the numbering of the subsequent canons of Title I.

By order of the Committee,
DANIEL R. GOODWIN, *Chairman.*

(For the consideration of the Report, see p. 273.)

The same gentleman, from the same Committee, presented the following Report, which was placed on the Calendar:

REPORT No. 22.

The Committee on Canons, to whom was referred a resolution proposing an amendment to Title I., Canon 15, Sect. xvi. [4], by striking out "all after the word 'Church' in line six thereof," respectfully report, that, in the resolution referred to them, no reasons are given for the proposed amendment; but your Committee are informed that it is on the ground of the unconstitutionality of that part of the Canon proposed to be stricken out; and, in this aspect of the question, they have chiefly regarded it. The Constitution, Article 3, provides as follows: "The Bishops of this Church, when there shall be three or more, shall, whenever General Conventions are held, form a separate House, with a right to originate and propose acts for the concurrence of the House of Deputies, composed of Clergy and Laity." We are of opinion that a Diocesan or Assistant Bishop, whose resignation has been consummated pursuant to the Canons, still continues a Bishop of this Church, and, as such, has a constitutional right, by virtue of the above article, to a seat in the House of Bishops, of which he cannot be deprived by Canon. The proposal now before us is to repeal that provision of a Canon which undertakes to deprive such a Bishop of a seat in the House of Bishops, and your Committee are of opinion that it should be repealed. We may be permitted, further, to say that, independently of the Constitutional objection, we doubt the propriety of depriving a Bishop, who, for reasons satisfactory to a majority of the House of Bishops, shall have resigned his jurisdiction, of a seat in that House. We prefer, however, to place the proposed repeal on the grounds first above given, — the unconstitutionality of that part of the Canon in question. We think, however, that the clause in the Canon which allows a resigned Bishop to perform Episcopal acts in any Diocese, at the request of its Bishop, may properly be retained. We, therefore, recommend the adoption of the following resolution:

Resolved, The House of Bishops concurring, that Title I., Canon 15, Sect. xvi., sub-section [4], be amended so as to read as follows: "No Diocesan or Assistant Bishop whose resignation has been consummated pursuant to this section, shall, under any circumstances, be eligible to any Diocese now in union, or which may hereafter be admitted into union, with this Church; but he may perform Episcopal acts at the request of any Bishop of this Church, having Ecclesiastical Jurisdiction within the limits of his Diocese."

By order of the Committee,
DANIEL R. GOODWIN, *Chairman.*

(For the consideration of the Report, see p. 273.)

The Rev. Dr. Benedict, of Southern Ohio, offered the following resolutions, which, on motion, were referred to the Committee on Canons:

Resolved, The House of Bishops concurring, that Title I., Canon 6, Sect. iv. [2], lines 4 and 5, be amended by striking out the words "of which he is a member," and inserting the words "in which he actually resides;" and that a similar change be made in [3] of the same section.

Resolved, The House of Bishops concurring, that an additional section be added to Title I., Canon 8:

§ viii. "Any question arising under these causes, as to the residence of the candidate, shall be referred to the Ecclesiastical Authority for decision."

(For the Report of the Committee, see p. 284.)

Mr. Prince, of New Mexico, offered the following preamble and resolution, which, on motion, were referred to the Committee on the State of the Church:

Whereas, Common Praise is as essential a part of public worship, as Common Prayer; and it is equally the right and the duty of every attendant on Church services to participate therein:

And Whereas, In various places, by the frequent introduction of new and unfamiliar music, by the use of tunes unknown to the congregation, and of music of a character forbidding their participation, the people have been deprived of this right and prevented from performing this duty:

Resolved, That the Committee on the State of the Church be requested to consider whether some plan cannot be devised, whereby the rights of the laity to take their part in the public praise of the Sanctuary may be protected and preserved.

(For the Report of the Committee, see p. 268.)

The Rev. Dr. Benedict, of Southern Ohio, offered the following resolution, which, on motion, was referred to the Committee on Canons:

Resolved, The House of Bishops concurring, that Title II., Canon 13, *Of Marriage and Divorce*, be amended as follows:

Strike out all in the sixth, seventh, and eighth lines after the words, "shall not be held to apply," and insert the following: "to parties once divorced seeking to be united again, or to the innocent party in a divorce obtained for the cause of adultery, or to the innocent party in a divorce however obtained, when adultery, confessed or undeniable, is chargeable upon the other party."

(For the Report of the Committee, see p. 277.)

On motion of the Rev. Dr. Swope, of New York, it was

Resolved, That the thanks of the House of Deputies be tendered to the Hon. Alexander Mitchell, President of the Chicago, Milwaukee, and St. Paul R.R. Co., for his generous provision of a special train of cars for the accommodation of the members of the General Convention, on the occasion of their visit to Racine College on Saturday, 16th October, 1886.

On motion of Mr. Hayes, of Northern New Jersey, it was

Resolved, That the thanks of the House of Deputies are hereby tendered to the Board of Trade and other citizens of Racine, to the Warden and Faculty of Racine College, and to Mr. Frank Parmalee, for the courtesies extended to us on the occasion of our visit to the College.

Resolved, That a copy of this resolution be transmitted by the Secretary to the persons above named.

The Rev. Dr. Tucker, of Alabama, offered the following resolution, which was placed on the Calendar:

Resolved, The House of Bishops concurring, that a Committee of three persons be appointed, whose duties shall be as follows:

First, To examine into the statistical system now in use in this Church, and to report to the next General Convention what improvements, if any, they may deem to be necessary; together with a plan for the introduction of such improved system into use in this Church.

Second, To devise proper forms of blanks for Registration and Record, for Parochial Reports, Commendatory Letters, Certificates of Baptism, Confirmation, Ordination, etc., and to devise a proper form for Parish Registers; which may be made the standards for this Church by the General Convention, and recommended for use in Dioceses and Parishes.

Third, To receive and consider all suggestions made to them, by members of this Church, looking towards the objects named above, at any time before the meeting of the next General Convention.

(For consideration of the resolution, see p. 314.)

The Rev. Dr. Hall, from the Committee on Amendments to the Constitution, presented the following Report, which was placed on the Calendar;

REPORT No. 4.

The Committee on Amendments to the Constitution, to whom the resolution of Mr. Benet of South Carolina, looking to a change of date of the sessions of this General Convention, to be effected by a change of words in Article 1 of the Constitution, respectfully report that it is inexpedient to propose such alteration at this time; and there being no constitutional question as to the power of this House to pass upon the subject, they offer the following resolution:

That the Committee be discharged.

CHARLES H. HALL, *Chairman.*

(For the consideration of the Report, see p. 314.)

Mr. Stotsenburg, of Indiana, offered the following resolution, which, on motion, was referred to the Committee on Amendments to the Constitution:

Resolved, That there be made the following alteration of the Constitution in the nature of an addition thereto entitled:

ARTICLE XI.

There shall be an Executive Council of the Church, composed of the Presiding Bishop and six other Bishops to be chosen by the General Conven-

tion. The Presiding Bishop shall be the President of said Council. It shall be the duty of the Executive Council to act as an Advisory Board to the Presiding Bishop and the Board of Missions. It shall consider the state of the Church, devise ways and means to extend and perfect its powers for missionary and gospel work, receive and consider all suggestions and plans in aid of the extension of the Church, and report its views to the General Convention at each session thereof. The members of the Council shall have the right to attend and speak at all sittings of the House of Deputies, but not to vote therein. The General Convention shall enforce this Article by appropriate legislation.

(For the Report of the Committee, see p. 263.)

The House proceeded to the Order of the Day, to wit, the consideration of the Report of the Joint Committee on the Judicial System of the Church (see p. 214).

Mr. Parker, of New Jersey, offered the following resolution as a substitute to the amendments offered by Mr. Burgwyn and Mr. Bennett (see p. 231) :

Resolved, The House of Bishops concurring, that it is within the power of each Diocese to organize its own judicial system, and to establish such Appellate Court or Courts as it may deem expedient.

The question being on the proposed substitute, the Clerical Delegation of the Diocese of Pennsylvania called for a vote by Dioceses and Orders. Of the Clergy there were 49 Dioceses represented, — ayes, 34 ; nays, 13 ; divided, 2. Of the Laity, there were 45 Dioceses represented, — ayes, 20 ; nays, 18 ; divided, 7.

DIOCESE VOTING IN THE AFFIRMATIVE.

CLERICAL VOTE.

ALABAMA. — The Rev. Drs. Stringfellow and Tucker, and the Rev. Mr. Beard. — *Aye.*

ALBANY. — The Rev. Drs. Payne, Morrison, and Cary. — *Aye.*

ARKANSAS. — The Rev. Messrs. Vaulx, Adams, Miller, and Estabrooke. — *Aye.*

CALIFORNIA. — The Rev. Dr. Beers, and the Rev. Messrs. Chetwood, Foute, and Spalding. — *Aye.*

CENTRAL NEW YORK. — The Rev. Drs. Brainard, Wilson, and Gibson. — *Aye.*

CHICAGO. — The Rev. Drs. Vibbert, Locke, and Gold, and the Rev. Mr. Morrison. — *Aye.*

DELAWARE. — The Rev. Dr. Littell, and the Rev. Mr. Gibson. — *Aye.* The Rev. Mr. Murray. — *Nay.*

EAST CAROLINA. — The Rev. Dr. Hughes, and the Rev. Messrs. Harding, Lewis, and Shields. — *Aye.*

FLORIDA. — The Rev. Drs. Scott and Carter, and the Rev. Mr. Carpenter. — *Aye.* The Rev. Dr. Weller. — *Nay.*

FOND DU LAC. — The Rev. Messrs. Prescott, Blow, Dafter, and Costelle. — *Aye.*

INDIANA. — The Rev. Drs. Bradley and Jenckes, and the Rev. Messrs. Morris and Faude. — *Aye.*

IOWA. — The Rev. Messrs. Stilson and Percival, and the Rev. Dr. Hale. — *Aye.* The Rev. Dr. Ringgold. — *Nay.*

KANSAS. — The Rev. Dr. Beatty, and the Rev. Messrs. Leonard, Ellerby, and Bennett. — *Aye.*

LONG ISLAND. — The Rev. Drs. Hall, Snively, Drowne, and Moore. — *Aye.*

MAINE. — The Rev. Messrs. Washburn, Leffingwell, Pyne, and Little. — *Aye.*

MICHIGAN. — The Rev. Messrs. Clark, Blanchard, and Seabrease. — *Aye.*

MISSISSIPPI. — The Rev. Drs. Harris and Hinsdale, and the Rev. Messrs. Short and Logan. — *Aye.*

MISSOURI. — The Rev. Messrs. Mann and Greene, and the Rev. Dr. Schuyler. — *Aye.* The Rev. Dr. Runcie. — *Nay.*

NEBRASKA. — The Rev. Messrs. Williams, Burgess, and Paterson. — *Aye.* The Rev. Mr. Hewett. — *Nay.*

NEW HAMPSHIRE. — The Rev. Dr. Coit, and the Rev. Messrs. Smith, Roberts, and Renouf. — *Aye.*

NEW JERSEY. — The Rev. Drs. Franklin and Hills, and the Rev. Messrs. Rodman and Murray. — *Aye.*

NORTH CAROLINA. — The Rev. Drs. Buel and Marshall, and the Rev. Mr. Cheshire. — *Aye.*

NORTHERN NEW JERSEY. — The Rev. Drs. Schuyler and Farrington, and the Rev. Messrs. Stansbury and Stoddard. — *Aye.*

OHIO. — The Rev. Drs. Atwill, Bolles, Bates, and Bodine. — *Aye.*

PITTSBURGH. — The Rev. Messrs. Maxwell, Carstensen, and Smith, and the Rev. Dr. Purdon. — *Aye.*

QUINCY. — The Rev. Dr. Leffingwell, and the Rev. Messrs. Sweet, Shrimpton, and Rudd. — *Aye.*

SOUTH CAROLINA. — The Rev. Messrs. Capers, McCollough, and Hanckel. — *Aye.* The Rev. Dr. Pinckney. — *Nay.*

SPRINGFIELD. — The Rev. Drs. Thrall and Dresser, and the Rev. Messrs. Davenport and Taylor. — *Aye.*

TENNESSEE. — The Rev. Messrs. Dumbell and Sessums, and the Rev. Dr. Gray. — *Aye.*

TEXAS. — The Rev. Messrs. Bird, Rogers, and Smith. — *Aye.* The Rev. Mr. Starr. — *Nay.*

VERMONT. — The Rev. Drs. Fay and Bliss, and the Rev. Messrs. Collins and White. — *Aye.*

WESTERN MICHIGAN. — The Rev. Messrs. Bancroft, Chapin, and Tate. — *Aye.*

WESTERN NEW YORK. — The Rev. Drs. Brown, Doty, and Hitchcock, and the Rev. Mr. Nelson. — *Aye.*

WISCONSIN. — The Rev. Drs. Adams, Royce, Ashley, and Gray. — *Aye.*

LAY VOTE.

ALABAMA. — Messrs. Tyler, Bond, and Noble. — *Aye.*

ALBANY. — Mr. Clarkson. — *Aye.*

ARKANSAS. — Mr. McCracken. — *Aye.*

CENTRAL NEW YORK. — Messrs. Moss and McWhorter. — *Aye.* Mr. Marvin. — *Nay.*

CHICAGO. — Messrs. Judd, Ackerman, Cobb, and Walker. — *Aye.*

FLORIDA. — Messrs. Benedict and Dotterer. — *Aye.* Mr. Fairbanks. — *Nay.*

FOND DU LAC. — Messrs. Gary and Hill. — *Aye.*

MISSISSIPPI. — Messrs. Eckford, Greene, and Speed. — *Aye.*

New York. — Messrs. Nash and Morgan. — *Aye.* Mr. Stetson. — *Nay.*
Northern New Jersey. — Messrs. Hayes and Wood. — *Aye.*
Ohio. — Messrs. Mather and King. — *Aye.*
Pittsburgh. — Messrs. Burgwin, Shoenberger, and Foster. — *Aye.*
Quincy. — Mr. Mayo. — *Aye.*
South Carolina. — Messrs. Markley and Benet. — *Aye.*
Springfield. — Messrs. Quinlan, Candee, and Hay. — *Aye.*
Tennessee. — Messrs. Mallory and Thomas. — *Aye.*
Vermont. — Messrs. Canfield, Parker, and Temple. — *Aye.*
Western Michigan. — Messrs. Robinson, Williams, and Willard. — *Aye.*
Western New York. — Messrs. J. M. Smith, J. C. Smith, Barker, and Worthington. — *Aye.*
Wisconsin. — Mr. Wells. — *Aye.*

DIOCESES VOTING IN THE NEGATIVE.

CLERICAL VOTE.

Central Pennsylvania. — The Rev. Messrs. Jones and Leverett. — *Nay.* The Rev. Dr. Hopkins. — *Aye.*
Connecticut. — The Rev. Drs. Beardsley, Harwood, and Hart. — *Nay.* The Rev. Mr. Sherman. — *Aye.*
Easton. — The Rev. Messrs. Miller and Batte. — *Nay.* The Rev. Mr. Hilliard. — *Aye.*
Georgia. — The Rev. Messrs. Boone, Rees, Williams, and Winchester. — *Nay.*
Kentucky. — The Rev. Messrs. Barrett, Estill, and Penick, and the Rev. Dr. Perkins. — *Nay.*
Louisiana. — The Rev. Messrs. Girault and Duncan. — *Nay.* The Rev. Dr. Dalzell. — *Aye.*
Maryland. — The Rev. Drs. Elliott, Eccleston, and Hutton. — *Nay.* The Rev. Dr. Hodges. — *Aye.*
Minnesota. — The Rev. Mr. Tanner, and the Rev. Drs. Thomas and Wells. — *Nay.*
Pennsylvania. — The Rev. Drs. Goodwin and Davies. — *Nay.* The Rev. Dr. Harris. — *Aye.*
Rhode Island. — The Rev. Drs. Richards, Greer, and Henshaw. — *Nay.* The Rev. Mr. Magill. — *Aye.*
Southern Ohio. — The Rev. Drs. Benedict and Kendrick. — *Nay.*
Virginia. — The Rev. Drs. Hanckel, Nelson, and Minnigerode, and the Rev. Mr. Newton. — *Nay.*
West Virginia. — The Rev. Messrs. Gibson, Mason, and Roller. — *Nay.* The Rev. Mr. Swope. — *Aye.*

LAY VOTE.

Central Pennsylvania. — Mr. Lamberton. — *Nay.*
Connecticut. — Messrs. Russell and Skiddy. — *Nay.* Mr. Stark. — *Aye.*
Delaware. — Messrs. Curtis and Burr. — *Nay.*
Georgia. — Mr. Harrison. — *Nay.*
Indiana. — Messrs. Stotsenburg and Kiersted. — *Nay.*
Iowa. — Messrs. Bever and Booth. — *Nay.*
Kentucky. — Messrs. Robinson and Allen. — *Nay.* Mr. Cornwall. — *Aye.*
Louisiana. — Messrs. McConnell and Ogden. — *Nay.*
Maine. — Mr. Jackson. — *Nay.*
Massachusetts. — Messrs. Bennett, Davis, and Rice. — *Nay.* Mr. Shattuck. — *Aye.*
Michigan. — Messrs. Baldwin and Cranage. — *Nay.*

MINNESOTA. — Messrs. Wilder and Christian. — *Nay.*
MISSOURI. — Messrs. Triplett, Gill, and Donaldson. — *Nay.*
NEW HAMPSHIRE. — Messrs. Balcom and Farwell. — *Nay.*
SOUTHERN OHIO. — Messrs. McGuffey, Stettinius, and Short. — *Nay.*
TEXAS. — Messrs. Richardson and Hanrick. — *Nay.*
VIRGINIA. — Messrs. Sheffey and Bryan. — *Nay.*
WEST VIRGINIA. — Mr. Craighill. — *Nay.*

DIOCESES DIVIDED.

CLERICAL VOTE.

MASSACHUSETTS. — The Rev. Mr. Converse and the Rev. Dr. Courtney. — *Aye.* The Rev. Drs. Brooks and Gray. — *Nay.*
NEW YORK. — The Rev. Drs. Dix and Swope. — *Aye.* The Rev. Drs. Hoffman and Huntington. — *Nay.*

LAY VOTE.

EASTON. — Messrs. Goldsborough and Walker. — *Aye.* Messrs. Adkins and Mackall. — *Nay.*
LONG ISLAND. — Messrs. Pierrepont and Nicoll. — *Aye.* Messrs. Gilbert and King. — *Nay.*
MARYLAND. — Mr. Davis. — *Aye.* Mr. Packard. — *Nay.*
NEW JERSEY. — Messrs. Carpender and Parker. — *Aye.* Messrs. Conover and Many. — *Nay.*
NORTH CAROLINA. — Mr. Wilkes. — *Aye.* Mr. Burgwyn. — *Nay.*
PENNSYLVANIA. — Messrs. Thomas and Patterson. — *Aye.* Messrs. Biddle and Coffin. — *Nay.*
RHODE ISLAND. — Messrs. Trotter and Nightingale. — *Aye.* Messrs. Dorrance and Brown. — *Nay.*

The substitute, therefore, was not adopted.

The question recurring on the amendment offered by Mr. Burgwyn (see p. 231), the Lay Delegation of the Diocese of Long Island called for a vote by Dioceses and Orders. Of the Clergy, there were 49 Dioceses represented, — ayes, 14 ; nays, 33 ; divided, 2. Of the Laity, there were 44 Dioceses represented, — ayes, 17 ; nays, 19 ; divided, 8.

DIOCESES VOTING IN THE AFFIRMATIVE.

CLERICAL VOTE.

CENTRAL PENNSYLVANIA. — The Rev. Messrs. Jones and Leverett. — *Aye.* The Rev. Dr. Hopkins. — *Nay.*
CONNECTICUT. — The Rev. Drs. Beardsley, Harwood, and Hart. — *Aye.* The Rev. Mr. Sherman. — *Nay.*
EASTON. — The Rev. Messrs. Miller and Batte. — *Aye.* The Rev. Mr. Hilliard. — *Nay.*
GEORGIA. — The Rev. Messrs. Boone, Rees, Williams, and Winchester. — *Aye.*
KENTUCKY. — The Rev. Messrs. Barrett, Estill, Penick, and the Rev. Dr. Perkins. — *Aye.*

Long Island. — The Rev. Drs. Hall, Snively, and Browne. — *Aye.* The Rev. Dr. Moore. — *Nay.*

Louisiana. — The Rev. Messrs. Girault and Duncan. — *Aye.* The Rev. Dr. Dalzell. — *Nay.*

Maryland. — The Rev. Drs. Elliott, Eccleston, and Hutton. — *Aye.* The Rev. Dr. Hodges. — *Nay.*

Michigan. — The Rev. Messrs. Clark, Blanchard, and Seabrease. — *Aye.*

Minnesota. — The Rev. Mr. Tanner, and the Rev. Drs. Thomas and Wells. — *Aye.*

Pennsylvania. — The Rev. Drs. Goodwin and Davies. — *Aye.* The Rev. Dr. Harris. — *Nay.*

Rhode Island. — The Rev. Drs. Richards, Greer, and Henshaw. — *Aye.* The Rev. Mr. Magill. — *Nay.*

Virginia. — The Rev. Drs. Hanckel, Nelson, and Minnigerode, and the Rev. Mr. Newton. — *Aye.*

West Virginia. — The Rev. Messrs. Gibson, Mason, and Roller. — *Aye.* The Rev. Mr. Swope. — *Nay.*

LAY VOTE.

Central Pennsylvania. — Mr. Lamberton. — *Aye.*

Connecticut. — Messrs. Russell and Skiddy. — *Aye.* Mr. Stark. — *Nay.*

Delaware. — Messrs. Curtis and Burr. — *Aye.*

Georgia. — Mr. Harrison. — *Aye.*

Kentucky. — Messrs. Robinson and Allen. — *Aye.* Mr. Cornwall. — *Nay.*

Long Island. — Messrs. Pierrepont, Gilbert, King, and Nicoll. — *Aye.*

Louisiana. — Messrs. McConnell and Ogden. — *Aye.*

Maine. — Mr. Jackson. — *Aye.*

Massachusetts. — Messrs. Bennett, Davis, and Rice. — *Aye.* Mr. Shattuck. — *Nay.*

Michigan. — Messrs. Baldwin and Cranage. — *Aye.*

Minnesota. — Messrs. Wilder and Markell. — *Aye.*

Missouri. — Messrs. Triplett, Gill, and Donaldson. — *Aye.*

New Hampshire. — Messrs. Balcom and Farwell. — *Aye.*

Southern Ohio. — Messrs. McGuffey and Stettinius. — *Aye.* Mr. Short. *Nay.*

Texas. — Messrs. Richardson and Hanrick. — *Aye.*

Virginia. — Messrs. Sheffey and Bryan. — *Aye.*

West Virginia. — Mr. Craighill. — *Aye.*

DIOCESES VOTING IN THE NEGATIVE.

CLERICAL VOTE.

Alabama. — The Rev. Drs. Stringfellow and Tucker, and the Rev. Mr. Beard. — *Nay.*

Albany. — The Rev. Drs. Payne, Morrison, and Carey. — *Nay.*

Arkansas. — The Rev. Messrs. Vaulx, Adams, Miller, and Estabrooke. — *Nay.*

California. — The Rev. Dr. Beers, and the Rev. Messrs. Chetwood, Foute, and Spalding. — *Nay.*

Central New York. — The Rev. Drs. Brainard, Wilson, and Gibson. — *Nay.*

Chicago. — The Rev. Drs. Vibbert, Locke, and Gold, and the Rev. Mr. Morrison. — *Nay.*

Delaware. — The Rev. Dr. Littell and the Rev. Mr. Gibson — *Nay.* The Rev. Mr. Murray. — *Aye.*

East Carolina. — The Rev. Messrs. Harding, Lewis, and Shields. — *Nay.* The Rev. Dr. Hughes. — *Aye.*

FLORIDA. — The Rev. Drs. Scott and Carter, and the Rev. Mr. Carpenter. — *Nay.* The Rev. Dr. Weller. — *Aye.*

FOND DU LAC. — The Rev. Messrs. Prescott, Blow, Dafter, and Costelle. — *Nay.*

INDIANA. — The Rev. Drs. Bradley and Jenckes, and the Rev. Messrs. Morris and Faude. — *Nay.*

IOWA. — The Rev. Messrs. Stilson and Percival, and the Rev. Dr. Hale. — *Nay.* The Rev. Dr. Ringgold. — *Aye.*

KANSAS. — The Rev. Messrs. Leonard, Ellerby, and Bennett. — *Nay.* The Rev. Dr. Beatty. — *Aye.*

MAINE. — The Rev. Messrs. Washburn, Leffingwell, Pyne, and Little. — *Nay.*

MISSISSIPPI. — The Rev. Drs. Harris and Hinsdale, and the Rev. Messrs. Short and Logan. — *Nay.*

MISSOURI. — The Rev. Messrs. Mann and Greene, and the Rev. Dr. Schuyler. — *Nay.* The Rev. Dr. Runcie. — *Aye.*

NEBRASKA. — The Rev. Messrs. Williams, Burgess, Hewett, and Paterson. — *Nay.*

NEW HAMPSHIRE. — The Rev. Dr. Coit, and the Rev. Messrs. Smith, Roberts, and Renouf. — *Nay.*

NEW JERSEY. — The Rev. Drs. Franklin and Hills, and the Rev. Mr. Murray. — *Nay.* The Rev. Mr. Rodman. — *Aye.*

NEW YORK. — The Rev. Drs. Dix, Huntington, and Swope. — *Nay.* The Rev. Dr. Hoffman. — *Aye.*

NORTH CAROLINA. — The Rev. Drs. Buel and Marshall, and the Rev. Mr. Cheshire. — *Nay.*

NORTHERN NEW JERSEY. — The Rev. Drs. Schuyler and Farrington, and the Rev. Messrs. Stansbury and Stoddard. — *Nay.*

OHIO. — The Rev. Drs. Atwill, Bolles, Bates, and Bodine. — *Nay.*

PITTSBURGH. — The Rev. Messrs. Maxwell, Carstensen, and Smith, and the Rev. Dr. Purdon. — *Nay.*

QUINCY. — The Rev. Dr. Leffingwell, and the Rev. Messrs. Sweet, Shrimpton, and Rudd. — *Nay.*

SOUTHERN OHIO. — The Rev. Drs. Benedict and Kendrick. — *Nay.*

SPRINGFIELD. — The Rev. Drs. Thrall and Dresser, and the Rev. Messrs. Davenport and Taylor. — *Nay.*

TENNESSEE. — The Rev. Messrs. Dumbell and Sessums, and the Rev. Dr. Gray. — *Nay.*

TEXAS. — The Rev. Messrs. Bird and Rogers. — *Nay.* The Rev. Mr. Starr. — *Aye.*

VERMONT. — The Rev. Drs. Fay and Bliss, and the Rev. Messrs. Collins and White. — *Nay.*

WESTERN MICHIGAN. — The Rev. Messrs. Bancroft, Chapin, and Tate. — *Nay.*

WESTERN NEW YORK. — The Rev. Drs. Brown, Doty, and Hitchcock, and the Rev. Mr. Nelson. — *Nay.*

WISCONSIN. — The Rev. Drs. Adams, Royce, Ashley, and Gray. — *Nay.*

LAY VOTE.

ALABAMA. — Messrs. Tyler, Bond, and Noble. — *Nay.*

ALBANY. — Mr. Keese. — *Nay.*

ARKANSAS. — Mr. McCracken. — *Nay.*

CENTRAL NEW YORK. — Messrs. Moss, Marvin, and McWhorter. — *Nay.*

CHICAGO. — Messrs. Judd and Ackerman. — *Nay.*

FLORIDA. — Messrs. Benedict and Dotterer. — *Nay.* Mr. Fairbanks. — *Aye.*

FOND DU LAC. — Mr. Hill. — *Nay.*

INDIANA. — Messrs. Martin and Kiersted. — *Nay.* Mr. Stotsenburg. — *Aye.*
MISSISSIPPI. — Messrs. Eckford, Greene, and Speed. — *Nay.*
NEW YORK. — Messrs. Nash and Morgan. — *Nay.* Mr. Stetson. — *Aye.*
NORTHERN NEW JERSEY. — Mr. Wood. — *Nay.*
OHIO. — Messrs. Mather and King. — *Nay.*
PITTSBURG. — Messrs. Shoenberger, Foster, and Church. — *Nay.*
QUINCY. — Mr. Mayo. — *Nay.*
SOUTH CAROLINA. — Messrs. Markley and Benet. — *Nay.*
SPRINGFIELD. — Messrs. Quinlan, Candee, and Hay. — *Nay.*
VERMONT. — Messrs. Canfield, Parker, and Temple. — *Nay.*
WESTERN MICHIGAN. — Messrs. Robinson, Williams, and Willard. — *Nay.*
WESTERN NEW YORK. — Messrs. J. M. Smith, J. C. Smith, Barker, and Worthington. — *Nay.*

DIOCESES DIVIDED.

CLERICAL VOTE.

MASSACHUSETTS. — The Rev. Drs. Brooks and Gray. — *Aye.* The Rev. Mr. Converse and the Rev. Dr. Courtney. — *Nay.*
SOUTH CAROLINA. — The Rev. Dr. Pinckney and the Rev. Mr. Capers. — *Aye.* The Rev. Messrs. McCollough and Hanckel. — *Nay.*

LAY VOTE.

EASTON. — Messrs. Adkins and Mackall. — *Aye.* Messrs. Goldsborough and Walker. — *Nay.*
IOWA. — Mr. Bever. — *Aye.* Mr. Booth. — *Nay.*
MARYLAND. — Mr. Packard. — *Aye.* Mr. Davis. — *Nay.*
NEW JERSEY. — Messrs. Carpender and Parker. — *Aye.* Messrs. Conover and Many. — *Nay.*
NORTH CAROLINA. — Mr. Burgwyn. — *Aye.* Mr. Wilkes. — *Nay.*
PENNSYLVANIA. — Messrs. Biddle and Coffin. — *Aye.* Messrs. Thomas and Patterson. — *Nay.*
RHODE ISLAND. — Messrs. Dorrance and Brown. — *Aye.* Messrs. Trotter and Nightingale. — *Nay.*
TENNESSEE. — Mr. Mallory. — *Aye.* Mr. Thomas. — *Nay.*

And the amendment, therefore, was not adopted.

The House took a recess.

The President having resumed the chair, the Rev. Dr. Locke, from the Committee on Elections, presented the following Report:

REPORT No. 13.

The Committee report that proper credentials have been received entitling to a seat Mr. Clinton McClarty, of the Diocese of Kentucky, in place of Mr. Merrill, unable to attend; and Mr. E. H. Holbrook, jun., of the Diocese of Minnesota, in place of Mr. Atwater, unable further to attend. Credentials have also been received entitling Mr. John P. Hawkins, of the Diocese of Nebraska, to a seat in place of Mr. Henry Yates, unable further to attend.

C. LOCKE, *Chairman.*

Whereupon Messrs. McClarty, Holbrook, and Hawkins appeared, and took their seats.

The following Message was received:

CHICAGO, 12TH DAY OF THE SESSION,
October 19, 1886.

MESSAGE No. 30.

The House of Bishops informs the House of Deputies that it concurs with the House of Deputies in its Message No. 28, appointing a Committee of Conference on all unfinished business concerning Title II., Canons 6 and 11; and names as the members on its part of this Committee of Conference, its Standing Committee on Canons.

Attest: W. TATLOCK, *Secretary.*

The President appointed as members on the part of this House, of the Committee on Conference, the Committee on Canons.

The following Message was received, and referred to the Committee on Canons:

CHICAGO, 12TH DAY OF THE SESSION,
October 19, 1886.

MESSAGE No. 31.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:

Resolved, The House of Deputies concurring, that Title II., Canon 9, Sect. iv., be amended by the addition of a clause to be numbered [2], to wit: [2] In the case of Domestic Missionary Bishops, this Board shall consist of the deputies from his jurisdiction, and the presbyters and laymen of adjacent Dioceses, as herein before provided in the case of Diocesan Bishops. In the case of Foreign Missionary Bishops, this Board shall consist of twelve members, of whom six shall be presbyters and six laymen, of the Board of Managers of the Domestic and Foreign Missionary Society, selected by the Presiding Bishop by lot.

Attest: W. TATLOCK, *Secretary.*

(For the Report of the Committee, see p. 278.)

The House resumed the consideration of the Order of the Day, to wit, the Report of the Joint Committee on the Judicial System of the Church. (See p. 214.)

On motion, the resolutions offered by Mr. Bennett (p. 231), as an amendment to the resolutions appended to the Majority Report, were laid on the table.

The question recurring on the adoption of the resolutions recommended by the Committee, on motion, the first resolution was adopted.

On the question of the adoption of the second resolution, the Clerical Deputation of the Diocese of Rhode Island called for a vote by Dioceses and Orders. Of the Clergy, there were 49 Dioceses represented, — ayes, 34; nays, 14; divided, 1. Of the Laity, there were 46 Dioceses represented, — ayes, 23; nays, 17; divided, 6.

DIOCESES VOTING IN THE AFFIRMATIVE.

CLERICAL VOTE.

ALABAMA. — The Rev. Drs. Stringfellow and Tucker, and the Rev. Mr. Beard. — *Aye.*

ALBANY. — The Rev. Drs. Payne, Morrison, and Carey. — *Aye.*

ARKANSAS. — The Rev. Messrs. Vaulx, Adams, Miller, and Estabrooke. — *Aye.*

CALIFORNIA. — The Rev. Dr. Beers, and the Rev. Messrs. Chetwood, Foute, and Spalding. — *Aye.*

CENTRAL NEW YORK. — The Rev. Drs. Egar, Brainard, Wilson, and Gibson. — *Aye.*

CENTRAL PENNSYLVANIA. — The Rev. Dr. Hopkins and the Rev. Mr. Leverett. — *Aye.* The Rev. Mr. Jones. — *Nay.*

CHICAGO. — The Rev. Drs. Vibbert, Locke, and Gold, and the Rev. Mr. Morrison. — *Aye.*

DELAWARE. — The Rev. Dr. Littell, and the Rev. Mr. Gibson. — *Aye.* The Rev. Mr. Murray. — *Nay.*

EAST CAROLINA. — The Rev. Messrs. Harding and Lewis. — *Aye.* The Rev. Dr. Hughes. — *Nay.*

FLORIDA. — The Rev. Drs. Scott, Carter, and Weller, and the Rev. Mr. Carpenter. — *Aye.*

FOND DU LAC. — The Rev. Messrs. Prescott, Blow, Dafter, and Costelle. — *Aye.*

INDIANA. — The Rev. Dr. Bradley. — *Aye.*

IOWA. — The Rev. Mr. Stilson, and the Rev. Drs. Hale and Percival. — *Aye.* The Rev. Dr. Ringgold. — *Nay.*

KANSAS. — The Rev. Messrs. Leonard, Ellerby, and Bennett. — *Aye.*

MAINE. — The Rev. Messrs. Washburne, Leffingwell, Pyne, and Little. — *Aye.*

MASSACHUSETTS. — The Rev. Mr. Converse, and the Rev. Dr. Courtney. *Aye.* — The Rev. Dr. Brooks. — *Nay.*

MISSISSIPPI. — The Rev. Dr. Harris, and the Rev. Messrs. Short and Logan. — *Aye.*

MISSOURI. — The Rev. Messrs. Mann and Greene, and the Rev. Dr. Schuyler. — *Aye.* The Rev. Dr. Runcie. — *Nay.*

NEBRASKA. — The Rev. Messrs. Williams, Burgess, Hewett, and Paterson. — *Aye.*

NEW HAMPSHIRE. — The Rev. Dr. Coit, and the Rev. Messrs. Smith, Roberts, and Renouf. — *Aye.*

NEW JERSEY. — The Rev. Dr. Hills, and the Rev. Messrs. Rodman and Murray. — *Aye.*

NORTH CAROLINA. — The Rev. Drs. Buel and Marshall, and the Rev. Mr. Cheshire. — *Aye.*

NORTHERN NEW JERSEY. — The Rev. Drs. Schuyler and Farrington, and the Rev. Messrs. Stansbury and Stoddard. — *Aye.*

OHIO. — The Rev. Drs. Atwill, Bates, and Bodine. — *Aye.*

PITTSBURGH. — The Rev. Messrs. Maxwell, Carstensen, and Smith, and the Rev. Dr. Purdon. — *Aye.*

QUINCY. — The Rev. Dr. Leffingwell, and the Rev. Messrs. Sweet, Shrimpton, and Rudd. — *Aye.*

SOUTH CAROLINA. — The Rev. Messrs. Capers, McCollough, and Hanckel. — *Aye.* The Rev. Dr. Pinckney. — *Nay.*

SPRINGFIELD. — The Rev. Drs. Thrall and Dresser, and the Rev. Messrs. Davenport and Taylor. — *Aye.*

TENNESSEE. — The Rev. Mr. Dumbell and the Rev. Dr. Gray. — *Aye.*

TEXAS. — The Rev. Messrs. Bird, Rogers, and Smith. — *Aye.* The Rev. Mr. Starr. — *Nay.*

VERMONT. — The Rev. Drs. Fay and Bliss, and the Rev. Messrs. Collins and White. — *Aye.*

WESTERN MICHIGAN. — The Rev. Messrs. Bancroft, Chapin, and Tate. — *Aye.*

WESTERN NEW YORK. — The Rev. Drs. Brown, Doty, and Hitchcock, and the Rev. Mr. Nelson. — *Aye.*

WISCONSIN. — The Rev. Drs. Adams, Ashley, and Gray. — *Aye.*

LAY VOTE.

ALABAMA. — Messrs. Bond and Noble. — *Aye.*

ALBANY. — Mr. Clarkson. — *Aye.*

ARKANSAS. — Mr. McCracken. — *Aye.*

CENTRAL NEW YORK. — Messrs. Moss, Marvin, McWhorter, and Bostwick. — *Aye.*

CENTRAL PENNSYLVANIA. — Mr. Lamberton. — *Aye.*

CHICAGO. — Messrs. Judd, Ackerman, and Cobb. — *Aye.*

FOND DU LAC. — Mr. Hill. — *Aye.*

INDIANA. — Messrs. Martin, Stotsenburg, and Kiersted. — *Aye.*

MASSACHUSETTS. — Messrs. Bennett and Shattuck. — *Aye.*

MISSISSIPPI. — Messrs. Eckford, Greene, and Speed. — *Aye.*

NEBRASKA. — Mr. Hawkins. — *Aye.*

NEW JERSEY. — Messrs. Conover, Carpender, and Many. — *Aye.* Mr. Parker. — *Nay.*

NORTHERN NEW JERSEY. — Messrs. Hayes and Wood. — *Aye.*

OHIO. — Messrs. Mather and King. — *Aye.*

PITTSBURGH. — Messrs. Shoenberger, Foster, and Church. — *Aye.*

QUINCY. — Mr. Mayo. — *Aye.*

SOUTH CAROLINA. — Mr. Markley. — *Aye.*

SPRINGFIELD. — Messrs. Quinlan, Candee, and Hay. — *Aye.*

TENNESSEE. — Messrs. Mallory and Thomas. — *Aye.*

VERMONT. — Messrs. Canfield, Parker, and Temple. — *Aye.*

WESTERN MICHIGAN. — Messrs. Robinson, Williams, and Willard. — *Aye.*

WESTERN NEW YORK. — Messrs. J. C. Smith, Barker, and Worthington. — *Aye.*

WISCONSIN. — Mr. Wells. — *Aye.*

DIOCESES VOTING IN THE NEGATIVE.

CLERICAL VOTE.

CONNECTICUT. — The Rev. Drs. Beardsley, Harwood, and Hart. — *Nay.*

EASTON. — The Rev. Messrs. Miller and Batte. — *Nay.* The Rev. Mr. Hilliard. — *Aye.*

GEORGIA. — The Rev. Messrs. Boone, Rees, and Winchester. — *Nay.*

KENTUCKY. — The Rev. Messrs. Barrett, Estill, and Penick, and the Rev. Dr. Perkins. — *Nay.*

LONG ISLAND. — The Rev. Drs. Hall, Snively, and Drowne. — *Nay.* The Rev. Dr. Moore. — *Aye.*

LOUISIANA. — The Rev. Messrs. Girault and Duncan. — *Nay.* The Rev. Dr. Dalzell. — *Aye.*

MARYLAND. — The Rev. Drs. Elliott, Eccleston, and Hutton. — *Nay.* The Rev. Dr. Hodges. — *Aye.*

MICHIGAN. — The Rev. Messrs. Clark and Seabrease. — *Nay.*

MINNESOTA. — The Rev. Mr. Tanner, and the Rev. Drs. Thomas and Wells. — *Nay.*

PENNSYLVANIA. — The Rev. Drs. Goodwin and Davies. — *Nay.* The Rev. Dr. Harris. — *Aye.*

Rhode Island. — The Rev. Drs. Richards, Greer, and Henshaw. — *Nay.* The Rev. Mr. Magill. — *Aye.*
Southern Ohio. — The Rev. Drs. Benedict and Kendrick. — *Nay.*
Virginia. — The Rev. Drs. Hanckel, Nelson, and Minnigerode, and the Rev. Mr. Newton. — *Nay.*
West Virginia. — The Rev. Messrs. Gibson, Mason, and Roller. — *Nay.* The Rev. Mr. Swope. — *Aye.*

LAY VOTE.

Connecticut. — Messrs. Stark, Russell, and Skiddy. — *Nay.*
Delaware. — Messrs. Curtis and Burr. — *Nay.*
Georgia. — Mr. Harrison. — *Nay.*
Kentucky. — Messrs. Robinson and Allen. — *Nay.* Mr. Cornwall. — *Aye.*
Long Island. — Messrs. Pierrepont, Gilbert, King, and Nicoll. — *Nay.*
Louisiana. — Messrs. McConnell and Ogden. — *Nay.*
Maine. — Mr. Jackson. — *Nay.*
Maryland. — Messrs. Packard and Davis. — *Nay.*
Michigan. — Messrs. Baldwin and Cranage. — *Nay.*
Minnesota. — Messrs. Wilder, Markell, and Holbrook. — *Nay.*
Missouri. — Messrs. Triplett, Gill, and Donaldson. — *Nay.*
New Hampshire. — Messrs. Balcom and Farwell. — *Nay.*
New York. — Messrs. Morgan and Stetson. — *Nay.* Mr. Nash. — *Aye.*
Southern Ohio. — Messrs. McGuffey, Stettinius, and Short. — *Nay.*
Texas. — Messrs. Richardson and Hanrick. — *Nay.*
Virginia. — Messrs. Sheffey and Bryan. — *Nay.*
West Virginia. — Mr. Craighill. — *Nay.*

DIOCESES DIVIDED.

CLERICAL VOTE.

New York. — The Rev. Drs. Dix and Swope. — *Aye.* The Rev. Drs. Hoffman and Huntington. — *Nay.*

LAY VOTE.

Easton. — Messrs. Goldsborough and Walker. — *Aye.* Messrs. Adkins and Mackall. — *Nay.*
Florida. — Mr. Benedict. — *Aye.* Mr. Fairbanks. — *Nay.*
Iowa. — Mr. Bever. — *Aye.* Mr. Booth. — *Nay.*
North Carolina. — Mr. Wilkes. — *Aye.* Mr. Burgwyn. — *Nay.*
Pennsylvania. — Messrs. Thomas and Patterson. — *Aye.* Messrs. Biddle and Coffin. — *Nay.*
Rhode Island. — Mr. Trotter. — *Aye.* Mr. Nightingale. — *Nay.*

The resolution, therefore, was not adopted.

On motion, the third resolution was laid on the table.

The Rev. Dr. Huntington, of New York, offered the following resolution, which, on motion, was referred to the Committee on Canons:

Resolved, The House of Bishops concurring, that Title I., Canon 19, be amended as follows:
In the 6th line of Sect. i., insert before the word "copy" the words

"duly certified," and in the 7th line substitute for the word "edition" the word "Book."

Substitute for the present Sect. ii. the following:

§ ii. The Standard Book of Common Prayer shall be the Book accepted as such by joint resolution of both Houses of the General Convention. The said Standard Book shall be intrusted to the care of an officer to be known as the Custodian of the Standard Book of Common Prayer. A certified copy of the said Book duly attested by the Custodian and by the Secretaries of the two Houses shall be sent to each Bishop of this Church, to be held by him in trust for the Diocese or the Jurisdiction of which he is the Bishop; and to such other officers of the Church as the Convention, setting forth the said standard, shall by vote determine.

The Standard Book shall be printed from movable type and not from plates, and only so many copies thereof shall be printed as are needed for the purposes of this Canon.

Substitute for Sect. iii. the following:

§ 3. The Custodian of the Standard Book of Common Prayer shall be appointed by the General Convention setting forth such Book, and shall hold office until a successor shall have been appointed by the same authority.

(For the Report of the Committee, see p. 300.)

The House proceeded to the business on the Calendar, to wit, the motion to concur in Message No. 4, from the House of Bishops (see p. 183).

On motion, the House concurred in said Message amended by substituting the word "Committees" in place of the word "Chairmen."

On motion of Mr. Carpender, of New Jersey, it was

Resolved, That the afternoon sessions of this House shall continue until 5.30 o'clock on this date and on the 20th and 22d inst., and on other days that do not conflict with the arrangements of the local committee.

The House proceeded with the business on the Calendar, to wit, the resolution offered by the Rev. Mr. Carstensen, relating to the work of Evangelists (see p. 193).

On motion, the resolution was adopted.

The House proceeded with the business on the Calendar, to wit, Report No. 1, of the Standing Committee on the Prayer Book, relating to the date of the National Thanksgiving.

(For the Report, see p. 198.)

On motion, the resolution appended to the Report was adopted.

The House proceeded with the business on the Calendar, to wit, Report No. 7 of the Committee on Canons, relating to the registration and enumeration of Communicants.

(For the Report, see p. 205.)

On motion, the resolution appended to the Report was adopted.

The House proceeded with the business on the Calendar, to wit, Report No. 8 of the Committee on Canons, relating to amending Title I., Canon 9, "Of Lay Readers."

(For the Report, see p. 206.)

On motion, the resolution appended to the Report was adopted.

The House proceeded with the business on the Calendar, to wit, the unfinished business of the last Convention, relating to the amendment of Article V. of the Constitution (see pp. 263, 285, of the Journal of 1883).

On motion, the subject was referred to the Committee on Amendments to the Constitution.

(For the Report of the Committee, see p. 263.)

The House proceeded with the business on the Calendar, to wit, the consideration of the Report of the Special Joint Committee on Work amongst the Coloured People (see p. 223). The question being on the adoption of the resolutions appended to the Report, the Rev. Mr. Cheshire of North Carolina moved to amend the resolutions by prefixing the following:

Resolved, That the mission of this Church, as a living branch of the One Holy Church, Catholic and Apostolic, is to all men of all races within its jurisdiction; and that all who are received into it are entitled to equal rights and privileges, without distinction of race or nationality.

(For further consideration of the Report, see p. 266.)

The following Messages were received:

CHICAGO, 12TH DAY OF THE SESSION,
MESSAGE No. 32. October 19, 1886.

The House of Bishops informs the House of Deputies that it has adopted the following resolutions, viz.:

1. *Resolved*, The House of Deputies concurring, that Title I., Canon 9, § i., be amended by striking out the words, "Not longer than one year from its date."

2. *Resolved*, The House of Deputies concurring, that § iii., of the said Canon, be amended so as to read as follows:

§ iii. Every Lay Reader shall be subject to such regulations as may be prescribed by the Ecclesiastical Authority. In all matters relating to the conduct of the service, and to the sermons or homilies to be read, he shall conform to the directions of the Minister in charge of the parish, congregation, or mission in which he is serving, or, where there is no minister in charge, to the directions of the Bishop. He shall not use the Absolution, nor the Benediction, nor the Offices of the Church, except those for the Burial of the Dead, and for visitation of the sick and of prisoners, omitting in these last the Absolutions and Benedictions. He shall not deliver sermons of his own composition; but he may deliver addresses, instructions, and exhortations *as a Catechist* in vacant parishes, congregations, or missions, if he be specially licensed thereto by the Bishop. He shall not assume the dress appropriate to clergymen ministering in the congregation.

This Canon shall not prevent any students in any college or seminary from reading such parts of the Chapel services as may be assigned to them from time to time by the presiding officer.

Attest: W. TATLOCK, *Secretary.*

The foregoing Message was referred to the Committee on Canons.

(For the Report of the Committee, see p. 284.)

CHICAGO, 12TH DAY OF THE SESSION,
October 19, 1886.

MESSAGE No. 33.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:

Resolved, The House of Deputies concurring, that the following Canon on Marriage and Divorce be adopted in place of the present Canon on that subject, viz.:

CANON 13.

Of Marriage and Divorce.

§ i. If any persons be joined together otherwise than as God's Word doth allow, their marriage is not lawful.

§ ii. Marriage is prohibited by the Word of God and by this Church, within the degrees of consanguinity and affinity specified in Lev. xviii. 6–18.

§ iii. [1.] It shall be the duty of Ministers to admonish the people from time to time, that the Church forbids clandestine marriage, and declares that the public solemnization of marriage ought not to be dispensed with, except for good cause, and under special circumstances.

[2.] No Minister shall solemnize the marriage of any person under eighteen years of age, except the parent or guardian of such person be present, or shall have given written consent to the marriage.

[3.] No Minister shall solemnize a marriage except in the presence of at least two witnesses, himself or the witnesses being personally acquainted with the parties.

[4.] No Minister shall furnish witnesses to persons coming to him to be joined together in marriage.

[5.] Every Minister of this Church shall keep an official Register of Marriages, in which, at the time of the marriage, he shall record the names, birthplace, age, residence, and condition of each party; and the said record, duly transcribed in the said Register, shall be signed by both parties to the marriage, by at least two witnesses, and by the Minister who performs the ceremony.

§ iv. [1.] The law of this Church concerning divorce is that contained in St. Matthew v. 32, xix. 9; St. Mark x. 11; and St. Luke xvi. 18.

[2.] Marriage may not be dissolved, except for adultery or fornication.

[3.] The guilty party in a divorce for adultery is prohibited from marrying again during the lifetime of the other party.

§ v. If any Minister of this Church shall knowingly solemnize a marriage in violation of this Canon, he shall be subject to trial; and liable to admonition for the first offence, and to suspension or deposition for a repetition of the same.

§ vi. Persons who shall marry in violation of the law of God as expressed by this Canon, shall be liable to be expelled from the Holy Communion, except upon penitence and after avowed final separation.

Provided, That all such cases shall, in accordance with the rubric in the Communion Office, be referred to the Ordinary, whose judgment shall be final.

Provided, moreover, that no Minister shall in any case refuse the Sacraments to a penitent person in imminent danger of death.

§ vii. Questions touching the facts of any case arising under the provisions of this Canon, may be decided by the Ordinary, after such inquiry as he shall deem necessary.

§ viii. This Canon, so far as it affixes penalties, does not apply to cases occurring before it takes effect, according to Title IV., Canon 4.

§ ix. All previous Canons on this subject are hereby annulled.

Attest: W. TATLOCK, *Secretary.*

The foregoing Message was referred to the Committee on Canons.

(For the Report of the Committee, see p. 277.)

On motion, the House adjourned.

THIRTEENTH DAY'S PROCEEDINGS.

WEDNESDAY, October 20, 1886.

The House met pursuant to adjournment.

Morning Prayer was said by the Rev. Mr. Newton, of Virginia. The Benediction was pronounced by the Bishop of Maryland.

Mr. Van Etten, of Arkansas, and Mr. Mills, of Northern New Jersey, not previously present, appeared, and took their seats.

The Minutes of yesterday's session were read, and, on motion, approved.

The President presented to the House the following communication:

THE REV. MORGAN DIX, S.T.D.,
President of the House of Deputies.

Rev. and Dear Sir, — As the time necessarily occupied in taking the vote this morning deprived me of the privilege you had kindly accorded me of saying a few parting words to the Conference, I now write to ask if you will be good enough to express to the House over which you preside, my deep gratitude for the unvarying and unmeasured courtesy and brotherly kindness with which we have been treated during our prolonged stay amongst you. You have made us feel that we belong to one of the ruder and less-civilized branches of the "Great Teutonic" Family, and that we have much to learn from you in many ways. I beg leave, further, to express through you our public acknowledgment and hearty thanks for the unlimited hospitality extended to us by the people of Chicago.

I am, with every respect,

Sincerely yours,

JOHN LANGTRY.

CHICAGO, October 19, 1886.

The Rev. Dr. Locke, from the Committee on Elections, presented the following Report:

REPORT No. 14.

The Committee report that the proper credentials have been received, entitling to a seat Mr. Edwin F. Sweet, of the Diocese of Western Michigan, in place of Mr. Edwin F. Uhl, unable further to attend. Satisfactory evidence has been received, entitling to a seat the Rev. A. G. L. Trew, of the Diocese of California, in place of Rev. R. C. Foute, unable further to attend.

C. LOCKE, *Chairman.*

Whereupon Mr. Sweet and the Rev. Mr. Trew appeared, and took their seats.

The Rev. Dr. Goodwin, from the Committee on Canons, presented the following Report, which was placed on the Calendar:

REPORT No. 23.

The Committee on Canons, to whom was referred Message No. 25, from the House of Bishops, proposing certain amendments to Title III., Canon 7, respectfully report that they have considered the same, and recommend that this House concur with the House of Bishops in the proposed amendments to Title III., Canon 7, § i. and § iii. As to the proposed amendment marked § ii. in the above Message, No. 25, from the House of Bishops, the Committee recommend that this House do not concur, on the ground that the powers referred to should be distinctly set forth in a General Canon. The action recommended to the House is as follows:

Resolved, That this House concurs with the House of Bishops in the adoption of the amendments to Title III., Canon 7, § i. and § iii., so that said Canon shall read as follows:

CANON 7.

Authorizing the Formation of a Council of the Dioceses within any State.

§ i. It is hereby declared lawful for the Dioceses now existing, or hereafter to exist, within the limits of any State or Commonwealth, to establish for themselves a Council representing such Dioceses, which may deliberate and decide upon the common interests of the Church within the limits aforesaid; but before any determinate action of such Council shall be had, the powers proposed to be exercised shall be submitted to the General Convention for its approval.

§ iii. Nothing in this Canon shall be construed as forbidding any such Council from taking such action as they may deem necessary to secure such legislative enactments as the common interests of the Church in the State may require.

Resolved, That this House does not concur with the House of Bishops in § ii. of the proposed amended Canon.

By order of the Committee,

DANIEL R. GOODWIN, *Chairman.*

The Rev. Dr. Hills, from the Committee on the State of the Church, presented the following Report, which was placed on the Calendar:

REPORT No. 4.

The Committee on the State of the Church, to whom were referred the several Petitions and Memorials looking to the organic unity of Christians,

and the re-union of Christendom, together with the remarkable prayer signed by more than one thousand of the Clergy, including thirty-two Bishops,

Respectfully report that they have given to this momentous subject the most anxious and careful consideration, — as, in the judgment of your Committee, no measure is so pregnant with solemn issues as this which expresses the Church's ardent and lifelong prayers, — and, as the result of their consultation, offer for adoption the following resolution:

Resolved, The House of Bishops concurring, that a Commission consisting of five Bishops, five Clerical, and five Lay Deputies, be appointed to open communications with the various bodies of Christians in this land, with a view of ascertaining from a duly authorized representation of said bodies, if a disposition exist among them to promote organic unity upon the basis of "The Apostles' doctrine and fellowship, and in the breaking of the bread, and the prayers."

And further, In the event this disposition does exist, to inquire what benefits they think we can mutually impart to one another, and what advantages, in their opinion, would result in furtherance of the evangelization of the world.

And that this Commission be requested to make a Report of its action to the General Convention of 1889.

GEO. MORGAN HILLS, *Chairman.*

(For the consideration of the Report, see p. 302.)

The same gentleman, from the same Committee, presented the following Report, which was placed on the Calendar:

REPORT No. 5.

The Committee on the State of the Church, to whom was referred the proposition of the Rev. Dr. Hopkins, a clerical deputy from the Diocese of Central Pennsylvania, relative to a basis for Church Unity, having had the same under consideration, respectfully report that in their opinion the adoption of the same at the present time is inexpedient. The Committee offer the following resolution:

Resolved, That the Committee be discharged from the further consideration of the subject.

GEO. MORGAN HILLS, *Chairman.*

The Rev. Dr. Hopkins, from the same Committee, presented the following Minority Report, which was placed on the Calendar, to be considered with the Majority Report.

(For the consideration of these Reports, see p. 302.)

MINORITY REPORT.

FROM MEMBERS OF THE COMMITTEE ON THE STATE OF THE CHURCH.

Among the Memorials and Resolutions from *eight* Diocesan Conventions, and other papers, including the great Memorial signed by more than *eleven hundred* of the Priests of this Church, including *thirty-two* of its Bishops, and the resolutions drawn by the illustrious Dr. von Döllinger, and adopted at the Bonn Conference, all referred to the Committee on the State of the Church, — among all these there was only *one* which was, or purported to be, a *Plan* for *realizing* the Christian Unity so ardently desired by all. And this one *Plan*, the Committee have reported that it is inexpedient, at the present time, to consider. In that opinion, a minority of the Committee do

not coincide, but agree in recommending the adoption of that *Plan*. And they agree also in the general principles embodied in this Report, although each of the signers is not to be understood as adopting every expression therein.

We believe that, until some definite *Plan* is reached, the general expression of desire will amount to nothing. It seems to us undesirable to ask any Commission of Bishops, Clergy, and Laity, to open correspondence with the various bodies of Christians in this land, while as yet we have given them *no* instructions as a basis of negotiation. There has been an immense amount of yearning for unity, expressed in every variety of language. But *not one* of these various Christian bodies has yet said *what it is willing to give up* in order to secure this Unity. As, in our opinion, this Church of ours seems to be the only possible centre around which any organic Unity can be formed, it is *our* duty to *lead the way*, and *first of all* say openly to all the rest, what we are *willing to give up*, what we *cannot give up*, and how far we are ready to go.

Of the Memorials sent in, only *two* — those from the Dioceses of Louisiana and Florida, — suggest the opening of correspondence with the denominations around us. All the rest, including the *great* Memorial from more than eleven hundred Bishops and Priests, contemplate a Unity which shall include Christians of all names. And certainly, since the old historic churches make up by far the greater half of Christendom, it would be a wonderful kind of Unity which should begin by leaving all of *them out*. The *Plan* we propose, therefore, contemplates *both;* and we shall speak of each in their proper order.

The root of our true position in regard to the historic churches may be found as far back as the establishment of our Mission in Greece, half a century ago, when the *Instructions* given to our first Missionaries there forbade their making converts from the Oriental Church, and enjoined the cultivation of the most friendly relations with that great and ancient Communion. These instructions have been faithfully obeyed, and with increasingly happy effects, so that pupils who have been trained in our Mission Schools at Athens have risen to Episcopal thrones in the Greek Church, which now feels in many ways, and gratefully acknowledges, the fresh life and increasing brotherly love that have come to them through us. The friendly mission of the Archbishop of Syra and Tenos to England some years ago wrought great good, and his reception there was cordial in the extreme. The Bonn Conference — in which Oriental and Old Catholic and English and American Bishops and theologians took part — opened the way to a possible harmony of the East and the West on the vexed subject of the *Filioque*, which has divided them for a thousand years. Full communion has already existed for several years between the Anglican churches and the Old Catholics of Europe, which was visibly demonstrated before our eyes at the opening of the General Convention of 1880 in New York, when our present venerable Presiding Bishop and the Old Catholic Bishop Herzog walked side by side in the imposing procession with which that session began, and both took part, as brothers, in the administration of the Holy Eucharist. Increasing friendliness is shown on the part of the prelates of the Oriental Church. They have promised Christian burial in consecrated ground, with the services of their own priests, to such of our members as may die in the East, afar from any Anglican clergyman. The Armenians have just received, with the greatest honor, English clergymen sent to them at their own request, by the Archbishop of Canterbury; and friendly relations are opening with the Coptic Church, promising much good in the near future.

In considering the question of union with any of the old Apostolic Churches, we must remember that — with small exceptions, resting mainly on the misunderstanding of theological terms having different shades of meaning in different languages — these Churches *all* accept the definitions of the Faith

as set forth by the undisputed General Councils. They *all* have a Ministry of Apostolic Succession. They *all* retain Confirmation, and valid Sacraments. The only difference worthy of consideration is the difference of Liturgies. And in using this term we set aside all thought of Daily Prayers, Canonical Hours, and minor offices, none of which can claim œcumenical authority, and in regard to which, therefore, no National Church has any right to sit in judgment upon any other. Of Liturgies proper — that is to say, Offices for the Celebration of the Holy Eucharist — about *two hundred and fifty* have been in use in different branches of the Church, in different ages. And of all these, there is *not one* which contains or teaches any heresy ever condemned as such by the undivided Church. Nor is the *exclusive* use of only *one* Liturgy a principle of the Catholic Church. The Church of Rome, which is the author of that principle, and has made more persistent and violent efforts to carry it out than all the rest of Christendom put together, has never been able to succeed in attaining Liturgical uniformity, even under the despotism of her practical system. She tolerates the Ambrosian Liturgy at Milan, and the Mozarabic Liturgy at Toledo. And in the Uniat Churches, with their millions of members, she permits the use of their own traditional Liturgies and usages, with priests who have wives, and wear venerable beards. The Oriental Church uses *both* the Liturgy of S. John Chrysostom and that of S. Basil. In our own Communion, the Scottish Church permits *both* the old Scottish Liturgy and the present English Liturgy to be used. There is now full Communion between the English, the Scottish, the Irish, the American, and the Old Catholic Churches, *each* having a Liturgy differing in some respects from those of all the rest. With what face, then, can we — almost the youngest of all the organized branches of the Catholic Church — *proscribe* all the others, and say that *not one* among them all is *fit* to be used, or *shall* be used *among us?* It is only a logical deduction from the principles on which we claim to be Apostolic ourselves, to declare, in the plainest and most comprehensive terms, that any congregation may be admitted into union with us, using *any* Liturgy that ever has been used in any branch of the One Holy Catholic and Apostolic Church, in any age.

But now let us turn to the other side, for *we* are more nearly concerned with the manifestations of the longing for unity *here*, in our own country. Thirty years ago, that longing began to be visible among ourselves, in what is known as the Muhlenberg Memorial. About the same time, the Association for the Promotion of the Unity of Christendom was formed in England, having members belonging to the Anglican, Roman, Oriental, and American branches of the Church; and *every day* since then their appointed Prayer for Unity has been said by their increasing thousands of members. Many other organizations have since been formed in various places, *all* looking to the same great end. The Evangelical Alliance was a grand and noble expression of two great facts: *First*, that the Protestant sects are, at heart, sick of their own sectarianism; and, *Secondly*, that they have spontaneously reached the true conclusion, that unity requires them to cease urging upon others their own sectarian peculiarities, and to fall back upon those great principles of belief, in which all Christians are or ought to be *one*. That young but wonderfully successful institution, the Young Men's Christian Association, is another rich fruit of the same irrepressible longing for unity, and establishes two other great facts: *First*, That sectarian divisions are recognized as an intolerable hindrance in the performing of those gospel good works which must flow from brotherly love, rather than from unbrotherly rivalry; and, *Secondly*, That it is not necessary to insist on *any* of the peculiarities of the Protestant sects in order to secure unity in all gospel good works. By these two great organizations it has thus been *demonstrated*, that the great bulk of the Protestant denominations, in the earnestness of their desire for unity both in the faith and in good works, are *already* prepared to surrender the *insisting* upon their own peculiarities of

opinion and practice. Another very important fruit of the longing for Christian unity may be seen in the marvellous growth of the Free-Masons, Odd Fellows, and similar orders, many of which are pervaded with Christian elements of faith and practice, so clearly marked, that thousands have sought *in them* that Christian brotherhood and unity which they could not find among the jarring sects around them. So strong, indeed, is this desire for unity, that journals of wide circulation, and very ably edited, have for years past been established, and energetically maintained, devoted solely to this one object.

It is impossible, in a brief report like this, even to mention all the significant proofs of the immense advance that has already taken place; but the organization, and the two meetings, of the American Congress of Churches ought not to be wholly omitted, as most significant signs of the times. At the second meeting of this Congress, the Roman-Catholic Bishop of Cleveland was one of the speakers, in his own See-City; and towards the close of his speech he uttered, with deep feeling, his conviction that the time had come when all who believe in Christ should make common cause against the common foe: an assertion which was greeted with the most rapturous applause from all present.

When we view the enormous growth and rapidly increasing strength of this desire for unity, and know that thousands on thousands have been *daily* offering up prayer to God for it during more than thirty years past, and that the *thing sought* is the very thing which our dear Lord prayed for so earnestly on the night in which He instituted the Sacrament of Communion in His own Body and Blood, we have a *right* to conclude that this vast movement of hearts and minds towards Unity is the work of His Spirit, — the *Spirit* of Unity.

But how is it to take visible, organic form among us? Who shall lead? Around what centre shall the crystallization begin? Unity cannot be *manufactured afresh* in this *nineteenth* century. Unity means full membership in that *One* Church which has been from the beginning, and shall continue until the end of the world. Rome *has* this basis of historical continuity; but she has overlaid it with the needless or erroneous accretions of centuries, and, finally, with the dogma of Infallibility, and with her understanding of the axiom *Semper eadem*, so that she has put it utterly out of her power to offer any terms except to demand abject and unconditional submission. If those outside would wish to gain such truth and grace as she has, they cannot do it except by swallowing *all* her additions and errors besides. The Evangelical Denominations are all modern in their origin, — hardly any of them claiming to cover more than the last *three* or *four* out of the *eighteen* centuries that have passed since the death of S. John. Not one of *them*, therefore, has any *historic basis* of Apostolic continuity to offer to the rest of Christendom. Our own beloved Branch of the Catholic Church is the *only* important Communion in this land which *has*, indisputably and clearly, this Apostolic basis of historic continuity, and is, at the same time, sufficiently free from entanglements with civil or ecclesiastical powers to be *able* to *accommodate herself to her environment.*

And this environment is different from that which any other Branch of the Church has known. In every other case, the Church has had first possession of the ground, and has had to maintain her position chiefly against schisms or errors subsequently developed from among her own members. But here the Church is, to a very great extent, the *last* upon the ground; and she finds herself face to face with nearly all the varieties of Christianity in the known world, the greater part of which were *not* developed from within herself, but were imported, ready-made, from all the countries in Christendom. Her duty, therefore, is *not* to insist, to the smallest detail, on preserving intact all her Anglican traditions. This *natural* desire is our greatest obstacle in rising to the nobler and grander work which the Provi-

dence of God has set before us. *Our* duty is, *to find the least common multiple* among all these varieties of Christianity; to *reduce to a minimum* those requirements which are clearly *essential* to a vital, historic, organic, and therefore visible Unity; and *let all the rest go!*

Now, what are these essentials?

First, We must secure the *integrity of the Catholic Faith.* This will be abundantly done by requiring the acceptance of the Definitions of the Faith as set forth by the undisputed General Councils. This is the phrase adopted by the Lambeth Conference in 1867, and accepted without one lisp of remonstrance by the entire Anglican and American Episcopate, — more than two hundred Bishops. It rests upon the simple fact, that the Faith of the whole Church is that which has been accepted as such *by* the whole Church. No fraction of a divided Christendom has any right to dictate new terms of Communion to the rest. *We* have no more right to insist on the Thirty-nine Articles than the Church of Rome has to insist on the Decrees of Trent, or of the Vatican Council of 1870. That which *undivided Christendom has settled, stands forever.* All the questions that a *divided* Christendom has quarrelled about, *remain open.*

Next, as to *Orders.* The entire Catholic Church, for fifteen hundred years together, knew no other Ordination than by a Bishop of Apostolic Succession. And without *that*, no historic basis of real organic Unity is *possible.* But it is not *more* necessary than Baptism. And as the Church has sanctioned hypothetical Baptism, in a certain case, which shall be fully valid if there were *no* previous Baptism, and yet shall *not* be a repetition of a valid Baptism *if* previously received: so it seems to be allowable — though perhaps not altogether desirable — to admit the same principle in regard to Ordination. One who has, with a quiet conscience and a blameless life, exercised for years what he and his people considered to be a valid ministry, may well find it hard to accept an Ordination which impliedly declares his previous Orders to be absolutely null and void; but he *might* much more easily, for the furtherance of Christian Unity, accept a hypothetical Ordination, which would *not* necessarily imply that his former ministry was entirely naught, but which would clearly give him a higher and stronger Commission than he had before.

The Apostolic Ordinance of Confirmation cannot well be given up: partly because it is so clearly required in Holy Scripture, as belonging to "the Foundation;" partly because it has been maintained by all Branches of the Catholic Church, in all ages; and partly because it brings each individual into personal contact with the Historic Episcopate, and *is* the "lesser laying-on of hands," by which is received that "priesthood of the Laity" which is so important a part of full citizenship in the Kingdom of Christ.

Lastly, the importance of valid forms for the administration of the two great Sacraments cannot be denied. As to Baptism, it is a cause for boundless thankfulness to God, that, amid the innumerable variations of Christian sects, it has been almost invariably the rule, that, in baptizing, *water* is used; and at the very moment of applying the water, the *words* are used which declare the person to be baptized in the Name of the Father, and of the Son, and of the Holy Ghost. Such a Baptism, by the uniform agreement of the whole Western Church, at least for fifteen hundred years past, is a valid Baptism, and every person thus baptized is grafted into the Body of Christ. The other great Sacrament involves points which are not so easily settled. As a mere memorial service, the various forms now in use among the Evangelical Denominations might suffice. But to reach the full dignity and efficacy of the Catholic Eucharist, there must be, offered by a true Priest, a Consecration Prayer, addressed to God the Father, and embodying the Words of Institution as used by our blessed Lord Himself, according to Western Theologians; and a prayer for the sending of the Holy Spirit upon the Gifts, according to Eastern Theologians, which last is a most valuable

preservative against the materialistic ideas of the Real Presence which seem to be involved in the dogma of Transubstantiation. Our own Consecration Prayer happily embodies *both*, and is therefore the wisest and safest. But we cannot declare the Invocation of the Spirit to be *essential* without denying the validity of the Eucharist as consecrated in the Roman Church, and also in the Church of England; and we cannot declare the Words of Institution to be *essential* without equally condemning some of the ancient Oriental Liturgies. But *every* Liturgy has either the one *or* the other. It is better to have *both*.

Besides these points of the Faith, the Ministry, and the Sacraments, there is *nothing* that can be considered *vital*, unless it be submission to the canonical authority of the Church. The question is not now as to the *existence* of such authority, or its obligation upon the conscience. But the question really is this: In the present state of Christendom, is it *wise* or *charitable* in the Church to push this obligation into lesser details, provided that this canonical authority is *respected* in the few great points already enumerated? We may take a hint from the history of the great Monastic Orders in the Church. As the Benedictines, Dominicans, Franciscans, Jesuits, and others, have had their own distinctive names, organizations, rules, discipline, property, and governing bodies, within the Communion of the Church, so we see no reason why — the great points already mentioned being secured — the denominations now known as Presbyterians, Methodists, Baptists, Lutherans, and others, should not maintain their own distinctive names, organizations, rules, discipline, property, governing bodies, etc., just in such manner as may please them — the *Faith*, the *Ministry*, and the *Sacraments remaining unchanged*.

In regard to the request from the Dioceses of Louisiana and Florida, that overtures in writing should be sent to the governing bodies of the several Denominations, inviting them to conference on the subject of Church Unity, it seems — as we have already said — premature to do so, until we have placed in our own Constitution some basis for the possibility of a reasonable result. At present, we have no such basis, any more than the Church of Rome. Our present Constitution would seem to contemplate nothing short of an unconditional surrender all along the line. Our Bishops may well feel that they can at present undertake no such effort as that requested of them, without an apparent, if not real, violation of their Consecration Oaths. And no mere Resolution or Canon will suffice for a work of this vast importance. But with the embodiment of the proposed *Plan* in *the Constitution itself*, the way would be fairly and fully open, and the good work might be begun.

We therefore report to the House our approval of the following

PLAN.

While this Church is responsible only for her own standards, which she has herself set forth, yet she is willing to receive into union any Congregation using any Liturgy that ever has been used in any branch of the One Holy Catholic and Apostolic Church, in any age.

This Church is also willing to receive into union any congregation of Christian people who will give satisfactory pledges touching these four points, to wit: 1st, That they accept the definitions of the Faith as set forth by the undisputed General Councils; 2d, That they will have, and continue to have, a Ministry of Apostolic Succession, given either hypothetically or absolutely; 3d, That their members will receive Confirmation at the hands of a Bishop; and 4th, That they will use only valid forms in the administration of the two great Sacraments of Baptism and the Holy Eucharist.

In reporting this *Plan* favorably, we recommend that it be *embodied in the Constitution;* and, as in this shape it will require the action of our Com-

mittee on Amendments to the Constitution, we respectfully offer the following resolution:

Resolved, That the above *Plan*, together with this Report, be referred to the Committee on Amendments to the Constitution, before any further consideration be given thereto by this House.

All which is respectfully submitted.

J. H. HOPKINS.
J. D. MORRISON.
S. C. THRALL.
W. C. GRAY.
A. W. LITTLE.

The Rev. Dr. Hall, from the Committee on Amendments to the Constitution, presented the following Report, which was placed on the Calendar:

REPORT No. 5.

The Committee on Amendments to the Constitution, to whom was referred the proposed amendment to Article V. of the Constitution *postponed* from the last Convention (see pp. 285, 304, Journal of 1883), would respectfully report: That they had not been unmindful of their apparent duty in watching for the appropriate time to remind the House of the postponement of the proposed amendments by the last General Convention.

It appears on the Journal of 1883, pp. 212, 213, that a Message from the House of Bishops, No. 14, looking to an alteration of Article V. of the Constitution, was referred to the Committee on Amendments. The Committee, (p. 263) in its Report, No. 13, reported a resolution of non-concurrence, and asked for a Committee of Conference. The said Committee reported (see p. 285) the form of the amendment of Article V. to which they had agreed, which was taken up on the twentieth day of the Session, and, on motion, the further consideration of the subject was postponed until the next General Convention.

The Committee on Amendments do therefore now offer the said alteration of Article V., for the consideration of this House, to wit:

Resolved, The House of Bishops concurring, that the following alteration in Article V. of the Constitution be proposed in this General Convention, and made known to the Dioceses, to be finally agreed to or ratified in the ensuing General Convention:

Whenever a new Diocese shall be formed out of a Missionary Jurisdiction or Jurisdictions, the new Dioceses shall be subject to the Constitution and Canons of such Diocese as shall have been previously selected by the Bishop of such Jurisdiction, or, if formed from two or more of such Jurisdictions, then by the Senior Bishop in such Jurisdictions, until the same may be altered by the Convention of the new Diocese.

CHARLES H. HALL, *Chairman.*

(For the consideration of the Report, see p. 295.)

The same gentleman, from the same Committee, presented the following Report, which was placed on the Calendar:

REPORT No. 6.

The Committee on Amendments to the Constitution, to whom was referred the resolution of Mr. John H. Stotsenburg, proposing an additional Article to be numbered Article 11, respectfully report that they have considered the same. The resolution proposes to create an Executive Council consisting of seven Bishops, as an Advisory Board to the Board of Missions, which shall consider all plans of Missions in the Church, and report their

views to the General Convention; the members of the said Board, singly or conjointly, to have the right to attend and speak at all sittings of the House of Deputies without a vote therein. "The General Convention shall enforce this Article by appropriate legislation."

Your Committee are of opinion that the proposition is inexpedient and undesirable as an addition to the Constitution, and, if desirable in its subject-matter, to be now appropriately passed upon as a Canon; and respectfully report the following resolution:

Resolved, That the Committee be discharged.

CHARLES H. HALL, *Chairman.*

(For the consideration of the Report, see p. 295.)

The same gentleman, from the same Committee, presented the following Report, which was placed on the Calendar:

REPORT No. 8.

The Committee on Amendments of the Constitution, in the discharge of the business intrusted to them, respectfully call the attention of this House to the fact that amendments were reported in the last Convention (Report No. 12, p. 263) to Articles 2 and 3 of the Constitution, looking to the change of the words of the same, so that the words "House of Deputies" be substituted for the word "Convention" in the fourteenth line of Article 2 of the Constitution as printed in the Digest of 1880; and that the words "House of Deputies" be in like manner substituted for the word "Convention" in the twelfth line of Article 3 as printed above.

The proposal was adopted by a unanimous vote by Dioceses and Orders. (See p. 279.) The concurrent action was had in the House of Bishops (see pp. 48 and 68), and the propositions were sent down to the Dioceses, and now await the ratification of this House. Your Committee therefore respectfully report the following resolution:

Resolved, The House of Bishops concurring, that the said propositions be now finally agreed to or ratified, as required by Article 9 of the Constitution.

CHARLES H. HALL, *Chairman.*

(For the consideration of the Report, see p. 290.)

The Rev. Dr. Atwill, from the Special Joint Committee on the Functions of Rectors, Wardens, etc., presented a Report (see Appendix X.), which was placed on the Calendar.

The Rev. Dr. Farrington, from the Committee to nominate Trustees of the General Theological Seminary, presented the following Report:

REPORT No. 1.

The Committee, appointed to nominate twenty-five persons for election by this House as Trustees of the General Theological Seminary for the next three years, beg leave to report the names of the following clergymen and laymen:

The Rev. Heman Dyer, D.D., the Rev. Morgan Dix, D.D., D.C.L., the Rev. Charles H. Hall, D.D., the Rev. G. Williamson Smith, D.D., the Rev. Henry A. Coit, D.D., the Rev. James Rankine, D.D., the Rev. Clinton Locke, D.D., the Rev. JamesRuncie, D.D , the Rev. William S. Langford, D.D., the Rev. Thomas F. Davies, D.D., the Rev. J. S. B. Hodges, D.D., the Rev. Robert N. Merritt, D.D., the Rev. William H. Moore, D.D., Mr. Elbridge T. Gerry, Mr. Henry E. Pierrepont, Mr. John A. King, George C. Shattuck, M.D., Mr. George C. McWhorter, Mr. Henry P. Baldwin, Mr.

John H. Shoenberger, Robert A. Lamberton, LL.D., Mr. John Hobart Warren, Mr. George A. Jarvis, Mr. Elihu Chauncey, Mr. Henry Hayes.

For the Committee,
WILLIAM G. FARRINGTON, *Chairman.*

On motion, the persons nominated in the foregoing Report were elected.

The Rev. Dr. Beardsley, from the Special Joint Committee on the place of meeting of the next General Convention, presented the following Report, the resolution appended to which was adopted:

The Joint Committee appointed to select and recommend a place where the next General Convention shall be held, have unanimously fixed upon the city of New York, and beg leave to offer for adoption the following resolution:

Resolved, The House of Bishops concurring, that the next General Convention be held in the city of New York.

For the Committee,
E. E. BEARDSLEY, *Chairman.*

The Rev. Dr. Hodges, of Maryland, offered the following resolution, which, under a suspension of the rules, was adopted:

WHEREAS, The House of Deputies has, by formal resolution, declared its opinion that a change in the judicial system of the Church is desirable; therefore

Resolved, That a Committee of five clergymen and five laymen, learned in the law, be appointed to take into consideration the judicial system of the Church, and to report to the next General Convention for its action such change as in their judgment may be desirable.

(For the appointment of the Committee, see p. 286.)

On motion of Mr. Sheffey, of Virginia, it was

Resolved, The House of Bishops concurring, That the Secretaries be instructed to omit from the printed daily Journal the record of the proceedings on the subject of Liturgical Revision, and that all such action be printed in a Supplementary Journal.

The following Message was received:

CHICAGO, 12TH DAY OF THE SESSION,
October 19, 1886.

MESSAGE No. 35.

The House of Bishops informs the House of Deputies that it concurs in Message No. 32 of the House of Deputies, amending Message No. 4 of this House, by substituting the word "Committees" for the word "Chairmen," in relation to the joint sessions of the two Standing Committees on Canons.

Attest: W. TATLOCK, *Secretary.*

The President communicated to the House an invitation from the Right Rev. W. E. MacLaren, Dean of the Western Theologi-

cal Seminary, to visit that institution on Saturday next; which, on motion, was accepted with thanks.

The House proceeded to the business on the Calendar, to wit, the Report of the Special Joint Committee on Work amongst the Coloured People.

(For the Report, see p. 223.)

On motion of Mr. Nash, of New York, the amendment offered by the Rev. Mr. Cheshire (see p. 253) was laid on the table.

The question recurring on the resolutions appended to the Report of the Committee, they were adopted *seriatim*.

The House took a recess.

The President having resumed the chair, the following Message was received:

CHICAGO, 13TH DAY OF THE SESSION,
October 20, 1886.

MESSAGE No. 36.

The House of Bishops begs leave respectfully to transmit to the House of Deputies, for its information, the report of the Committee of this House on Christian Unity.

Attest: W. TATLOCK, *Secretary*.

(See Journal of the House of Bishops, p. 79.)

The President appointed Mr. Barker, of Western New York, to fill a vacancy in the Committee on Amendments to the Constitution, and Mr. Stark, of Connecticut, to fill a vacancy in the Committee on Canons.

On motion, the House adjourned.

FOURTEENTH DAY'S PROCEEDINGS.

THURSDAY, October 21, 1886.

The House met pursuant to adjournment.

Morning Prayer was said by the Rev. Mr. Estill, of Kentucky. The Benediction was pronounced by the Bishop of Tennessee.

The Minutes of yesterday's session were read, and, on motion, approved.

The Secretary read the following communications, which were referred respectively to the Committees on the State of the Church, and on Marriage and Divorce:

CHICAGO, October 20, 1886.

TO THE GENERAL CONVENTION OF THE PROTESTANT EPISCOPAL CHURCH.

Reverend and Beloved, — I am instructed to communicate, and to invite your consideration of, the two papers enclosed:

1. *A Minute on Utah and Mormonism.*
2. *A Minute on the Family and Divorce.*

They have been adopted by the National Council of the Congregational Churches of the United States, and the concurrent action of your honorable body, if they commend themselves to you, will greatly increase any force they may have.

I remain yours respectfully,
HENRY A. HAZEN, *Secretary.*

MINUTE. — UTAH AND MORMONISM.

Resolved, 1. That we recognize with respect a loyal and intelligent minority, resident in Utah, and that we protest in advance against the admission of Utah as a State, at any time, without the consent of that loyal minority.

Resolved, 2. That President James B. Angell, LL.D., of Michigan, the Rev. President William M. Brooks, of Iowa, and John G. Jennings, of Ohio, be a Committee to appoint a Commission of five, to proceed to Utah and make a thorough and careful examination of Mormonism, its character, temper, and purpose; and especially to examine the condition of Christian schools, and ascertain their fitness as instruments for the weakening and ultimate overthrow of that gigantic evil; and make due report to the churches at their discretion, and to this Council.

Resolved, 3. That the Secretary be instructed to communicate to our brethren of the Presbyterian, Methodist, Baptist, and Episcopal Churches our action in appointing a Commission to look into the Mormon question, and make report to the churches and the country; and to request them to appoint similar commissions for the same purpose, and to suggest the propriety of co-operation by all such commissions.

The Commission subsequently appointed under the above Resolutions consists of the Rev. William H. Ward, D.D., of New Jersey; Hon. Nelson Dingley, jun., of Maine; Hon. Franklin Fairbanks, of Vermont; Mr. William H. Wanamaker, of Pennsylvania; and Rev. Edward P. Goodwin, D.D., of Illinois.

MINUTE. — THE FAMILY AND DIVORCE.

Resolved, 1. That this National Council of the Congregational Churches of the United States hereby re-affirms the resolutions of former councils, respecting the serious evils affecting the family, especially those growing out of the laws on the subject of marriage and divorce.

Resolved, 2. That we urge upon Congress and the several States and Territories the great importance of the careful collation and official publication of social statistics, particularly those throwing light upon laws of these two classes, touching the family, and their effects; we would respectfully, but earnestly call the attention of Congress to the need of doing this work for the Territories and the District of Columbia, and for the entire country, so far as it may be necessary in order to give the government and all citizens an intelligent basis of action in their respective spheres of duty, and with a view to the ultimate solution of the problem presented by the present conflict of laws.

Resolved, 3. That we respectfully invite the attention of the President and of Congress to the need of a careful consideration of the present condi-

tion of the marriage and divorce laws of the Territories and District of Columbia, and of the responsibility of Congress for it.

Resolved, 4. That a committee of five be appointed to prepare a memorial embodying these views and such additional considerations as they may deem proper; and present the same to the President and the two Houses of Congress; and that the committee be instructed to lay the whole subject before the President in person, if practicable, with such statements as shall be deemed best.

Resolved, 5. That our action be communicated to the General Convention of the Protestant Episcopal Church, now in session in this city, with assurances of our grateful appreciation of their important action upon the general subject; and also that it be communicated, as far as practicable, to the official representatives of the national bodies of Christians in other communions.

On motion of the Rev. Dr. Franklin of New Jersey, it was

Resolved, That the Secretary of this House be instructed to acknowledge the receipt of the communication from the National Council of Congregational Churches, and inform that body what disposition has been made of the same.

The Rev. Dr. Locke, from the Committee on Elections, presented the following Report:

REPORT No. 15.

The Committee report that proper credentials have been received, entitling Rev. Alfred E. Johnson, of the Diocese of New Hampshire, to a seat in place of Rev. H. A. Coit, D.D., unable further to attend.

C. LOCKE, *Chairman.*

Whereupon the Rev. Mr. Johnson appeared, and took his seat.

The Rev. Dr. Hills, from the Committee on the State of the Church, presented the following Report, the resolution appended to which was, on motion, adopted:

REPORT No. 6.

The Committee on the State of the Church, to whom were referred the preamble and resolution of Mr. L. Bradford Prince, a Lay Delegate from the Missionary Jurisdiction of New Mexico, requesting the Committee "to consider whether some plan cannot be devised whereby the rights of the Laity to take their part in the public praise of the Sanctuary, may be protected and preserved," respectfully report, that the evil referred to is not a new one, although less general since the introduction of vested choirs and approved Church tune books. It has been from time to time for many years the subject of godly counsel from the Bishops of the Church in their Pastoral Letters; but the difficulty must be met in the localities affected, and cannot be remedied by additional legislation. If ministers faithfully perform the duty thus imposed, with a due regard for the congregational character of our public services, the evil will be largely obviated.

Believing that the result aimed at by the resolution will be measurably attained by calling attention to the subject and to the Canon, the Committee submit the following resolution:

Resolved, That the Committee be discharged from the further consideration of this subject.

GEORGE MORGAN HILLS, *Chairman.*

Mr. Bennett, of Massachusetts, offered the following resolutions, which, on motion, were referred to the Committee on Canons:

Resolved, That whereas the Joint Committee on Marriage and Divorce reported in favor of an Amendment to the Constitution of the United States, giving Congress power to pass uniform laws on the subject of Divorce; and whereas the collection and publication of reliable information and statistics are essential to a complete and satisfactory understanding of this subject, and the great necessity of uniformity and increased stringency in the Divorce Laws of the several States and Territories: therefore

Resolved, The House of Bishops concurring, that we respectfully call the attention of Congress and the national authorities to this important measure, and we authorize the Joint Committee on Marriage and Divorce to present this resolution, and urge the collection and publication of such statistical information, either by memorial or otherwise, as they may deem best.

(For further action, see p. 313.)

The House proceeded to the business on the Calendar, to wit, Report No. 14 of the Committee on Canons (see p. 227), relating to the amendment of Title I., Canon 22, § i. On motion, the resolution appended to the Report was adopted.

The Rev. Dr. Brooks, from the Special Joint Committee on the Report (see Appendix IV.) of the Trustees of the Fund for the Relief of the Widows and Orphans of Deceased Clergymen, etc., presented the following Report:

The Committee appointed on the Report of the "Board of Trustees of the Fund for the Relief of the Widows and Orphans of Deceased Clergymen, and of Aged, Infirm, and Disabled Clergymen,"

Beg leave to report, that they note with gratification that during the last triennial period, there has been an increase of nearly ten thousand dollars in the receipts over the previous period, this increase being from royalty, churches, and individuals.

The Committee recommend that in the next Report, the Trustees shall present a statement of the condition of the Funds for these purposes in the various Dioceses, so far as amount and number of beneficiaries.

Also, that they report the plan on which this Fund is distributed.

The Joint Committee on Nominations of Trustees of the "Fund for the Relief of the Widows and Orphans of Deceased Clergy, and of Aged, Infirm, and Disabled Clergymen," beg leave to report the following nominations:

The Right Rev. Alfred Lee, D.D.; the Right Rev. Henry C. Potter, D.D., LL.D.; the Rev. Morgan Dix, D.D.; the Rev. William S. Snively, D.D.; Mr. Stephen P. Nash; Mr. William Alexander Smith; Mr. Elihu Chauncey.

Respectfully submitted,

PHILLIPS BROOKS,

Chairman of the Committee on the part of this House.

On motion, the persons nominated by the Committee were elected.

The Rev. Dr. Hall, from the Committee on Amendments to the Constitution, presented the following Report, which was placed on the Calendar:

REPORT No. 9.

The Committee on Amendments to the Constitution, to whom was committed the resolution of Rev. Dr. Hopkins of Central Pennsylvania, of October 7, respectfully report:

This proposition submitted to the House of Deputies by Rev. Dr. Hopkins, of Central Pennsylvania, and referred to the Committee on Amendments to the Constitution, seems to contemplate an additional article to the Constitution, which your Committee are of opinion would impair the rights of Dioceses as now guarded by the Constitution.

It is the judgment of your Committee, that Title III., Canon 7, of the Digest, is meant to provide for all cases arising between Dioceses found within the boundaries of an originally existing Diocese coterminous with the State, and that for the present, further legislative provision should be sought by an amendment of the Canon.

Your Committee ask to be discharged from the further consideration of the subject.

CHARLES H. HALL, *Chairman.*

(For the consideration of the Report, see p. 295.)

The Rev. Dr. Royce, of Wisconsin, presented Memorials of the late Rev. Drs. Cole and Kemper, and Rev. Messrs. Livermore and Davis, of that Diocese, which were referred to the Committee on Memorials of Deceased Members. (See Appendix VII.)

The following Messages were received:

CHICAGO, 13TH DAY OF THE SESSION,
October 20, 1886.

MESSAGE No. 39.

The House of Bishops informs the House of Deputies that it concurs with the House of Deputies in its Message No. 35, appointing New York City as the place of the next meeting of the General Convention.

Attest: W. TATLOCK, *Secretary.*

CHICAGO, 13TH DAY OF THE SESSION,
October 20, 1886.

MESSAGE No. 40.

The House of Bishops informs the House of Deputies that it concurs in Message No. 36 from that House, instructing the Secretaries to keep separate in the Journal, the proceedings on Liturgical Revision, and print in a Supplementary Journal.

Attest: W. TATLOCK, *Secretary.*

CHICAGO, 13TH DAY OF THE SESSION,
October 20, 1886.

MESSAGE No. 41.

The House of Bishops informs the House of Deputies that it concurs in Message No. 34 of that House, commending the subject of the Registration of Communicants to the Diocesan Conventions, and commending to the attention of the Church the canonical requirements in relation to the transfer of communicants.

Attest: W. TATLOCK, *Secretary.*

CHICAGO, 14TH DAY OF THE SESSION.
October 21, 1886.

MESSAGE No. 42.

The House of Bishops informs the House of Deputies that it concurs in

Message No. 30 of the House of Deputies, accepting the offer of a room in the General Theological Seminary, for the Archives of the Convention, and instructing the Secretaries of the two Houses in relation to the collection and care of the documents of the Convention, preparatory to placing them in custody of the Registrar.

Attest: W. TATLOCK, *Secretary.*

CHICAGO, 14TH DAY OF THE SESSION,
October 21, 1886.

MESSAGE No. 43.

The House of Bishops informs the House of Deputies that it concurs in the appointment of a Joint Committee to report some plan by which the work of Evangelists may be sanctioned and regulated, proposed in Message No. 33 of the House of Deputies, and appoints on its part, as members of such Committee, the Bishop of Central New York, the Bishop of Kentucky, and the Bishop of Pittsburgh.

Attest: W. TATLOCK, *Secretary.*

The President appointed as members on the part of this House, on the Committee called for in the foregoing Message:

The Rev. Mr. Carstensen, of Pittsburgh; the Rev. Dr. Courtney, of Massachusetts; the Rev. Dr. Bradley, of Indiana; Mr. Baldwin, of Michigan; Mr. Thomas, of Pennsylvania; and Mr. Cutting, of New York.

The following Message was received, and referred to the Committee on Canons:

CHICAGO, 14TH DAY OF THE SESSION,
October 21, 1886.

MESSAGE No. 44.

The House of Bishops informs the House of Deputies that it has adopted the following resolutions, viz.:

(1) *Resolved*, The House of Deputies concurring, that Title II., Canon 4, § i., be amended, by omitting the words "by said parish and vestry," so that the said section, as amended, shall read as follows:

§ i. A rector, canonically elected and in charge, or an instituted minister, may not resign his parish or congregation, or congregations, without consent of the said parish or its vestry (if the vestry be authorized to act in the premises); nor may such rector or minister be removed therefrom against his will, except as hereinafter provided.

(2) *Resolved*, The House of Deputies concurring, that § ii., of said Title II., Canon 4, be amended as follows:

After the word "parish," line 1, p. 99, insert "Notice of such desire shall in the first instance be given by either party in writing to the Bishop, or Ecclesiastical Authority of the Diocese or Missionary Jurisdiction." And omit "and the parties" etc., to the end of that sentence. And after the word "parish," insert "or congregation," where the same occurs.

Begin new sentence on refusal, etc.: "Refusal to abide by the result of such arbitration, shall make the minister so refusing," etc.

So that § ii. shall read as follows:

§ ii. In case any urgent reason or reasons should occasion a wish in a rector or minister as aforesaid, or in the parish or congregation committed to his charge, to bring about a separation and dissolution of all pastoral relation between such minister and parish or congregation, notice of such desire shall in the first instance be given by either party in writing, to the Bishop or Ecclesiastical Authority of the Diocese or Missionary Jurisdiction.

And in case of any difference between the minister and parish, congrega-

tion, or vestry, as aforesaid, which may not be satisfactorily settled by the godly judgment of the Bishop alone, or which he may decline to consider without counsel, the Bishop (or if the Diocese be vacant, any Bishop selected by the Ecclesiastical Authority), acting with the advice and consent of the Standing Committee of the Diocese or Missionary Jurisdiction, or with that of the presbyters only of said Standing Committee (if both parties shall assent to such limitation in writing), shall be the ultimate arbiter and judge.

Refusal to abide by the result of such arbitration shall make the minister so refusing, ineligible to any cure within the Diocese so long as he continues in contumacy; and such refusal on the part of a parish or congregation shall prevent it from securing the services, occasional or otherwise, of any minister, otherwise than the Bishop may allow, until it shall have been declared by the Ecclesiastical Authority to have given satisfactory guarantees for the acceptance of and compliance with the arbitration and judgment.

Attest: W. TATLOCK, *Secretary.*

(For the Report of the Committee, see p. 298.)

The House took a recess.

The President having resumed the chair, the following message was received, and referred to the Committee on Canons:

CHICAGO, 14TH DAY OF THE SESSION,
October 21, 1886.

MESSAGE No. 46.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:

Resolved, The House of Deputies concurring, that Title II., Canon 5, be amended so as to read as follows, viz.:

CANON 5.

Of Renunciation of the Ministry.

§ 1. [1.] If any Minister of this Church, against whom there is no ecclesiastical proceeding instituted, shall declare, in writing, to the Ecclesiastical Authority of the Diocese or Missionary Jurisdiction to which he belongs, his renunciation of the Ministry of this Church, it shall be the duty of the Ecclesiastical Authority to record the declaration so made; and thereupon it shall be the duty of the Bishop, or, if there be no Bishop of the Diocese or Missionary Jurisdiction, of any Bishop who, being requested by the Standing Committee, shall consent to act in the matter, to depose such person from the Ministry, and to pronounce and record, in the presence of two or more Clergymen, that the person so declaring has been deposed from the Ministry of this Church:

Provided, That if the Ecclesiastical Authority, to whom such declaration is made, shall have ground to suppose that the person making the same is liable to presentment for any canonical offence, such person may, in the discretion of the said Ecclesiastical Authority, be put upon trial for such offence, notwithstanding such declaration of renunciation of the Ministry.

[2.] But should ecclesiastical proceedings have been already instituted, if at any time during such proceedings, the Clergyman so renouncing the Ministry acknowledge his fault, the Ecclesiastical Authority may thereupon allow the proceedings to be discontinued, and may accept his renunciation as hereinbefore provided. If the Bishop shall be satisfied that the person so declaring is not amenable for any canonical offence, and that his renunciation of the Ministry is not occasioned by foregoing misconduct or irregularity, he shall so declare in pronouncing and recording said deposition, and

shall, if desired, give a certificate to this effect to the person so deposed; and he shall also give due notice of such deposition from the Ministry to the Ecclesiastical Authority of every Diocese and Missionary Jurisdiction of this Church, in the form in which the same is recorded.

§ ii. If the Ecclesiastical Authority shall have reason to believe that the person so declaring has acted hastily and unadvisedly, action on such declaration may be postponed for the space of not more than six months, during which time such person may withdraw his application.

Attest: W. TATLOCK, *Secretary.*

(For the Report of the Committee, see p. 297.)

The following Message was received:

CHICAGO, 14TH DAY OF THE SESSION,
October 21, 1886.

MESSAGE No. 48.

The House of Bishops informs the House of Deputies that it concurs in Message No. 37 of the House of Deputies, containing resolutions in relation to the work of the Church among Coloured People.

Attest: W. TATLOCK, *Secretary.*

The House proceeded to the business on the Calendar, to wit, the Report of the Special Committee on a Supplemental Hymnal. (See p. 235.) The question being on the adoption of the resolution appended to the Report, the Rev. Dr. Hopkins, of Central Pennsylvania, moved to amend the resolution by the addition of the following:

and that they publish the result of their work at least three months before the meeting of the next General Convention.

The motion to amend was adopted, and the resolution, as amended, was then adopted.

The House proceeded with the business on the Calendar, to wit, Report No. 21 of the Committee on Canons (see p. 237), relating to the amendment of Title I., Canon 14, Sect. iii.

The question recurring on a motion to adopt the resolution appended to the Report, Mr. Gary, of Fond du Lac, moved to amend the resolution, by inserting the word "history" after the word "constitution," which motion was adopted. The resolution as amended was then adopted.

The House proceeded with the business on the Calendar, to wit, Report No. 22 of the Committee on Canons, relating to eligibility of Bishops whose resignations have been accepted. (See p. 238.) On motion of the Rev. Dr. Hall, of Long Island, the whole subject was laid on the table.

On motion, the House adjourned.

FIFTEENTH DAY'S PROCEEDINGS.

FRIDAY, October 22, 1886.

The House met pursuant to adjournment.

Morning Prayer was said by the Rev. Dr. Hinsdale, of Mississippi. The Benediction was pronounced by the Missionary Bishop of Colorado.

The Minutes of yesterday's session were read, and, on motion, approved.

The Rev. Dr. Locke, from the Committee on Elections, presented the following Report:

REPORT No. 16.

The Committee report that credentials have been received entitling to a seat Rev. J. V. Himes, of the Missionary Jurisdiction of South Dakota, in place of Rev. J. H. McBride, unable further to attend.

Proper credentials have also been received entitling Mr. H. A. Williamson, of the Diocese of Quincy, to a seat in place of Mr. Samuel Wilkinson, unable to attend; for Mr. George E. Copeland, of the Diocese of Iowa, in place of Mr. John Mitchell, unable to attend.

C. LOCKE, *Chairman.*

The Rev. Dr. Benedict, from the Committee on Amendments to the Constitution, presented the following Report, the resolution appended to which was, on motion, adopted:

REPORT No. 10.

The Committee on Amendments to the Constitution, upon the resolution offered by Hon. Stephen P. Nash, under instructions from the Joint Committee on the relations of the two Houses of the General Convention containing this proposition:

"To amend Article III. of the Constitution, by omitting all after the words 'both Houses' on the sixth line of the seventh page of the Digest," respectfully

Report, That they have had the subject under consideration, and do not find reasons sufficient to recommend to the House of Deputies the proposed amendment.

The Article has remained substantially the same for more than seventy-five years. The proposition before the Committee is to omit two periods on different subjects embraced in the last half of the Article. The latter period is as follows: "But until there shall be three or more Bishops as aforesaid, any Bishop attending a General Convention shall be a member *ex officio*, and shall vote with the Clerical Deputies of the Diocese to which he belongs; and a Bishop shall then preside." This provision may be considered useless, since the possibility of its use has long since passed away. But to a suggestion to drop it, your Committee on a previous occasion have been of the opinion, as they are now, that it is an interesting historic note; that while its utility is gone, yet for its reference to a state of things in the Church less than a century, when the House of Bishops began to exist, this period is with propriety retained.

The object of the proposition, your Committee apprehend, is the removal from the Article of the former period, which reads:

"And in all cases the House of Bishops shall signify to the Convention" (or, as modified at the present session, "to the House of Deputies") their approbation or their disapprobation (the latter with their reasons in writing), "within *three* days after the proposed act shall have been reported to them for concurrence; and in failure thereof, it shall have the operation of a law."

It is thought by some that this contains a one-sided provision, compelling one House as distinguished from the other to pursue a certain course, within a certain and short time, or to forfeit its right under a previous clause to negative any proposed act.

At the Convention of 1865, it was sought to extend the time to five days; and at that of 1883, to exclude from the three days, days devoted to the missionary work. But the Committee on Canons in 1865, and the Committee on Amendments to the Constitution in 1883, were of the opinion, and the House of Deputies sustained them, that the period was not too short, and especially when the session draws to its close. As to the other part of the provision, compelling the House of Bishops to signify their reasons for disagreeing to a proposed act within three days in writing, or to lose their power to negative such act, your Committee are of the opinion that it is not necessary to re-state the reasons which have moved this House repeatedly to pronounce the proposition inexpedient. They refer especially to the Journal of 1877, pp. 113–115. While it is impossible to know the reasons which influence the House of Bishops to disagree to any proposed act of the House of Deputies except as the House of Bishops may choose to communicate them, your Committee are of the opinion, that with all respect and deference to that venerated body, while the power of a simple negative is secured to them by one clause of the Article, it is proper, and in the possibilities of future legislation it may be desirable, to retain the provision in this clause, that the reasons shall, within a reasonable time, be communicated to the House of Deputies in writing.

Your Committee recommend the passage of the following resolution:

Resolved, That the Committee be discharged from the further consideration of the subject. CHARLES H. HALL, *Chairman.*

The Rev. Dr. Farrington, from the Committee on the General Theological Seminary, presented the following Report, which was placed on the Calendar:

The Committee on the General Theological Seminary respectfully report that they have read with deep interest, and with devout thankfulness to Almighty God for his blessings upon this School of the Prophets, the Report of the Trustees to this General Convention.

From every point of view there are indications of present prosperity and promises of future expansion and larger usefulness.

The contributions during the past three years have amounted to $332,729.43, more than fifty per cent of the contributions during the preceding sixty-five years of its existence. New buildings have risen upon the Seminary grounds, providing for the students bright and cheerful apartments, and adding dignity to the Institution. The beautiful fire-proof Library Building houses safely and conveniently 18,547 volumes and more than 10,000 pamphlets.

The new Sherred Hall has six cheerful recitation rooms. Dehon and Pintard Halls have each sixteen sunny sitting-rooms and thirty-two sleeping rooms. The Deanery, nearly completed, and the chapel, in process of erec-

tion, will provide for needs sorely felt by the friends of the Seminary in the days of its weakness.

The total cost of these buildings is $170,000.

Your Committee cannot refrain from the expression in this connection of their tribute of respect and gratitude to the Dean of the Seminary, who has, in a large degree, by his wise administration and his own liberal gifts and those of his friends, wrought this great change, and placed the Seminary in a financially independent condition.

But the material buildings represent only one side of the prosperity of this Institution. The standard of scholarship has been placed higher from year to year. The Bishop Paddock Lectureship Fund provides not only wise instruction for the students by living speakers upon living questions, but adds volumes to the library that will be permanently useful as books of reference. The Post-Graduate Course, the course for special students, the Alumni Professorship of the Evidences of Revealed Religion, are all instrumentalities fitted to make the men who go forth better equipped to meet the demands of an age that yields its respect not to devotion of spirit alone, but also to high scholarship and the thoroughly furnished mind.

We commend with all confidence to the liberality and interest of the Church at large, this your *General* Theological Seminary.

This Committee recommend to your favourable consideration and adoption the following amendments to the Constitution, which have been already adopted by the Board of Trustees:

Article I., Insert in line 1, before "Theological," the word "General." Article II. to read as follows:

II. The management of the said Seminary shall be vested in a Board of Trustees, who shall have power to constitute the Professorships and to appoint the Dean and Professors, and to prescribe the course of study in the respective schools, and to make rules and regulations and statutes for the government thereof; and generally, to take such measures as they may deem necessary to its prosperity.

Provided, That such rules and course of study and measures be not repugnant to the Constitution and Canons of the Church, nor to the course of study for candidates for Orders, which is or may be established by the House of Bishops. The Bishops who are Trustees shall be visitors of the Seminary; and any three of them may at any time, upon reasonable notice to the Faculty and to the Board of Trustees or Standing Committee, visit the Seminary, and inquire into the course of instruction and discipline; and the record of the proceedings of the Bishops, at such visitations, shall be laid before the Trustees at their next meeting, together with any recommendation that the Bishops may deem proper to make. The Trustees shall make a report to every General Convention of their proceedings and of the state of the Seminary.

Article III. Insert in line 12, after the word "visiting," the words "to the Secretary of the Board." Article IV. to read as follows:

IV. The Board of Trustees shall always meet in the Diocese where the Seminary is established, and at such stated periods as they may determine; and special meetings may be called by the Bishop of the said Diocese, or by any three of the Bishops who are Trustees.

The Committee further report that they have had under consideration the Memorial from the Diocese of New York, regarding the tenure of offices of the Trustees elected by certain Dioceses, and have adopted the following resolution:

Resolved, That it belongs to the Dioceses which elect Trustees, on the basis of contributions, to determine the tenure of office of the Trustees so elected.

All of which is respectfully submitted.

By order of the Committee,

WILLIAM G. FARRINGTON, *Chairman.*

The Rev. Dr. Hills, from the Committee on the State of the Church, presented the following Report, the resolutions appended to which were, on motion, adopted:

REPORT No. 7.

The Committee on the State of the Church, to whom, under the Canon, were referred the statistical Reports from the several Dioceses, having considered the same, report that they find a necessity for some authoritative blank, in order that the Dioceses may be informed in advance what statistics they will be required to return for the several years. They have therefore prepared the accompanying blank form, and present the following resolutions:

Resolved, That the blank for Diocesan statistics presented by the Committee be adopted.

Resolved, That the Secretary of this House send a copy of the same by way of notice, on or before Jan. 1, 1887, to the Ecclesiastical Authority of every Diocese and Missionary Jurisdiction, that they may cause to be prepared during the ensuing years the statistics necessary to a proper return of the same to the next General Convention.

GEO. MORGAN HILLS, *Chairman*.

The Rev. Dr. Bates, from the Joint Committee on Christian Education, presented a Report (see Appendix IX.), the following resolutions appended to which were, on motion, adopted:

Resolved, The House of Bishops concurring, that the existing Committee on Christian Education in each House, with power to fill vacancies, be continued till the next Triennial Convention, the two being instructed to act jointly for the following purposes:

1st, To devise, and in so far as possible to execute, measures for directing attention to Church schools, colleges, and other seminaries of learning.

2d, To put the Church in mind of its duty to endow and furnish such deserving Institutions, with its wealth.

3d, To invite all educators in charge of them to meet together at an assigned practicable place, and at an early day, with a view to combined action for the furtherance of Christian education.

The Rev. Dr. Goodwin, from the Committee on Canons, presented the following Report, which was ordered to be printed, and was made the Order of the Day, when the pending Order is disposed of:

REPORT No. 25.

The Committee on Canons, to whom was referred the Report of the Joint Committee on the subject of Marriage, together with Message No. 33 of the House of Bishops upon the same subject, respectfully report that they are unable to concur, either in the whole of the Report of the Joint Committee, or of the Message of the House of Bishops, and that they recommend the adoption of the following resolutions:

1. *Resolved*, That this House does not concur with the House of Bishops in their Message No. 33.

2. *Resolved*, The House of Bishops concurring, that the following Canon on Marriage and Divorce be adopted in place of the present Canon on that subject:

CANON 13.

OF MARRIAGE AND DIVORCE.

§ i. If any persons be joined together otherwise than as God's Word doth allow, their marriage is not lawful.

II. 1. It shall be the duty of Ministers to admonish the people from time to time that the Church forbids clandestine marriage, and declares that the public solemnization of marriage ought not to be dispensed with, except for good cause and under special circumstances.

2. No Minister shall solemnize the marriage of any person under eighteen years of age, unless the parent having legal charge of such person, or the guardian, be present, or shall have given written consent to the marriage.

3. No Minister shall solemnize a marriage except in the presence of at least two witnesses; himself or the witnesses being personally acquainted with the parties.

4. Every Minister of this Church shall keep an official register of marriages, in which, at the time of the marriage, he shall record the names, birthplace, age, residence, and condition of each party, and the names of at least two witnesses, and the said record shall be signed by the Minister who performs the ceremony.

III. 1. Marriage may not be dissolved, except for adultery.

2. The guilty party in a divorce for adultery is prohibited from marrying again during the lifetime of the other party.

IV. If any Minister of this Church shall knowingly, after due inquiry, solemnize a marriage in violation of this Canon, he shall be subject to trial, and liable to admonition for the first offence, and to suspension or deposition for a repetition of the same.

V. Persons who shall marry in violation of the law of God as expressed by this Canon, shall be liable to be repelled from the Holy Communion, except upon penitence and after separation avowed to be final.

Provided, That all such cases shall, in accordance with the rubric in the Communion Office, be referred to the Ordinary, whose judgment shall be final.

Provided, moreover, That no Minister shall in any case refuse the Sacraments to a penitent person in imminent danger of death.

VI. Questions touching the facts of any case arising under the provisions of this Canon may be decided by the Ordinary after such inquiry as he shall deem necessary.

VII. This Canon, so far as it affixes penalties, does not apply to cases occurring before it takes effect, according to Title IV., Canon 4.

VIII. All previous Canons on this subject are hereby repealed.

By order of the Committee,
DANIEL R. GOODWIN, *Chairman.*

(For the consideration of the Report, see p. 307.)

The same gentleman, from the same Committee, presented the following Report, which was placed on the Calendar:

REPORT No. 26.

The Committee on Canons to whom was referred Message No. 31 from the House of Bishops, proposing an amendment of Title II., Canon 9, § iv., respectfully report in favour of concurring in the amendment as follows:

Resolved, That this House concurs with the House of Bishops in the amendment proposed by them in their Message No. 31 to the House of Deputies.

By order of the Committee,
DANIEL R. GOODWIN, *Chairman.*

The following Messages were received, and referred to the Committee on Canons:

CHICAGO, 14TH DAY OF THE SESSION,
October 21, 1886.

MESSAGE No. 49.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:

Resolved, The House of Deputies concurring, that Title III., Canon 4, § iii. [6], be amended so as to read: [6.] Such Presiding Bishop may, from time to time, by written commission under his own signature and seal, assign to any other Bishop of this Church, having jurisdiction in the United States, the full Episcopal charge of one or more of such churches or congregations, and the Clergymen officiating therein, for such period of time as he may deem expedient: *Provided*, such commissions shall not extend to a period longer than three years, and shall then cease and determine, unless renewed by the Presiding Bishop.

Attest: W. TATLOCK, *Secretary.*

(For the Report of the Committee, see p. 299.)

CHICAGO, 14TH DAY OF THE SESSION,
October 21, 1886.

MESSAGE No. 50.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:

Resolved, The House of Deputies concurring, that Title I., Canon 15, Sect. v., be amended by striking out the words, "No person shall be elected or consecrated a Suffragan Bishop," and by changing the words following the clause omitted, to wit, "Nor shall there be," to "There shall not be," etc., so that the Canon as amended shall read as follows, viz.: § v. When a Bishop of a Diocese is unable, by reason of old age, or other permanent cause of infirmity, or by reason of the extent of his Diocese, to discharge his Episcopal duties, one Assistant Bishop may be elected by and for said Diocese, who shall, in all cases, succeed the Bishop in case of surviving him: *Provided*, that before the election of an Assistant Bishop for the reason of extent of Diocese, the consent of the General Convention, or, during the recess thereof, the consent of a majority of the Bishops and of the several Standing Committees, must be had and obtained. The Assistant Bishop shall perform such Episcopal duties, and exercise such Episcopal authority in the Diocese, as the Bishop shall assign to him; and, in case of the Bishop's inability to assign such duties, declared by the Convention of the Diocese, the Assistant Bishop shall, during such inability, perform all the duties and exercise all the authorities which appertain to the office of a Bishop.

There shall not be more than one Assistant Bishop in a Diocese at the same time.

Attest: W. TATLOCK, *Secretary.*

(For the Report of the Committee, see p. 299.)

The following Messages were received:

CHICAGO, 14TH DAY OF THE SESSION,
October 21, 1886.

MESSAGE No. 51.

The House of Bishops informs the House of Deputies that it has adopted the following resolutions, viz.:

Resolved, That the House of Bishops declares that the law of this Church respecting the term of Lay communion required as preceding the remission of a sentence of deposition as contained in Title II., Canon 11, Sect. ii., clause 4, shall read "three years," in place of "one year," the latter being a clerical error.

Resolved, That this declaration be communicated to the House of Deputies, and their concurrence in the same be respectfully requested.

Attest: W. TATLOCK, *Secretary.*

CHICAGO, 14TH DAY OF THE SESSION,
October 21, 1886.

MESSAGE No. 52.

The House of Bishops informs the House of Deputies that it has adopted the following resolutions, viz.:

1. *Resolved*, The House of Deputies concurring, that if the Bishop of Yeddo shall so desire, after conference with his Mission, the title of his jurisdiction shall hereafter be "the Missionary Bishop of Tokio."

2. *Resolved*, The House of Deputies concurring, that if the Bishop of Shanghai shall so desire, after conference with his Mission, his title shall hereafter be "the Missionary Bishop of Shanghai, having jurisdiction in the lower valley of the Yangtze."

3. *Resolved*, The House of Deputies concurring, that this Church approves of the action of the Missionary Bishop of Yeddo and his co-laborers, in conference with Missionaries of the Anglican Communion in the Empire of Japan, in establishing a provisional Constitution and Canons for the use of native Christians, until an independent native church shall be fully organized; such enactments not relieving our own Missionaries from obligation to the laws of our own Church as contained in the Digest.

Attest. W. TATLOCK, *Secretary.*

CHICAGO, 14TH DAY OF THE SESSION,
October 21, 1886.

MESSAGE No. 53.

The House of Bishops informs the House of Deputies that it has adopted the following resolution, recommended by the Joint Committee on the Spiritual Care of Immigrants, viz.:

Resolved, The House of Deputies concurring, that the Bishop of Northern New Jersey be appointed Corresponding Secretary on the part of the Standing Joint Committee on the Spiritual Care of Immigrants, and he is hereby requested to correspond with the Archbishops of Canterbury, York, Armagh, and Dublin, and the Primus of the Church in Scotland, and to request them to take such measures as they can to have letters of commendation furnished to the members of the Church who emigrate to America.

Attest: W. TATLOCK, *Secretary.*

On motion, the House concurred in the foregoing Messages, Nos. 51, 52, and 53.

The Rev. Dr. Beatty, of Kansas, offered the following resolution, which was placed on the Calendar:

Resolved, The House of Bishops concurring, that this General Convention will *adjourn* on *Wednesday next*, October 27, — *sine die.*

(For further action on the resolution, see p. 302.)

The Rev. Mr. Magill, of Rhode Island, offered the following

resolution, which, on motion, was referred to the Committee on Expenses:

Resolved, That the House of Deputies hold evening sessions until otherwise ordered.

(For the Report of the Committee, see p. 285.)

On motion of Mr. Cornwall, of Kentucky, it was

Resolved, That this House records its hearty approval of the Report of the Committee on Education, and hopes that it may be so extensively published that it may be brought to the knowledge of all our communicants.

On motion, the House adjourned, to meet with the House of Bishops, as the Board of Missions.

SIXTEENTH DAY'S PROCEEDINGS.

SATURDAY, October 23, 1886.

The House met pursuant to adjournment.

Morning Prayer was said by the Rev. Mr. Seabrease, of Michigan. The Benediction was pronounced by the Missionary Bishop of Washington Territory.

Mr. Lee, of West Virginia, and Mr. Russell, Missionary Delegate from North Dakota, not previously present, appeared, and took their seats.

The Minutes of yesterday's session were read, and, on motion, approved.

The Rev. Mr. Clark, from the Committee on Memorials of Deceased Members, presented a Report (see Appendix VII.), the resolutions appended to which were, on motion, adopted. The presentation of the Report was accompanied with suitable devotions conducted by the President.

The Secretary presented the following communication, which, on motion, was referred to the Committee on Canons:

The Secretary of the Board of Missions begs to communicate to the House of Deputies, that the Board has adopted the following resolution:

Resolved, That the Board of Missions requests the General Convention to pass a Canon making it the duty of every clergyman having cure of souls to give his people the opportunity, once at least every year, to make an offering in time of Divine Service for the Domestic, and an offering for the Foreign Missions of this Church.

Attest: CHAS. L. HUTCHINS,
Secretary of the Board of Missions.

The President appointed Mr. Eckford, of Mississippi, as a member of the Committee on Canons, in place of Mr. Burgwin of Pittsburgh, called away from the Convention.

The Rev. Dr. Locke, from the Committee on Elections, presented the following Report:

REPORT No. 17.

Credentials have been received, entitling to a seat Mr. Peter Richards of the Diocese of Western New York, in place of Mr. J. M. Smith, unable further to attend.

C. LOCKE, *Chairman.*

Whereupon Mr. Richards appeared, and took his seat.

The Rev. Dr. Goodwin, from the Committee on Canons, presented the following Report, the resolutions appended to which were, on motion, adopted:

REPORT No. 24.

The Committee on Canons to whom were referred proposed amendments to Title III., Canon 8, Articles IV., V., and VI., of the Constitution of the Domestic and Foreign Missionary Society, and also Message No. 28 from the House of Bishops relating thereto, respectfully report: That they have duly considered the whole subject in all its bearings as affecting the general missionary operations of the Church. They appreciate fully the importance of the changes contemplated, and the deep interest of the entire Church therein. All the new legislation seeks, without doubt, to advance the missionary work and to beget greater missionary effort. Believing this, as they do, and comparing the two propositions with reference thereto, the Committee is of the opinion that the measure proposed in this House will, in its operation, better promote the cause of Missions than those referred to them from the House of Bishops. They respectfully suggest that both series of amendments be read together for the information of this House, and recommend the adoption of the following resolutions:

I. *Resolved*, The House of Deputies does not concur in Message No. 28, from the House of Bishops.

II. *Resolved*, The House of Bishops concurring, that Title III., Canon 8, Articles IV., V., and VI., of the Constitution of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, be amended as follows, so as to read as follows:

Title III., Canon 8, Article IV.

There shall be appointed by the Board of Missions at every triennial meeting of the General Convention, a Missionary Council, comprising all the Bishops of this Church, an equal number of Presbyters, and an equal number of laymen, which shall meet annually, except in those years appointed for the meeting of the Board of Missions, at such time and place as may be designated by the Board of Managers with the approval of the Presiding Bishop; and when so assembled shall have general advisory powers in relation to all matters connected with the Missions of the Church.

There shall also be appointed in like manner a Board of Managers to be selected from the Missionary Council, comprising the Presiding Bishop as President, and fifteen other Bishops, fifteen Presbyters, and fifteen Laymen, who shall have the management of the general Missions of this Church, and, when the Board of Missions is not in session, shall exercise all the cor-

porate powers of the Domestic and Foreign Missionary Society; they shall remain in office until their successors are chosen, and they shall have power to fill any vacancies that may occur in their number.

Provided, That the election to fill such vacancies shall be restricted to an election from the members of the Missionary Council. All other Bishops of this Church, together with the Secretary and Treasurer of the Domestic and Foreign Missionary Society, and of the Board of Managers, shall be *ex officio* members of the Board, and have all the rights and privileges of the elected members, except the right to vote.

Whenever demanded by one-fifth of the members present, a majority of two-thirds of the members voting shall be necessary to any act of the Board. In all annual appropriations, and in entering upon or abandoning any Missionary fields, as also in changing the By-Laws, a majority must be present. For all other business the Board may, by a By-Law, determine the quorum.

The Board of Managers shall make a full and complete triennial report to the General Convention, constituted as the Board of Missions, on or before the third day of the session of the General Convention, and shall report to the Missionary Council at its annual meetings such an outline of the Missionary work, prosecuted during the preceding year, as may serve to give a comprehensive view of the progress, prospects, and present condition of the work of the Society in the several parts of the Domestic and Foreign fields.

Amend Title III., Canon 8, Article V., as follows:

ARTICLE V. The Board of Managers is authorized to form such committees as it may deem desirable to promote the Missionary work, and to appoint such officers as shall be needful for carrying on such work, and to enact all By-Laws for its own government and the government of its committees and officers.

Amend Title III., Canon 8, Article VI., as follows:

ARTICLE VI. The Board of Managers is intrusted with power to establish and regulate such missions as are not placed under Episcopal supervision.

In all organized Dioceses and Missionary Jurisdictions having Bishops in the Domestic field, it is authorized to make annual appropriations to be disbursed by the Bishops with the approval of the Standing Committee or Board of Missions of the Diocese or Jurisdiction; and whenever any of said Bishops may so elect, the Board of Managers shall act as above provided, instead of such Standing Committee, or said Diocesan Board of Missions:

Provided, That no part of such annual appropriations shall be expended for any other purpose than the support of Missionaries, or the supply of mission stations with clerical service, without the concurrence of the Board of Managers; and an itemized account of the expenditure of all appropriations shall be made annually to the President of the Board of Managers; and *Provided*, That in the management of the Foreign Missions, the Bishops shall have as their council of advice the Board of Managers, for the general schedule of expenditures; but for the details of the local work, they may have as their council of advice the Standing Committees of their respective Jurisdictions.

An additional Article, to be Article VII.:

ARTICLE VII. The salary of a Missionary Bishop shall be fixed at or before the time of his election, to take effect from the date of his consecration, and shall not be diminished during his official relation to the Board of Missions without his consent. But all contributions by the Missionary Jurisdictions for the support of their Bishops shall be reported to the Board of Managers, and accounted for as a part of such salary. Whenever the Board shall be satisfied of the ability of a Missionary Jurisdiction to support its Bishop with a salary not less than that provided for at his consecration, the relation of such Missionary Bishop to the Board of Missions may be terminated.

By order of the Committee,

D. R. GOODWIN, *Chairman.*

The same gentleman, from the same Committee, presented the following Report, the resolutions appended to which were, on motion, adopted:

REPORT No. 27.

The Committee on Canons, to whom was referred a proposed amendment to Title I., Canon 16, beg leave respectfully to report the following resolutions, and recommend their adoption:

Resolved, The House of Bishops concurring, 1st, That Title I., Canon 16, § i., be amended so as to read as follows:

§ i. The Secretary of the House of Bishops shall keep a register of all the clergy of this Church, whose names shall be delivered to him in the following manner, that is to say: Each Bishop of this Church, or, where there is no Bishop, the President of the Standing Committee of the Diocese or Missionary Jurisdiction, shall, on or before the fifteenth day of October of each year, deliver, or cause to be delivered, to the Secretary a list of the names of all the Ministers of the Church in his Diocese or Missionary Jurisdiction, annexing the names of their respective cures or stations; or, in regard to those who have not any cures, their places of residence only; and it shall be the duty of the Secretary to have printed in the Journal of the General Convention the list of such names made up for the year in which such General Convention shall be held.

2d, That § iii. of the same Canon be stricken out.

Resolved, That this Committee be discharged from the further consideration of the subject.

By order of the Committee,
DANIEL R. GOODWIN, *Chairman.*

The same gentleman, from the same Committee, presented the following Report, which was placed on the Calendar:

(For consideration thereof, see pp. 290, 304.)

REPORT No. 28.

The Committee on Canons, to whom was referred the report of the Special Committee on Canons of Ordination, together with sundry other amendments proposed, respectfully report that they have had the subject under consideration, and recommend the adoption of the following resolutions:

Resolved, The House of Bishops concurring, that the Canons of Ordination be amended to read as follows (see Appendix VIII.):

Resolved, The House of Bishops concurring, that in Title I., Canons 1 to 8 inclusive be repealed.

By order of the Committee,
DANIEL R. GOODWIN, *Chairman.*

The same gentleman, from the same Committee, presented the following Report, the resolutions appended to which were, on motion, adopted:

REPORT No. 29.

The Committee on Canons, to whom was referred Message No. 32 from the House of Bishops, respectfully recommend the adoption of the following resolutions:

Resolved, That this House does not concur with the House of Bishops in amendment to Title I., Canon 9, § i.

Resolved, That this House does concur with the House of Bishops in amendment to Title I., Canon 9, § iii., with the following amendment, to wit, strike out all beginning with the words, "This Canon," etc.

By order of the Committee,
DANIEL R. GOODWIN, *Chairman.*

The same gentleman, from the same Committee, presented the following Report, the resolution appended to which was, on motion, adopted:

REPORT No. 30.

The Committee on Canons, to whom was referred Message No. 24 from the House of Bishops, respectfully recommend the adoption of the following resolution:

Resolved, That this House does concur with the House of Bishops in Message No. 24, amending Title I., Canon 24, § i.

By order of the Committee,
DANIEL R. GOODWIN, *Chairman.*

Mr. Shattuck, from the Committee on Expenses, presented the following Report, the resolution appended to which was, on motion, adopted:

REPORT No. 2.

The Committee on Expenses, to whom was referred the resolution that the House of Deputies hold evening sessions, have taken the matter into consideration, and recommend the passage of the following resolution:

Resolved, That the House after to-day continue its afternoon sessions until six o'clock, and also if necessary meet on Monday and Tuesday at 8 P.M.

GEO. C. SHATTUCK, *for the Committee.*

The Rev. Dr. Hills, from the Committee on the State of the Church, presented a Report (see Appendix I.), the resolution appended to which was, on motion, adopted.

The Rev. Dr. Hall, from the Committee on Amendments to the Constitution, made the following Report, which was placed on the Calendar:

REPORT No. 11.

It appears by the Journal of 1883, that a proposition was made by Report No. 15 of the Committee on Amendments of the Constitution, on the seventeenth day of the session, Oct. 22 (see p. 273), to amend Article 4 of the Constitution in certain particulars, which Report was received, and the said proposition was adopted by this House, by a vote of Dioceses, and, as appears from the Journal (p. 325), by Message No. 116 of the House of Bishops was concurred in by that House (see p. 325). The proposition was made known to the Dioceses, and now awaits action by this House. Therefore, *Resolved*, that the said Amendment be, and hereby is, agreed to and ratified.

Resolved, The House of Bishops concurring, that Article 4 of the Constitution be amended by striking out the word "and" from the third line of said Article, and inserting in place thereof the words following: *Provided*, That when a Missionary Jurisdiction shall be organized as a Diocese, the Bishop of such Jurisdiction shall become the Bishop of the new Diocese;

and *provided* further, That when a part of a Missionary Jurisdiction shall be organized as a new Diocese, the Bishop of such Jurisdiction shall become the Bishop of the new Diocese, or at his election remain the Bishop of that part of such Missionary Jurisdiction not included in the new Jurisdiction; and leaving the residue of said Article to stand as an independent paragraph.

(For the consideration of the Report, see p. 295.)

On motion of the Rev. Dr. Beatty, of Kansas, it was

Resolved, That Rule 23, of the Rules of Order, be suspended for the remainder of the session, and the following be adopted in its place: No member shall speak more than once in the same debate, nor longer than ten minutes, without leave of the House.

On motion, the House adjourned.

SEVENTEENTH DAY'S PROCEEDINGS.

MONDAY, October 25, 1886.

The House met pursuant to adjournment.

Morning Prayer was said by the Rev. Dr. Fay, of Vermont. The Benediction was pronounced by the Bishop of West Virginia.

The Minutes of yesterday's session were read, and, on motion, approved.

The President announced the appointment of the following Special Committee on the Judicial System of the Church, to report to the next Convention:

The Rev. Dr. Hodges, of Maryland; the Rev. Dr. Stringfellow, of Alabama; the Rev. Dr. Thrall, of Springfield; the Rev. Dr. Swope, of New York; the Rev. Dr. Dalzell, of Louisiana; Mr. Patterson, of Pennsylvania; Mr. Burgwin, of Pittsburgh; Mr. J. C. Smith, of Western New York; Mr. Miller, of Georgia; and Mr. Mills, of Northern New Jersey.

The Rev. Dr. Locke, from the Committee on Elections, presented the following Report:

REPORT No. 18.

The Committee would report that proper credentials have been received, entitling to a seat the Rev. William Richmond, of the Diocese of Iowa, in place of the Rev. Dr. Ringgold, unable further to attend; and for the Rev. Albert Wells, of the Diocese of Nebraska, in place of the Rev. H. B. Burgess; and for Mr. Miles F. Gilbert of Springfield, in place of Mr. S. A. Foley.

C. LOCKE, *Chairman.*

Whereupon the Rev. Messrs. Richmond and Wells and Mr. Gilbert appeared, and took their seats.

The Rev. Dr. Hills, from the Committee on the State of the Church, presented the following Report, the resolutions appended to which were, on motion, adopted:

REPORT No. 9.

The Committee on the State of the Church, to whom was referred the "Minute of the National Council of the Congregational Churches of the United States," relative to "Utah and Mormonism," respectfully report that they have carefully examined the same, and recommend the adoption of the following resolutions:

Resolved, That whilst we cannot recommend that this Church should, contrary to its tradition, unite in any memorial to the Civil Authority on civil affairs, we express our cordial sympathy with any wise and Constitutional effort made to abate the hideous crime of polygamy.

Resolved, That while we do not deem it best to unite in the appointment of a joint commission to investigate Mormonism, we would respectfully suggest, that any Commission appointed for that purpose, and desiring full information on that subject and on Christian Education in Utah, confer with the Right Rev. Daniel S. Tuttle, D.D., late Missionary Bishop of Utah, and present Bishop of Missouri.

GEORGE MORGAN HILLS, *Chairman.*

The Rev. Dr. Courtney, from the Special Joint Committee on Evangelistic Work, presented the following Report, the resolution appended to which was, on motion, adopted:

The Joint Committee on Evangelistic Work beg leave respectfully to report that they have discussed the subject carefully, so far as the limited time at their disposal permitted, and guided by such facts as their personal experience and that of others put them in possession of.

First, your Committee desire to express the opinion that in their judgment Evangelistic work, so called, is in its nature primitive and Apostolic, and quite consistent with Church principles.

Second, that the particular phase of this work, usually called "Parochial Missions," and the conductor of which is ordinarily named "Missioner," has been for a considerable number of years past tried in different parts of this Country, and several individuals have undertaken Missions with varying measures of success. The movement received a great impulse from the Mission held in so large a number of the Churches in New York City last December, in which several very experienced Missioners from England were engaged.

Third, your Committee cannot but fear that much of good may be lost, and not a little risk of evil be incurred, if nothing is done by the Church to indicate the general principles which underlie the work, the main lines upon which it should be conducted, and the chief objects which should be kept in view, — but every one be left to do whatever is pleasing in his own eyes. And they say this, because they are convinced that this is no passing whim, but that Missions will be henceforward an increasing phase of our Ecclesiastical system.

And here your Committee desire to call attention to the need of obtaining trained Missioners of American birth, or who, by long residence here, are thoroughly identified with American life. For though they would put far from them any thought of disparagement of their English brethren, yet they are persuaded that the *greatest* measure of success waits upon the work of those whose whole mental and spiritual atmosphere is filled with that perfect sympathy which is possible only to men who are at one with those to whom

they minister. How are these to be procured? In only one case, so far as known to your Committee, is there a Missioner of the Church of England, who is not actively employed as a Parish Priest; and that one has previously had a large experience of that work in an important Parish contiguous to Liverpool. Your Committee believe that this, and the consideration (one of vital importance, as they think it) that a Mission ought to be conducted on Church lines, point to the selection of likely men who are in charge of Parishes, and the appointing them by some constituted authority, to undertake the work of conducting a Mission — so gaining experience. This may require the raising of a fund to pay for the supply of clerical assistance in the Parish left vacant during the Missioner's absence.

It would also be advisable to ascertain whether it would be feasible to gather several such men in some one of our large cities, that they might be addressed by one who has had experience in Mission work, and of whom they could ask questions on points on which they desired information; so that they might know, at least, some of the methods to be pursued, and some of those to be avoided. It might well be, also, that the authorities in our Colleges, Theological Schools, and Seminaries, should be directed to keep their eye upon young men likely to be useful, when their studies are completed, as Missioners, and to draw their attention to the matter; not with a view to their hurrying through the Diaconate, or declining regular parochial employment, but so that they might anticipate and prepare for occasional absence from their future Parishes, for the purpose of conducting a Mission elsewhere. Your Committee would earnestly commend to all Theological Seminaries, with a special suggestion to the Trustees of the General Theological Seminary, the importance of instituting a lectureship, to continue for a certain number of years, by which systematic training in ways and methods might be given to those who afterwards would train others associated with themselves as Assistant Missioners.

Your Committee cannot deny that not a little disappointment has been experienced by some who looked for much good from the employment of this comparatively new agency, and that certain individual clergy are regretting that they made what they now look upon as an unfortunate experiment; but though your Committee are cognizant of results which they deplore, they would be false to their convictions if they did not say plainly that in their judgment, the mistakes have been few, the evils occasional, and both far outweighed by the greatness and extent of the blessing of deepened spiritual life, increased Christian activity, and more complete parochial working, which have been the fruits of Missions in many places.

But the errors committed point to existing dangers, and call for the laying down of the lines upon which such a work should proceed.

1. The first object of a Mission should be to reach the *heart* of the Parish, and to give it a quickened beat, assured that the stronger flow of Christian life will affect the extremities and so touch the outsider. This has not by any means been always the case. But, when the tide of spiritual life runs with increased volume in the old channels, and fills those from which it was previously absent, the people find in the familiar words of the Church Services, a meaning they never had before: whereas, if only outsiders are brought in, they, being unaccustomed to the forms of our Book of Common Prayer, find them a hinderance rather than a help, and if the number of such people is large, they lower the tone of Churchmanship of the Parish, by demanding services unknown to us and of questionable advantage; and if they are few, soon get out of sympathy with the older worshippers, and fall away to some of the sects, or even drift back again into carelessness.

2. It is, in the opinion of your Committee, of the first importance that due preparation for a Mission be made. Six months is none too long a period. At first the announcement of the coming Mission with the letter of sanction of the Bishop, and commending the Missioner to the prayers of the people.

Then a prayer-meeting once a month, for three months, once a fortnight for two months, once a week for three weeks, and every day one week prior to the Mission. This awakens an earnest expectation of coming spiritual blessing, with the consciousness that it is in large measure dependent upon fervent and importunate prayer.

A band of Christian workers ought to be organized from among the Communicants, the members of which will be able and willing to bring friends to the services, to sit beside them, to speak to them afterward, and, if advisable, to introduce them to the Missioner.

3. In the Mission itself, your Committee most strongly advise an early celebration of the Holy Communion daily, specially for these workers and the Missioner, that then they may gain necessary spiritual strengthening and refreshing without which their work cannot be what it ought to be. Also the Morning and Evening Prayer, at hours to suit best the convenience of the regular church goers. At all these, short addresses can be given, upon some special subject, with *definite* instruction, accompanied by personal application.

Your Committee feel that the Mission service proper may well be of a more informal character, as the preaching is the chief portion of it, and for the sake of *it* the people come together. It is generally best to keep to the topics connected with the beginnings of conscious Christian life, — especially repentance, confession of sin, faith in the mercy of God through our Lord Jesus Christ, decision, and the promised grace of the Holy Spirit to keep the soul in the right (and often, to it, the new) way.

Abundant opportunities will present themselves for pointing out and enforcing the value of Baptism, Confirmation, attendance upon Divine worship, the systematic reading of Holy Scripture, and the blessed privilege of the Holy Communion, and of urging them upon the people, that they may rightly avail themselves of them. And if the class of candidates for Baptism or Confirmation afterwards should not be largely increased, at least this should not be the case with the Communicants, to whom there should be a large addition.

All unfamiliar methods are attended by more or less of excitement, and the temptation to a Missioner must often be strong to play upon such a dangerous instrument by tender and fervid appeals to the emotions; and therefore your Committee think it well that a word of warning should be uttered, and that Missioners should be reminded that "the world, the flesh, and the Devil" frequently make use of such a condition to fatally assail the souls of men: and they hope that Missioners will avoid this insidious snare.

And in this connection they wish also to say how needful they feel it to be, that the evening services be always closed at a comparatively early hour, for the shunning of actual sin, for the securing of time for a good night's rest, for continuance of sound health for regular daily work, for the avoidance of even the suspicion of evil by unfriendly lookers-on.

An after-meeting is an admirable opportunity for correcting any undue excitement, and calming it down by a few words of wise and tender counsel; and in the conduct of it your Committee would only suggest that as little divergence as possible be made from ordinary addresses and methods. And here it is to be observed, that all special details of service should be loyally submitted by both Rector and Missioner to the godly judgment of the Bishop.

Your Committee are informed that a resolution of the House of Clerical and Lay Deputies looking to the preparation of a new Hymnal, in which a selection of hymns for Parochial Missions shall be a special feature, awaits the concurrence of the House of Bishops; and to this they will look forward in the hope that it will furnish such a book as will obviate the need of asking the sanction of a Bishop for the use of a special Mission Hymnal, in which are generally to be found many hymns most objectionable, and from which many are absent which are fervently desired.

In conclusion your Committee recommend that the following resolution be laid before the General Convention:

Resolved, The House of Bishops concurring, that the Joint Committee on Evangelistic Work be continued, with power to associate with themselves three other Clergy, and three other Laymen of the Church (not members of this General Convention), to gather information upon the subject of Parochial Missions and other Evangelistic work, and to report to the General Convention of 1889 a plan, if they think one advisable, for the training of Missionaries, both Clerical and Lay; together with a declaration of the principles involved, and general directions as to methods to be observed, and those to be avoided.

F. D. HUNTINGTON,
On part of the House of Bishops.
F. COURTNEY,
On part of the House of Deputies.

On motion of the Rev. Dr. Adams, of Wisconsin, it was

Resolved, That the Committee appointed to consider the Judicial System of the Church, be directed and instructed to consider not merely the matter of Appeals, but also the matters and principles of procedure in all trials whatsoever, and especially in courts of first instance.

On motion of the Rev. Dr. Franklin, of New Jersey, the Report of the Committee on Canons of Ordination was made the Order of the Day when the pending Orders are disposed of.

On motion of the Rev. Dr. Harwood, of Connecticut, Report No. 6 (see p. 264) of the Committee on Amendments to the Constitution was taken from the Calendar.

The question recurring on amending Articles 2 and 3 of the Constitution, as recommended by the Committee, the amendment was adopted by the following vote:

DIOCESES VOTING IN THE AFFIRMATIVE.

CLERICAL VOTE.

Alabama, Albany, Arkansas, California, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, East Carolina, Easton, Florida, Fond du Lac, Georgia, Indiana, Iowa, Kansas, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, North Carolina, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, Southern Ohio, Springfield, Texas, Vermont, Virginia, West Virginia, Western Michigan, Western New York, — 45.

LAY VOTE.

Alabama, Albany, Arkansas, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, Florida, Fond du Lac, Indiana, Iowa, Kentucky, Long Island, Louisiana, Massachusetts, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, North Carolina, Northern New Jersey, Ohio, Pennsylvania, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Virginia, West Virginia, Western Michigan, Western New York, Wisconsin, — 38.

The following Message was received, and referred to the Committee on the Consecration of Bishops:

CHICAGO, 16TH DAY OF THE SESSION,
October 23, 1886.

MESSAGE No. 55.

The House of Bishops informs the House of Deputies that it nominates for election as Missionary Bishop for Nevada and Utah, the Rev. Reynold Marvin Kirby, Rector of Trinity Church, Potsdam, in the Diocese of Albany.

And for election as Missionary Bishop for Wyoming and Idaho, the Rev. Ethelbert Talbot, of the Diocese of Missouri.

Attest: W. TATLOCK, *Secretary.*

(For the Report of the Committee, see p. 292.)

The following Messages were received:

CHICAGO, 16TH DAY OF THE SESSION,
October 23, 1886.

MESSAGE No. 56.

The House of Bishops informs the House of Deputies that it concurs with the House of Deputies in its Message No. 39, nominating certain persons as Trustees of the Fund for the Relief of the Widows and Orphans of Deceased Clergymen, etc.

Attest: W. TATLOCK, *Secretary.*

CHICAGO, 16TH DAY OF THE SESSION,
October 23, 1886.

MESSAGE No. 57.

The House of Bishops informs the House of Deputies that it asks for a Committee of Conference on Message No. 40 of that House, proposing a Joint Committee to revise the Hymnal, and appoints the Bishops of Albany and Wisconsin, and the Assistant Bishop of New York, on the part of this House.

Attest: W. TATLOCK, *Secretary.*

On motion, the Committee of Conference requested in the foregoing Message was granted, and the President appointed as members of said Committee, on the part of this House:

The Rev. Dr. Benedict, of Southern Ohio, the Rev. Dr. Courtney, of Massachusetts, and Mr. Fairbanks, of Florida.

(For the Report of the Committee, see p. 305.)

The following Messages were received:

CHICAGO, 16TH DAY OF THE SESSION,
October 23, 1886.

MESSAGE No. 58.

The House of Bishops informs the House of Deputies that it concurs in Message No. 41 of that House, adopting a new section in Title I., Canon 14, "General Regulations of Ministers," and omitting Canon 21.

Attest: W. TATLOCK, *Secretary.*

CHICAGO, 16TH DAY OF THE SESSION,
October 23, 1886.

MESSAGE No. 59.

The House of Bishops informs the House of Deputies that it concurs in Message No. 42 of that House, continuing the Joint Standing Committee on Christian Education, to report at the next Convention.

Attest: W. TATLOCK, *Secretary.*

The following Message was received, and placed on the Calendar:

CHICAGO, 16TH DAY OF THE SESSION,
October 23, 1886.

MESSAGE No. 60.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:

Resolved, The House of Deputies concurring, that the amendments to Article 4 of the Constitution, as adopted by the last General Convention (pp. 273, 274, 300, 301, 302, and 130, of the Journal), to wit, that the word "and" in the third line of said Article, be stricken out, and in place thereof, the words following be inserted:

"*Provided*, That when a Missionary Jurisdiction shall be organized as a Diocese, the Bishop of such Jurisdiction shall become the Bishop of the new Diocese; and *provided further*, that when a part of a Missionary Jurisdiction shall be organized as a new Diocese, the Bishop of such Jurisdiction shall become the Bishop of the new Diocese, or, at his election, remain the Bishop of that part of such Jurisdiction not included in the new Diocese;" the residue of said Article to stand as an independent paragraph;

Are hereby finally agreed to and adopted.

Attest: W. TATLOCK, *Secretary.*

The Rev. Mr. Chetwood, from the Committee on Consecration of Bishops, presented the following Report:

REPORT No. 3.

The Committee on the Consecration of Bishops, to whom were referred the nominations, by the House of Bishops, of the Rev. Reynold Marvin Kirby, Rector of Trinity Church, Potsdam, in the Diocese of Albany, for election as Missionary Bishop for Nevada and Utah, and of the Rev. Ethelbert Talbot, of the Diocese of Missouri, for election as Missionary Bishop for Wyoming and Idaho, have considered the same, and beg leave to report the following resolution:

Resolved, That we recommend to this House, that it proceed to act upon the aforesaid nominations.

J. J. SCOTT, *Chairman.*

On motion of Mr. Triplett, of Missouri, an offer by the Rev. Dr. Locke, of the use of Grace Church for an evening session, was accepted, and the foregoing Report was made the Order of the Day, at that time. (See p. 295.)

The House took a recess.

The President having resumed the chair, the following Messages were received:

CHICAGO, 17TH DAY OF THE SESSION,
October 25, 1886.

MESSAGE No. 61.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:

Resolved, That this House concurs with the House of Deputies in its action communicated in Message No. 49, with the following amendments, viz.:

In Title III., Canon 8, Article IV., as in said Message, omit the words "by the Board of Missions;" and in place of the words "and when so assembled, shall have general advisory powers in relation to all matters connected with the Missions of the Church," read "which shall be competent to take all necessary action in regard to the Missionary work of the Church, which shall not conflict with the General Policy of the Board, as from time to time determined at its triennial sessions;"

And at the close of said Article, strike out the words "shall report to the Missionary Council at its annual meetings," and adding instead, the words "and a similar Report to the Missionary Council at its Annual Meetings, comprising," etc.

At the close of Article VII., as proposed in Message No. 49, at the close, after the word "terminated," the words "by said Board."

That the following Articles to be numbered Articles VIII. and IX., be adopted, to wit:

ARTICLE VIII. No person shall be appointed a Missionary who is not at the time a minister in regular standing, of the Protestant Episcopal Church, or some Church in communion with this Church; but nothing in this section shall preclude the Board of Managers from employing laymen or women, members of this Church, or of some Church in communion with the same, to do Missionary work.

ARTICLE IX. The Board of Managers shall have power to appoint local agents to represent the Society in different parts of the country, and is authorized to promote the formation of auxiliary Missionary Associations, whose contributions, as well as those specially appropriated by individuals, shall be received and paid in accordance with the wish of the donors, when expressed in writing. It shall be the duty of the Board of Managers to arrange for public Missionary Meetings, to be held at such times and places as may be determined upon, to which all auxiliaries approved by the Board of Managers may send representatives.

ARTICLE X. This Constitution may be altered or amended at any time, by the General Convention of this Church.

SECT. ii. All Canons and all action by or under the authority of the General Convention, so far as inconsistent with the provisions of this Canon and of such amended Constitution, are hereby repealed: *Provided, however*, that nothing herein shall in any manner impair or affect any corporate rights of the said Society, or any vested right whatever.

SECT. iii. This Canon shall take effect immediately.

Resolved, That in the event of the non-concurrence of the House of Deputies with the amendments herewith submitted, a Committee of Conference be respectfully requested.

Attest: W. TATLOCK, *Secretary.*

On motion, the House concurred in the first resolution of the foregoing Message.

The following Message was received:

CHICAGO, 17TH DAY OF THE SESSION,
Oct. 25, 1886.

MESSAGE No. 62.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:

Resolved, The House of Deputies concurring, that the Constitution of the General Theological Seminary be amended so as to read as follows, viz.:

I. Insert in Article I., the word "General" before "Theological," so that it shall read "General Theological."

II. Amend Article II., so that it shall read as follows: The management of the said Seminary shall be vested in a Board of Trustees, who shall have power to constitute professorships, and appoint the Dean and Professors, and to prescribe the course of study in the respective schools, and to make rules and regulations and statutes for the government thereof, and generally to take such measures as they may deem necessary to its prosperity. *Provided*, that such rules and course of study and measures be not repugnant to the Constitution and Canons of the Church, nor to the course of study for candidates for Orders which is or may be established by the House of Bishops.

The Bishops who are Trustees shall be Visitors of the Seminary, and any three of them acting together may at any time upon reasonable notice to the Faculty, and to the Board of Trustees or Standing Committee, visit the Seminary, and shall see that the course of instruction and discipline be conducted agreeably to the foregoing provision; and the Bishops thus visiting shall lay before the Trustees, at their next meeting, any recommendations which they may deem of advantage to the institution. The Trustees shall make report to the General Convention of their proceedings, and of the state of the Seminary.

III. Insert in Article III., after the word "writing," the words "to the Secretary of the Board."

IV. Change Article IV., to read as follows: The Board of Trustees shall always meet in the Diocese where the Seminary is established, and at such stated periods as they may determine, and special meetings may be called by the Bishop of the said Diocese, or by any three of the Bishops who are Trustees.

V. Amend Article V., to read as follows: The Board of Trustees shall have power to remove the Dean, the Professors, and other officers; but no such incumbent shall be removed from office, except at a special meeting called to consider the same; nor unless notice of an intended motion for such removal, and of the grounds thereof, shall have been given at a previous meeting of the Board. The nomination of the Dean and Professors shall be made at one meeting of the Board of Trustees, and acted upon at a subsequent meeting, due notice being given of the object of said meeting to every member of the Board.

Attest: W. TATLOCK, *Secretary.*

On motion, the House concurred in the foregoing Message.

The following Message was received, and placed on the Calendar:

CHICAGO, 17TH DAY OF THE SESSION,
October 25, 1886.

MESSAGE No. 63.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:

Resolved, The House of Deputies concurring, that the General Convention of 1886 adjourn without day on Wednesday, October 27.

Attest: W. TATLOCK, *Secretary.*

(For action on the foregoing Message, see p. 302.)

On motion of the Rev. Dr. Hall, the Reports of the Committee on Amendments to the Constitution, now on the Calendar, were laid on the table.

On motion of Mr. Stark of Connecticut, it was

Resolved, The House of Bishops concurring, that a Joint Committee composed of three Bishops, three Presbyters, and three laymen, be appointed to nominate the members of the Missionary Council and of the Board of Managers, provided for by the Canon of Constitution of the Domestic and Foreign Missionary Society.

(For appointment of the Committee, see p. 296.)

On motion, the House adjourned to meet in Grace Church, at 8 P.M.

GRACE CHURCH, 8 P.M.

The House met pursuant to adjournment.

The President led the House in prayer.

On motion, the House proceeded to the consideration of the nomination of the Rev. Ethelbert Talbot as Missionary Bishop of Wyoming and Idaho. The question recurring on confirming the nomination, a vote by Dioceses and Orders was ordered.

Of the Clergy, there were 45 Dioceses represented, — ayes, 45. Of the Laity, there were 38 Dioceses represented, — ayes, 38.

DIOCESES VOTING IN THE AFFIMATIVE.

CLERICAL VOTE.

Alabama, Albany, Arkansas, California, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, East Carolina, Easton, Florida, Fond du Lac, Georgia, Indiana, Iowa, Kansas, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, North Carolina, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Texas, Vermont, Western Michigan, Western New York, West Virginia.

LAY VOTE.

Alabama, Albany, Arkansas, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, Florida, Fond du Lac, Indiana, Iowa, Kentucky, Long Island, Louisiana, Massachusetts, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, North Carolina, Northern New Jersey, Ohio, Pennsylvania, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Virginia, Western Michigan, Western New York, West Virginia, Wisconsin.

The nomination was therefore confirmed, and the President announced the election of the Rev. Ethelbert Talbot as Missionary Bishop of Wyoming and Idaho.

On motion, the House proceeded to the consideration of the nomination of the Rev. Reynold Marvin Kirby as Missionary Bishop of Utah and Nevada. The question recurring on confirming the nomination, a vote by Dioceses and Orders was ordered. Of the Clergy, there were 45 Dioceses represented, — ayes, 45. Of the Laity, there were 38 Dioceses represented, — ayes, 38.

DIOCESES VOTING IN THE AFFIRMATIVE.

CLERICAL VOTE.

Alabama, Albany, Arkansas, California, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, East Carolina, Easton, Florida, Fond du Lac, Georgia, Indiana, Iowa, Kansas, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, North Carolina, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Texas, Vermont, Western Michigan, Western New York, West Virginia.

LAY VOTE.

Alabama, Albany, Arkansas, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, Florida, Fond du Lac, Indiana, Iowa, Kentucky, Long Island, Louisiana, Massachusetts, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, North Carolina, Northern New Jersey, Ohio, Pennsylvania, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Virginia, Western Michigan, Western New York, West Virginia, Wisconsin.

The nomination was therefore confirmed, and the President announced the election of the Rev. Reynold Marvin Kirby, as Missionary Bishop of Utah and Nevada.

On motion, the House adjourned.

EIGHTEENTH DAY'S PROCEEDINGS.

TUESDAY, October 26, 1886.

The House met pursuant to adjournment.

Morning Prayer was said by the Rev. Dr. Nevius of Washington Territory. The Benediction was pronounced by the Bishop of Maine.

The Minutes of yesterday's session were read, and, on motion, approved.

The President announced the appointment of the following per-

sons, on the part of this House, on the Special Joint Committee to nominate a Missionary Council to the Board of Managers:

The Rev. Dr. Eccleston, of Maryland; the Rev. Mr. Davenport, of Springfield; the Rev. Dr. Hitchcock, of Western New York; Mr. Fairbanks, of Florida; Mr. Mather, of Ohio; Mr. Conover, of New Jersey.

(For the Report of the Committee, see p. 309.)

The Rev. Dr. Goodwin, from the Committee on Canons, presented the following Report, the resolution appended to which was, on motion, adopted:

REPORT No. 31.

The Committee on Canons, to whom were referred a Minute from the National Council of the Congregational Churches of the United States, and resolutions proposing a Memorial to "Congress and the National Authorities" upon the subject of enacting uniform laws respecting Marriage and Divorce, respectfully report that inasmuch as no legislation, by Canon, is required in the premises, the Committee recommends that the above Minute and resolutions be referred to the Committee on the State of the Church. The Committee recommends the adoption of the following resolution: *Resolved*, That the Committee on Canons be discharged from the further consideration of this subject.

By order of the Committee,
DANIEL R. GOODWIN, *Chairman.*

The same gentleman, from the same Committee, presented the following Report, the resolution appended to which was, on motion, adopted:

REPORT No. 34.

The Committee on Canons, to whom was referred a resolution of the Board of Missions, requesting the General Convention to pass a Canon on the subject of offerings for the Foreign Missions of this Church, respectfully report that this Committee has already reported to the Convention a Canon making such provision as above requested, and, therefore, recommends the adoption of the following resolution: *Resolved*, That the Committee on Canons be discharged from the further consideration of this subject.

By order of the Committee,
DANIEL R. GOODWIN, *Chairman.*

The same gentleman, from the same Committee, presented the following Report, which was placed on the Calendar:

REPORT No. 35.

The Committee on Canons, to whom was referred Message No. 46, from the House of Bishops, proposing certain amendments to Title II., Canon 5, respectfully report that they recommend the adoption of the following resolution: *Resolved*, That this House concurs with the House of Bishops in the amendments proposed in Message No. 46 as aforesaid.

By order of the Committee,
DANIEL R. GOODWIN, *Chairman.*

The same gentleman, from the same Committee, presented the following Report, which was placed on the Calendar:

REPORT No. 32.

The Committee on Canons, to whom was referred Message No. 44, from the House of Bishops, proposing certain amendments to Title II., Canon 4, § i. and § ii., respectfully report the following resolutions: (1) *Resolved*, That this House concurs with the House of Bishops in Message No. 44, so far as relates to § i., with the following amendment, to wit: striking out the words "or congregations," and inserting, after the words "said Parish," the words "or congregation," so that the said section as amended shall read as follows:

§ i. A Rector, canonically elected and in charge, or an Instituted Minister, may not resign his Parish or Congregation without consent of the said Parish or Congregation or its Vestry (if the Vestry be authorized to act in the premises); nor may such Rector or Minister be removed therefrom against his will, except as hereinafter provided.

(2) *Resolved*, That this House concurs with the House of Bishops in Message No. 44, so far as relates to § ii., with the following amendments, to wit: After the words "Parish or Congregation," insert "and the parties be not agreed in respect of such separation and dissolution;" and after the word "notice" insert "in writing," omitting the words "in writing" after the words "either party." And also omit the words "either party," and insert "the party so desiring;" and omit the words "otherwise than," and insert "except as;" and after the words "by the," insert "Bishop or:" so that the said section as amended shall read as follows:

§ ii. In case any urgent reason or reasons should occasion a wish in a Rector or Minister as aforesaid, or in the Parish or Congregation committed to his charge, to bring about a separation and dissolution of all pastoral relation between such Minister and Parish or Congregation, and the parties be not agreed in respect of such separation and dissolution, notice, in writing, of such desire shall in the first instance be given by the party so desiring to the Bishop or Ecclesiastical Authority of the Diocese or Missionary Jurisdiction. And in case of any difference between the Minister and Parish or Congregation or Vestry as aforesaid, which may not be satisfactorily settled by the godly judgment of the Bishop alone, or which he may decline to consider without counsel, the Bishop (or, if the Diocese be vacant, any Bishop selected by the Ecclesiastical Authority), acting with the advice and consent of the Standing Committee of the Diocese or Missionary Jurisdiction, or with that of the Presbyters only of said Standing Committee (if both parties shall assent to such limitation in writing), shall be the ultimate arbiter and judge.

Refusal to abide by the result of such arbitration shall make the Minister so refusing ineligible to any cure within the Diocese so long as he continues in contumacy; and such refusal, on the part of a Parish or Congregation, shall prevent it from securing the services, occasional or otherwise, of any Minister, except as the Bishop may allow, until it shall have been declared by the Bishop or Ecclesiastical Authority to have given satisfactory guarantees for the acceptance of and compliance with the arbitration and judgment.

By order of the Committee,

DANIEL R. GOODWIN, *Chairman.*

The same gentleman, from the same Committee, presented the following Report, the resolution appended to which was, on motion, adopted:

REPORT No. 36.

The Committee on Canons, to whom was referred Message No. 49 from the House of Bishops, proposing an amendment to Title III., Canon 4, § iii. [6], respectfully report that they recommend the adoption of the following resolution:

Resolved, That this House concurs with the House of Bishops in the amendment proposed in Message No. 49 as aforesaid.

By order of the Committee,

DANIEL R. GOODWIN, *Chairman.*

The same gentleman, from the same Committee, presented the following Report, which was placed on the Calendar:

REPORT No. 37.

The Committee on Canons, to whom was referred Message No. 50 from the House of Bishops, proposing certain amendments to Title I., Canon 15, § v., respectfully report that they recommend the adoption of the following resolution:

Resolved, That this House concurs with the House of Bishops in the amendments proposed in Message No. 50 as aforesaid.

By order of the Committee,

DANIEL R. GOODWIN, *Chairman.*

Mr. Sheffey, from the same Committee, presented the following Report, the first resolution appended to which was, on motion, adopted, and the remainder of the Report was placed on the Calendar. (See p. 308.)

REPORT No. 33.

The Committee on Canons have had under consideration the resolution of Dr. Huntington proposing certain amendments to Title I., Canon 19, concerning the publishing of editions of the Book of Common Prayer, and the office and duties of the officer designated as the "Custodian of the Stereotype Plates of the Standard Prayer Book," or "Custodian of the Standard Prayer Book" (see Journal 1883, pages viii. and 608), beg leave to report, that they concur with the mover of the resolution as to the expediency of discontinuing any reference to the stereotype plates of the Standard Prayer Book, which do not belong to the General Convention, but to parties in London; and of making provision, in due time, for the printing on movable type of a Standard Book of Common Prayer, to be held by the Custodian of the Standard Prayer Book, and from which all accredited editions of the Book of Common Prayer shall be printed. But until such Standard Book shall have been established and set forth by the General Convention, which it is supposed will be done in 1889, the Committee deem it inexpedient to legislate on the subject; but they are of opinion (1) that provision should be made at this time by way of Constitutional Amendment, if necessary, for the ratification and establishment of the Book of Common Prayer including all additions and alterations therein, in the year 1889; and (2) that all issues or editions of the Book of Common Prayer, published before the time when such ratification shall take effect, should continue an appendix containing the Certificate of the Custodian of the Standard Prayer Book showing what alterations and additions in the Book of Common Prayer the General Convention of 1886 adopted.

The Committee, therefore, recommend the adoption of the following resolutions:

First, Resolved, That the Committee on Constitutional Amendments report whether the General Convention has power by Canon to adopt an Act of Ratification similar to that of 1789; and if not, that they report in due form a proposal to amend the Constitution, so as to confer such power.

Second, Resolved, The House of Bishops concurring, that Title I., Canon 19, be amended by adding thereto the following:

§ iii. Promptly after the adjournment of the General Convention, the Secretaries of the two Houses deliver to the Custodian of the Standard Prayer Book true and exact copies of all alterations and additions in the Book of Common Prayer, already adopted by the General Convention under Article VIII. of the Constitution: and such copies shall be duly certified by said Secretaries, and be attested by the presiding officers of the respective Houses, and shall be preserved by the custodian of the Standard Prayer Book, and the Secretary of the House of Deputies shall take out a copyright of said alterations and additions according to law.

§ iv. Until a Standard Book of Common Prayer shall hereafter be duly set forth and established by the General Convention, all issues or editions of the Book of Common Prayer shall contain, as an appendix or each volume published, a certificate to be prepared and signed by the custodian of the Standard Prayer Book aforesaid, and approved by the Presiding Bishop and two other Bishops, showing what alterations and additions in the Book of Common Prayer the General Convention of 1886 adopted, and their effect upon the structure of the Book of Common Prayer as it was before such alterations and additions were adopted. And it shall not be lawful for any Bishop or other officer in any Diocese, to attest any issue or edition of the Book of Common Prayer to be hereafter published unless the same shall contain the certificate of the custodian approved by the Bishops as aforesaid.

The Rev. Dr. Payne, from the Committee on the Prayer Book, presented the following Report, the resolutions appended to which were, on motion, adopted:

REPORT No. 2.

The Standing Committee on the Prayer Book, to whom was referred a Memorial from Messrs. E. & J. B. Young & Co., publishers of the Standard Edition of the Book of Common Prayer, beg leave to report:

That they have had the same under consideration, and recommend the passage of the following resolutions:

Resolved, That it is not expedient at this time to authorize the making of any changes in the Standard Edition of the Book of Common Prayer.

Resolved, That the Secretary of the House of Deputies be instructed to forward a copy of the preceding resolution, together with a certificate of the election of the custodian of the Standard Prayer Book, to Messrs. E. & J. B. Young & Co.

WM. PAYNE, *Chairman.*

The President, from the Joint Committee on a plan for the due observance of the Centennial of the Church, presented the following Report:

The Joint Committee appointed at the General Convention of 1880, and continued by action of the Convention of 1883, to recommend a plan for the due observance of the Centennial period of the organization of the American Church as an independent and autonomous branch of the Church of Christ, respectfully report:

Your Committee gratefully record their sense of the dignity and due

solemnity of the celebration at Aberdeen, Scotland, and through the graceful courtesy of the Archbishop of Canterbury at St. Paul's, London, as well as in all parts of our own land, of the centenary of the consecration of the first Bishop of Connecticut, Samuel Seabury. To the Bishops and Clergy abroad and at home, who by their presence at these solemn services, and their participation therein, the Church in this land is specially indebted, and would acknowledge their gratitude.

During the interval between the meeting of the Church in General Convention at this time, and the next session, the members of our Church will be called upon to commemorate with fitting solemn observance the centenary of the consecration at the Chapel of Lambeth Palace of William White, D.D., to be Bishop of Pennsylvania; and Samuel Provoost, D.D., to be Bishop of New York. On Septuagesima, Feb. 4, 1787, this event by which the Apostolic succession in the English line was conferred upon the chosen representatives of the infant American Church by the Archbishop of Canterbury, Dr. John Moore; assisted by the Archbishop of York, Dr. William Markham, and the Bishop of Bath and Wells, Dr. Charles Moss, and the Bishop of Peterborough, Dr. John Hinchcliffe. On Easter Day, 1787, which fell on the 8th of April, the Bishops of Pennsylvania and New York arrived in New York.

Your Committee would call the attention of the members of the Church in this country, to the measures inaugurated on the return of the Bishops of Pennsylvania and New York, by the Bishop of Connecticut and others, tending to a union and consolidation of the Churches of the New England States with the Churches in the Middle and Southern States. It would be fitting on the fourth of June, A.D. 1889, to commemorate the "Act of the Clergy of Massachusetts and New Hampshire, recommending the Rev. Edward Bass for consecration," which, under God, was the means of the unification of the Churches.

The first Convention of the Church in the States of New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia, and South Carolina, at which a Bishop was present, was held in Christ Church, Philadelphia, July 28–Aug. 8, A.D. 1789, the Bishop of Pennsylvania being president of the Convention. At this Convention the "Act of the Clergy of Massachusetts and New Hampshire" was presented and acted upon. On the eighth of August, "The General Constitution" of the Church was adopted.

On the second day of October, the second "General Convention" of 1789 met in Philadelphia, and continued in session until the sixteenth of the following month. On the day of meeting, the Constitution having been modified, the union of the Churches was effected, — the Bishop of Connecticut and the clerical deputies from Connecticut, Massachusetts, and Rhode Island signing the Constitution, and being admitted as members of the Convention. On the following day, Oct. 3, the House of Bishops, constituted by the Constitution, met for the first time, the senior Bishop of the American Church, Dr. Samuel Seabury, presiding. On the seventeenth of October, in the same year, the ratification of the Book of Common Prayer, which has continued in use for one hundred years, was formally made.

With this statement of the noteworthy days of the coming triennium, which closes the centennial observances contemplated in their appointment, your Committee respectfully ask to be discharged.

All which is respectfully submitted.

For the Committee,

Attest: J. WILLIAMS, *Chairman.*
MORGAN DIX,
Chairman on the part of the House of Deputies.
WILLIAM STEVENS PERRY, *Secretary.*

On motion, the Committee was discharged.

The Rev. Dr. Hale, from the Commission on Ecclesiastical Relations, presented a Report (see Appendix VIII.), the following resolution appended to which was, on motion, adopted:

Resolved, The House of Bishops concurring, that this Commission be continued, and that the membership, on the part of this House, be continued the next three years as follows:

The Rev. E. A. Hoffman, D.D., the Rev. Thos. F. Davies, D.D., the Rev. W. F. Morgan, D.D., the Rev. Chas. R. Hale, D.D., the Rev. A. Z. Gray, D.D., the Rev. W. H. Vibbert, D.D., the Rev. R. J. Nevin, D.D., the Rev. W. C. Langdon, D.D., Mr. John A. King, Mr. John Jay, Mr. Hamilton Fish, Mr. Henry Chauncey, Mr. W. B. Cutting, Mr. Cornelius Vanderbilt, Mr. Elbridge T. Gerry, Mr. Jas. Philip Nash.

On motion, Message No. 63 was taken from the Calendar.

On motion, the House non-concurred in said Message, and asked a Committee of Conference. The President appointed as members of such Committee on the part of this House:

The Rev. Dr. Brown, of Western New York; the Rev. Dr. Courtney, of Massachusetts; and Mr. Wilder, of Minnesota.

(For the Report of the Committee, see p. 305.)

The House took a recess.

On motion of the Rev. Dr. Hills, Report No. 4 (on Church Unity, p. 256), of the Committee on the State of the Church, was taken from the Calendar.

On motion, the resolution appended to the Report was adopted.

On motion, the Minority Report of the same Committee (p. 257) was referred to the Commission called for in the resolution appended to the Majority Report, should such a Commission be appointed.

On motion of the Rev. Dr. Franklin, it was:

Resolved, That the Secretary be instructed to transmit the Testimonials of the Missionary Bishops elect, to the House of Bishops.

The following Messages were received:

CHICAGO, 18TH DAY OF THE SESSION,
October 26, 1886.

MESSAGE No. 64.

The House of Bishops informs the House of Deputies that it concurs in Message No. 51 of the House of Deputies, continuing the Joint Committee on Evangelistic Work, and appoints as members of such Committee on the part of this House, the Bishops of Central New York, Kentucky, and Pittsburgh.

Attest: W. TATLOCK, *Secretary.*

CHICAGO, 18TH DAY OF THE SESSION,
October 26, 1886.

MESSAGE No. 65.

The House of Bishops informs the House of Deputies that it concurs in Message No. 53 of the House of Deputies, finally agreeing to and ratifying the substitution of the words "House of Deputies," for the word "Convention," in Articles 2 and 3 of the Constitution.

Attest: W. TATLOCK, *Secretary.*

CHICAGO, 18TH DAY OF THE SESSION,
October 26, 1886.

MESSAGE No. 66.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:

Resolved, The House of Deputies concurring, that the proposed Canon reported by the Joint Committee on the Functions of Rectors, Wardens, and Vestrymen, and the resolutions touching the same, be referred to a Joint Committee of the General Convention, to report at the next session of the General Convention.

And the following are named as members of such Joint Committee, on the part of this House, viz.:

The Bishops of Western Michigan, Chicago, Quincy, Michigan, and East Carolina.

Attest: W. TATLOCK, *Secretary.*

On motion, the House concurred in the foregoing Message, and the President appointed as the members of said Committee, on the part of this House:

The Rev. Dr. Davies, of Pennsylvania; the Rev. Dr. Anstice, of Western New York; the Rev. Dr. Snively, of Long Island; the Rev. Dr. Vibbert, of Chicago; the Rev. Dr. Elliott, of Maryland; Mr. W. B. Cutting, of New York; Mr. J. H. Shoenberger, of Pittsburgh; Mr. G. Pomeroy Keese, of Albany; Mr. J. E. Earle, of Connecticut; and Mr. W. H. S. Burgwyn, of North Carolina.

The following Messages were received:

CHICAGO, 18TH DAY OF THE SESSION,
October 26, 1886.

MESSAGE No. 67.

The House of Bishops informs the House of Deputies that it concurs in Message No. 50 of the House of Deputies, amending the action of this House in Title I., Canon 9, § i., and striking out the words at the end of said Canon in the Digest, beginning with "This Canon," etc.

Attest: W. TATLOCK, *Secretary.*

CHICAGO, 18TH DAY OF THE SESSION,
October 26, 1886.

MESSAGE No. 68.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:

Resolved, The House of Deputies concurring, that the proposed Canons on Ordination, presented by the Bishop of East Carolina, with accompanying resolutions, be referred to a Joint Committee, with authority to have their report printed as an Appendix to the Journal.

And this House appoints, as members on its part of such Joint Committee, the Bishops of Maine, Central Pennsylvania, and East Carolina.

Attest: W. TATLOCK, *Secretary.*

On motion, the House concurred in the foregoing Message, with an amendment offered by the Rev. Dr. Hoffman, of New York, as follows:

Inserting after the word "resolutions" the words, "together with the Report of the Committee on Canons of Ordination of this House."

The following Message was received, and referred to the Committee on Canons:

CHICAGO, 18TH DAY OF THE SESSION,
October 26, 1886.

MESSAGE No. 69.

The House of Bishops informs the House of Deputies that it has adopted the following resolutions:

Resolved, The House of Deputies concurring, that Title II., Canon 11, § ii. [4], be, and the same is hereby, repealed.

Resolved, The House of Deputies concurring, that Title II., Canon 6, be amended so as to read as follows, viz.:

§ ii. [1.] And if such declaration be not made within six months as aforesaid, it shall be the duty of the Bishop to suspend said Minister from the Ministry for a period not less than three years. And the Bishop shall pronounce, in the presence of two or more Presbyters, the sentence of suspension, and record the same as so pronounced: *Provided, nevertheless*, that if the Minister so renouncing, shall transmit to the Bishop receiving the certificate, a retractation of the acts or declarations constituting his offence, the Bishop may, at his discretion, abstain from any further proceedings: *and Provided*, that the Bishop shall not terminate such suspension at the end of three years without sufficient evidence that the Minister so suspended shall have lived in the Communion of this Church for one year last past.

[2.] If at the end of three years, the Minister so suspended shall not have repented and recanted his errors, it shall be the duty of the Bishop to depose him from the Ministry, and to pronounce and record, in the presence of two or more Presbyters, that he has been so deposed.

But if the Minister so deposed shall at any time seek to be restored to the Ministry, the Bishop may remit and terminate the sentence, but only on the following conditions: that he shall

(1) Act with the advice and consent of his Standing Committee.

(2) That he shall first submit his proposed action, with his reasons therefor, to the judgment of five of the Bishops of this Church, whose Dioceses or Missionary Jurisdictions are nearest to his own, and shall receive in writing, from at least four of said Bishops, their approval of the said remission, and their consent thereto.

(3) That before remitting such sentence, he shall require the person to be restored to the Ministry, to subscribe the declaration set forth in Article 7 of the Constitution.

(4) That, in case the person applying for such remission shall reside out of the Diocese or Missionary District in which he was deposed, the Bishop, before granting such remission, shall be furnished with written evidence of the approval of such application, by the Bishop of the Diocese or District in which such person resides.

(5) This Canon shall not apply to cases occurring before it takes effect, according to Title IV., Canon 4.

§ iii. The remission or termination of a sentence of suspension or deposition of a Presbyter or Deacon shall be pronounced by a Bishop only.

Attest: W. TATLOCK, *Secretary.*

(For the Report of the Committee, see p. 308.)

CHICAGO, 18TH DAY OF THE SESSION,
October 26, 1886.

MESSAGE No. 70.

The House of Bishops informs the House of Deputies that it concurs in Message No. 59 of the House of Deputies, appointing a Committee of Conference on the time of adjournment of this Convention, and appoints on its part, the Bishops of North Carolina and Quincy.

Attest: W. TATLOCK, *Secretary.*

CHICAGO, 18TH DAY OF THE SESSION,
October 26, 1886.

MESSAGE No. 71.

The House of Bishops informs the House of Deputies that it concurs in Message No. 58, continuing the Commission on Ecclesiastical Relations, and appoints on the part of this House, the Bishops of Ohio, Pennsylvania, Western New York, Long Island, Albany, Central New York, North Carolina, and Springfield.

Attest: W. TATLOCK, *Secretary.*

The Rev. Dr. Brown, from the Committee of Conference on the time of final adjournment, presented the following Report, the resolution in which was, on motion, adopted:

The Committee of Conference on the disagreement of the two Houses as to the time of the final adjournment, respectfully recommend the adoption by both Houses of the following resolution: *Resolved*, that the General Convention of 1886 adjourn without date on Thursday, Oct. 28, after the reading of the Pastoral Letter, and the closing services, to be held in the Hall of the House of Deputies at two o'clock P.M. of that date.

The Committee suggests that it is within the control of the two Houses, to adopt an earlier hour of adjournment, should the business of the Convention be completed before the time named in the above resolution.

Signed, for the Committee of the House of Deputies,
JOHN W. BROWN.

The Rev. Dr. Benedict, from the Committee of Conference on the subject of a Hymnal, presented the following Report, the resolution appended to which was, on motion, adopted:

The Committee of Conference of the House of Bishops and the House of Deputies on the matter of the Hymnal, etc., have had conference, and recommend the following amendments to the Resolution adopted by this House on the thirteenth day of the session: 1st, strike out "five Bishops, five Presbyters, and five Laymen," and insert "two Bishops, four Presbyters, and three Laymen;" and, 2d, add also the words, "with power to call in to their aid and consultation such other persons skilled in Hymnody as they may select."

They offer the following for action:

Resolved, That the above amendments be made in the original resolution.

For the Committee.
SAMUEL BENEDICT.

On motion of the Rev. Dr. Stanger, of Southern Ohio, it was

Resolved, That all speeches during the remainder of this session shall be limited to five minutes, and no person shall speak more than once on the same motion.

The President appointed as members on the part of this House, of the Joint Committee on Canons of Ordination,

The Rev. Dr. Hoffman, the Rev. Dr. Goodwin, the Rev. Dr. G. Z. Gray, Mr. Nash, Mr. Lamberton, and Mr. King, of Long Island.

On motion, the House adjourned.

NINETEENTH DAY'S PROCEEDINGS.

WEDNESDAY, October 27, 1886.

The House met pursuant to adjournment.

Morning Prayer was said by the Rev. Mr. Chetwood, of California.

The following Message was received:

CHICAGO, 18TH DAY OF THE SESSION,
October 26, 1886.

MESSAGE No. 72.

The House of Bishops informs the House of Deputies that it has adopted the following resolutions, which it respectfully communicates for the information of the House of Deputies:

Resolved, That, in the judgment of the House of Bishops, the use of the unfermented juice of the grape as the lawful and proper wine of the Holy Eucharist is unwarranted by the example of our Lord, and an unauthorized departure from the custom of the Catholic Church.

Resolved, That the mixture of water with the Eucharistic wine is lawful, and in conformity with the usages of the Catholic Church, and that there is no objection to the use of the mixed cup, provided the mingling be not ritually introduced until it be authorized by the rubric.

Attest: W. TATLOCK, *Secretary*.

The Rev. Dr. Benedict, from the Committee on Amendments to the Constitution, presented the following Report, which was placed on the Calendar:

REPORT No. 13.

The Committee on Amendments to the Constitution, to whom was referred a resolution, offered by Judge Sheffey, under instructions from the Committee on Canons, in these words:

Resolved, That the Committee on Constitutional Amendments report whether the General Convention has power by Canon to adopt an Act of

Ratification similar to that of 1789; and if not, that they report in due form a proposal to amend the Constitution, so as to confer such power;

Respectfully report that they have had the same under consideration, and recommend to the House of Deputies the adoption of the following resolution:

Resolved, That in the opinion of the House of Deputies, it is in power of the Convention to provide by Canon or Resolution for the Ratification and Certification in the Book of Common Prayer of such, and only such, amendments and alterations as may then have been constitutionally adopted.

SAMUEL BENEDICT, *Chairman pro tem.*

On motion of Mr. Shattuck, of Massachusetts, it was

Resolved, That the mode of notification of changes in the Prayer Book be referred to a Committee, to choose and report a way of notification to the Dioceses, with the least possible expense to the Convention.

The Rev. Dr. Franklin, of New Jersey, offered the following preamble and resolution, the latter of which, on motion, was adopted:

Whereas, The Report and proposed Canon on Marriage and Divorce, presented early in the session by the Joint Committee on the subject, and referred to the Committee on Canons, and by it reported upon, have not yet been considered by this House; and

Whereas, The adjournment of this Convention is fixed for to-morrow, and the pressure of other business is so great that it will be impracticable to discuss the subject adequately: therefore

Resolved, The House of Bishops concurring, that a Joint Committee, to consist of three Bishops, three Presbyters, — one of whom shall be the President of this House, — and three Laymen, be appointed, to whom shall be recommitted the whole subject of Marriage and Divorce, with directions to report to the next General Convention, on the second day of the session.

(For the Report of the Committee, see p. 312.)

The Rev. Dr. Goodwin, from the Committee on Canons, presented the following Report, which was referred to the Joint Committee on Marriage and Divorce, to report to the next Convention:

REPORT No. 39.

The Committee on Canons have had under consideration the Resolution of Dr. Benedict of Southern Ohio, proposing an amendment to Title II., Canon 13, concerning marriage and divorce; and they beg leave to report, that they approve the proposed amendment, and are of opinion that so amended the existing Canon would be preferable to the Canon on the subject now before the House. They therefore recommend the adoption of the following resolution:

Resolved, That Title II., Canon 13, § ii., be amended so as to read as follows: § ii. "No minister knowingly, after due inquiry, shall solemnize the marriage of any person who has a divorced husband or wife still living, if such husband or wife has been put away for any cause arising after marriage; but this Canon shall not be held to apply to parties once divorced seeking to be united again, or to the innocent party in a divorce obtained

for the cause of adultery, or to the innocent party in a divorce however obtained when adultery confessed or undeniable is chargeable upon the other party."

By order of the Committee,

DANIEL R. GOODWIN, *Chairman.*

The same gentleman, from the same Committee, presented the following Report, which was placed on the Calendar:

REPORT No. 38.

The Committee on Canons, to whom was referred Message No. 69, from the House of Bishops, proposing certain amendments to Title II., Canon 11, respectfully report that they recommend the adoption of the following resolutions: *Resolved*, That this House concurs with the House of Bishops in the proposed amendment to Title II., Canon 11, § ii. [4], with this amendment, that, instead of repealing [4], the entire § ii. be and the same is hereby repealed. *Resolved*, That this House concurs with the House of Bishops in the proposed amendments to Title II., Canon 6, as set forth in their second resolution, with the following amendment: "Strike out 'his' before 'Standing Committee' in the clause setting forth the first condition, and insert 'Two-thirds of the whole,' so as to make that clause No. (1) read 'act with the advice and consent of two-thirds of the whole Standing Committee.'"

By order of the Committee,

DANIEL R. GOODWIN, *Chairman.*

The House took a recess.

The President having resumed the chair, the following Message was received, and, on motion, was concurred in:

CHICAGO, 19TH DAY OF THE SESSION,
October 27, 1886.

MESSAGE No. 75.

The House of Bishops informs the House of Deputies that it has adopted the following resolution, viz.:

Resolved, The House of Deputies concurring, that the Joint Resolution yesterday adopted fixing the time of adjournment of the Convention be reconsidered and amended by changing the hour from two o'clock P.M., to one o'clock, and the place for holding the service and reading the Pastoral Letter be changed from the Hall of the House of Deputies to Grace Church.

Attest: W. TATLOCK, *Secretary.*

On motion of the Rev. Dr. Hopkins, of Central Pennsylvania, it was

Resolved, That the cordial thanks of this House be returned to the Rev. Dr. Locke, for the offer of the use of Grace Church for the closing services of this General Convention; as also for the use of the same Church for the evening session of Monday last.

Resolved, That the cordial thanks of this House be given to the Rev. Dr. Vibbert for the use of S. James's Church, at the opening service of this Convention.

On motion, the Report No. 33 of the Committee on Canons (see p. 299) was taken from the Calendar. On motion, the second resolution appended to the Report was adopted.

The following Message was received, and, on motion, was concurred in:

CHICAGO, 19TH DAY OF THE SESSION,
October 27, 1886.

MESSAGE No. 80.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:

Resolved, The House of Deputies concurring, that the Joint Committee on the Centennial Observance be discharged agreeably to their request, and that their report be entered upon the Journal.

Attest: W. TATLOCK, *Secretary.*

The following Messages were received:

CHICAGO, 19TH DAY OF THE SESSION,
October 27, 1886.

MESSAGE No. 81.

The House of Bishops informs the House of Deputies that it concurs in Message No. 66, from the House of Deputies, and names as members on its part of the Joint Commission on the Hymnal, the Bishops of Albany and Massachusetts.

Attest: W. TATLOCK, *Secretary.*

CHICAGO, 19TH DAY OF THE SESSION,
October 27, 1886.

MESSAGE No. 82.

The House of Bishops informs the House of Deputies that it concurs in the amendment proposed in Message No. 65 from the House of Deputies, that the Report of the Committee on Canons of the House of Deputies on Ordinations be referred to the Joint Committee on Ordination Canons.

Attest: W. TATLOCK, *Secretary.*

The President announced the appointment of the following persons as members, on the part of this House, of the Joint Commission on Christian Unity (see p. 256):

The Rev. Dr. Hills, of New Jersey; the Rev. Mr. Bird, of Texas; the Rev. Dr. Nelson, of Virginia; the Rev. Mr. Duncan, of Louisiana; the Rev. Mr. Little, of Maine; Mr. Shattuck, of Massachusetts; Mr. Cornwall, of Kentucky; Mr. J. M. Smith, of Western New York; Mr. Baldwin, of Michigan; and Mr. Stotsenburg, of Indiana.

The President announced the appointment of the following persons as members of the Joint Committee on a Hymnal:

The Rev. Dr. Courtney, of Massachusetts; the Rev. Dr. Benedict, of Southern Ohio; the Rev. Dr. Gray, of Wisconsin; the Rev. Mr. Nelson, of Western New York; Mr. Coppeé, of Central Pennsylvania; Mr. Biddle, of Pennsylvania; and Mr. Ackerman, of Chicago.

The Rev. Dr. Eccleston, from the Joint Committee to nominate Missionary Council, etc., presented the following Report:

The Joint Committee appointed to make nominations for the Missionary Council and Board of Managers of Missions beg leave to submit the following names:

For the Missionary Council, the names of the following Clergymen and Laymen:

Clergy list, as follows:

Rev. H. Dyer, D.D., Rev. E. A. Hoffman, D.D., Rev. William N. McVickar, D.D., Rev. J. Livingston Reese, D.D., Rev. J. H. Eccleston, D.D., Rev. Thomas F. Davies, D.D., Rev. James Saul, D.D., Rev. George Williamson Smith, S.T.D., Rev. Henry Y. Satterlee, D.D., Rev. Jacob S. Shipman, D.D., D.C.L., Rev. Cornelius E. Swope, D.D., Rev. Charles H. Hall, D.D., Rev. William R. Huntington, D.D., Rev. Octavius Applegate, D.D., Rev. William Lawrence, Rev. J. I. Bliss, D.D., Rev. Henry Anstice, D.D., Rev. John W. Brown, D.D., Rev. T. J. Beard, Rev. W. W. Battershall, D.D., Rev. S. B. Carpenter, Rev. J. S. B. Hodges, S.T.D., Rev. Chauncey Brewster, Rev. John H. Elliott, S.T.D., Rev. W. A. Gordon, Rev. I. N. Nicholson, D.D., Rev. E. S. Stoddard, Rev. Morgan Dix, D.D., D.C.L., Rev. W. S. Rainsford, D.D., Rev. R. H. McKim, D.D., Rev. A. C. Bunn, M.D., Rev. G. R .Vandewater, Rev. W. B. Nichols, Rev. D. H. Greer, D.D., Rev. Geo. J. Magill, Rev. Phillips Brooks, D.D., Rev. Edward Abbott, Rev. Frederick Courtney, S.T.D., Rev. Robert Meech, Rev. F. M. S. Taylor, Rev. C. W. Leffingwell, D.D., Rev. W. H. Lewis, Rev. C. M. Beckwith, Rev. John B. Newton, Rev. P. J. Robert, Rev. A. Beatty, D.D., Rev. Calbraith Perry, Rev. W. C. Gray, D.D., Rev. W. H. Vibbert, S.T.D., Rev. Clinton Locke, D.D., Rev. E. A. Bradley, D.D., Rev. E. T. Perkins, D.D., Rev. J. B. Cheshire, D.D., Rev. W. C. Langdon, D.D., Rev. Samuel Ringgold, D.D., Rev. W. J. Cleveland, Rev. Joseph E. Martin, Rev. W. K. Douglas, D.D., Rev. Y. P. Morgan, Rev. J. M. Kendrick, D.D., Rev. Ellison Capers, Rev. E. S. Thomas, D.D., Rev. I. W. Beard, Rev. A. B. Goodrich, D.D., Rev. John Brainard, D.D., Rev. Walker Gwynne, Rev. Jas. F. Conover, D.D.

The list of Laymen as follows:

Mr. Lemuel Coffin, Mr. Benjamin Stark, Mr. Cornelius Vanderbilt, Mr. William G. Low, Mr. H. P. Baldwin, Mr. Joseph W. Fuller, Mr. John A. King, Mr. Julien T. Davies, Mr. John H. Shoenberger, Mr. Alfred Mills, Mr. W. Bayard Cutting, Mr. Bache McE. Whitlock, Mr. Elihu Chauncey, Mr. Wager Swayne, Mr. James M. Brown, Mr. Albert T. McNeal, Mr. F. B. Tuttle, Mr. Edwin Alcott, Mr. W. A. Robinson, Mr. R. A. Battle, Mr. C. M. Cunningham, Mr. G. J. Boal, Mr. Q. O. Eckford, Mr. Rich. Morgan, Mr. I. C. Moncure, Mr. John Thomas, Mr. John L. Stettinius, Mr. E. M. Brockway, Mr. Jas. B. Perry, Mr. H. W. Sheffey, Mr. Joseph Bryan, Mr. Felix R. Brunot, Mr. H. H. Candee, Mr. I. H. Smith, Mr. George R. Goldsborough, Mr. W. P. Craighill, Mr. George H. Gill, Mr. W. B. Clark, Mr. Alexander H. Rice, Mr. James M. Woolworth, Mr. Howard Potter, Mr. G. H. Bates, Mr. Alexander Smith, Mr. J. M. Brown, Mr. W. W. Astor, Mr. L. M. Franklin, Mr. W. S. Coggswell, Mr. George C. Thomas, Mr. Hill Burgwin, Mr. John S. Blatchford, Mr. Edward L. Davis, Mr. H. O. Moss, Mr. George C. McWhorter, Mr. George E. B. Jackson, Mr. C. E. Parker, Mr. Walter Ferguson, Mr. D. M. Dewey, Mr. J. N. Macomb, Mr. A. C. Goodman, Mr. S. E. Marvin, Mr. George R. Fairbanks, Mr. L. Bradford Prince, Mr. Z. D. Harrison, Mr. Richard H. Thornton, Mr. N. P. Loveridge, Mr. Richard Morgan, Mr. Herbert Welsh.

Your Committee also submit the following names of fifteen Bishops, fifteen Clergymen, and fifteen Laymen, to constitute the Board of Managers of Missions, viz.:

Right Rev. John Williams, D.D., LL.D.; Right Rev. G. T. Bedell, D.D.; Right Rev. Henry B. Whipple, D.D.; Right Rev. William Bacon Stevens, D.D.; Right Rev. D. S. Tuttle, D.D.; Right Rev. A. N. Littlejohn, D.D., LL.D.; Right Rev. W. C. Doane, D.D., LL.D.; Right Rev. B. H. Paddock, D.D.; Right Rev. T. B. Lyman, D.D.; Right Rev. T. U. Dudley, D.D.; Right Rev. John Scarborough, D.D.; Right Rev. W. E. McLaren, D.D.;

Right Rev. G. W. Peterkin, D.D.; Right Rev. H. C. Potter, D.D.; Right Rev. William Paret, D.D.

Rev. H. Dyer, D.D., Rev. E. A. Hoffman, D.D., Rev. William N. McVickar, D.D., Rev. J. Livingston Reese, D.D., Rev. J. H. Eccleston, D.D., Rev. Thomas F. Davies, D.D., Rev. James Saul, D.D., Rev. George Williamson Smith, S.T.D., Rev. Henry Y. Satterlee, D.D., Rev. Jacob S. Shipman, D.D., D.C.L., Rev. Cornelius E. Swope, D.D., Rev. Charles H. Hall, D.D., Rev. William R. Huntington, D.D., Rev. Octavius Applegate, D.D., Rev. William Lawrence.

Mr. Lemuel Coffin, Mr. Benjamin Stark, Mr. Cornelius Vanderbilt, Mr. William G. Low, Mr. H. P. Baldwin, Mr. Joseph W. Fuller, Mr. John A. King, Mr. Julien T. Davies, Mr. John H. Shoenberger, Mr. Alfred Mills, Mr. Bayard Cutting, Mr. Bache McE. Whitlock, Mr. Elihu Chauncey, Mr. Wager Swayne, Mr. James M. Brown.

On motion of Mr. Stark, of Connecticut, it was

Resolved, The House of Bishops concurring, that the persons named in the Report of the Joint Committee on Nominations be, and they are hereby, appointed, members of the Missionary Council and of the Board of Managers of the Domestic and Foreign Missionary Society.

On motion of the same gentleman it was

Resolved, The House of Bishops concurring, that the General Secretary of the Board of Managers of the Domestic and Foreign Missionary Society be directed to convene the Board of Managers for organization as soon as may be convenient after the adjournment of the General Convention.

The House took a recess until 8 P.M.

8 P.M.

The President having resumed the chair, the following Message was received:

CHICAGO, 19TH DAY OF THE SESSION,
October 27, 1886.

MESSAGE No. 84.

The House of Bishops informs the House of Deputies that it does not concur in Message No. 70 from the House of Deputies, for the reason that after the careful consideration of three years given, and the wise conclusions reached, the House of Bishops does not deem it necessary to refer to a new committee, but asks that the Canon, as passed by this House, be referred to the next General Convention.

Attest: W. TATLOCK, *Secretary*.

On motion of the Rev. Mr. Davenport, of Springfield, it was

Resolved, The House of Bishops concurring, that the Canon on Marriage and Divorce, adopted by the House of Bishops, and the Canon on the same subject, presented by the Committee on Canons of the House of Deputies in Report No. 25, be referred to the next General Convention.

The following Messages were received:

CHICAGO, 19TH DAY OF THE SESSION,
October 27, 1886.

MESSAGE No. 85.

The House of Bishops informs the House of Deputies that it concurs in

Message No. 72 from the House of Deputies, with the amendment that the following Section be added, viz.:

"§ v. This Canon shall take effect immediately."

Attest: W. TATLOCK, *Secretary.*

CHICAGO, 19TH DAY OF THE SESSION,
October 27, 1886.

MESSAGE No. 87.

The House of Bishops informs the House of Deputies that it has adopted the following resolution, viz.:

Resolved, The House of Deputies concurring, that the Joint Committee on the Relations of the Two Houses be continued.

Attest: W. TATLOCK, *Secretary.*

On motion, the House concurred in the foregoing Messages.

The following Message was received:

CHICAGO, 19TH DAY OF THE SESSION,
October 27, 1886.

MESSAGE No. 88.

The House of Bishops informs the House of Deputies that it concurs in Message No. 61 from the House of Deputies, and appoints on its part, as members of the Joint Committee to nominate members of the Missionary Council and of the Board of Managers, the Bishops of Ohio, Minnesota, and Massachusetts.

Attest: W. TATLOCK, *Secretary.*

The Rev. Dr. Hodges, of Maryland, offered the following resolution, which was placed on the Calendar:

Resolved, That Article VIII. of the Constitution be amended by inserting after the word "Convention," at the end of the second sentence, the words, "by a majority of both orders of all the Dioceses entitled to representation in the Convention."

On motion, the House adjourned.

TWENTIETH DAY'S PROCEEDINGS.

THURSDAY, October 28, 1886.

The House met pursuant to adjournment.

Morning Prayer was said by the Rev. Dr. Stanger, of Southern Ohio. The Benediction was pronounced by the Bishop of Quincy.

The Minutes of yesterday's session were read, and, on motion, approved.

On motion of the Rev. Dr. Elliott, of Maryland, it was

Resolved, That the thanks of this House be tendered to its President, the Rev. Morgan Dix, D.D., D.C.L., for the ability, courtesy, and impartiality with which he has discharged the difficult duties of the chair.

On motion of the Rev. Dr. Franklin, of New Jersey, it was

Resolved, Toward restoration of American civilization, decaying already at its root, for the promotion of stability in Church and State, for the protection of social purity and order, for the sake of natural good morals, in advancement of the glory of our LORD CHRIST, "Who is Head over all things to His Body, which is the Church," that this House will not abandon the subject of Marriage and Divorce until legislation upon it be effected in full accordance with the Law of God as set forth in Nature and revealed in the Word; and that it appoint a Committee to consist of three Presbyters, of whom its President shall be one, and two Laymen, to sit during the next three years, take into consideration the whole subject, and report to the next General Convention as early as possible in its session.

The President appointed as members of the Committee called for in the foregoing resolution:

The Rev. Dr. Franklin, of New Jersey; the Rev. Dr. Gray, of Massachusetts; Mr. Gilbert, of Long Island; and Mr. Barker, of Western New York.

Mr. Shattuck offered the following resolutions, which, on motion, were severally adopted:

Resolved, That this House desires to put on record its appreciation of the great kindness and hospitality of the Churchmen and people of Chicago, and to thank them for all they have done to facilitate the work of the members of this House, and to make their sojourn so enjoyable.

Resolved, That the thanks of this House be and are hereby tendered to those who have given us such excellent and churchly music during the sessions; to the Rev. Mr. Rushton, the indefatigable local Secretary; to Mr. Frederic B. Tuttle and Mr. Charles H. Dana, the Committee on this Hall; and to Mr. James Houghteling, Committee on the daily lunch, — who have contributed so much to the convenience and comfort of the Convention by their cordial and gratuitous services.

On motion of the Rev. Dr. Elliott, of Maryland, it was

Resolved, That, in view of the great evils connected with the subject of Divorce, and the importance of obtaining trustworthy information on the subject, a Committee of this House be appointed to memorialize Congress on the subject of securing such information.

The President appointed as members of the Committee called for in the foregoing resolution:

The Rev. Dr. Elliott, of Maryland, Mr. J. Bancroft Davis, of Maryland, and Mr. Bennett, of Massachusetts.

The House proceeded to the consideration of business on the Calendar, to wit, the resolution offered by the Rev. Dr. Tucker, of Alabama, on the twelfth day of the session (see p. 240).

On motion, the resolution was adopted.

The President appointed as members of the Committee called for in the foregoing resolution:

The Rev. Dr. Tucker, of Alabama, the Rev. Mr. Duncan, of Louisiana, and Mr. Morgan, of New York.

The House proceeded with the business on the Calendar, to wit, Report No. 3 of the Committee on Amendments to the Constitution (see p. 240).

Mr. Wilmer offered the following substitute for the resolution appended to the Report:

Resolved, The House of Bishops concurring, that the following change in Article I., of the Constitution, be proposed in this Convention, and made known to the several Diocesan Conventions, in order that it may be finally agreed to or ratified in the next General Convention: for "first Wednesday in October," substitute "third Wednesday in September."

The question recurring on the substitute, it was adopted by the following vote:

DIOCESES VOTING IN THE AFFIRMATIVE.

CLERICAL VOTE.

Alabama, Arkansas, California, Central Pennsylvania, Chicago, Delaware, East Carolina, Florida, Fond du Lac, Georgia, Indiana, Kansas, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New York, North Carolina, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Springfield, Tennessee, Texas, Vermont, West Virginia, Wisconsin, — 38.

LAY VOTE.

Alabama, Arkansas, Central Pennsylvania, Chicago, Easton, Florida, Indiana, Iowa, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Nebraska, New Jersey, New York, North Carolina, Northern New Jersey, Pennsylvania, Quincy, South Carolina, Springfield, Tennessee, Wisconsin, — 25.

DIOCESES VOTING IN THE NEGATIVE.

CLERICAL VOTE.

Albany, Central New York, Connecticut, Iowa, New Jersey, Southern Ohio, Western Michigan, Western New York, — 8.

LAY VOTE.

Central New York, Connecticut, Minnesota, New Hampshire, Ohio, Rhode Island, Southern Ohio, Virginia, Western Michigan, Western New York, — 10.

DIOCESES DIVIDED.

CLERICAL VOTE.

Easton, — 1.

LAY VOTE.

Delaware, Pittsburgh, — 2.

The following Message was received, and on motion was concurred in:

CHICAGO, 19TH DAY OF THE SESSION,
October 27, 1886.

MESSAGE No. 90.

The House of Bishops informs the House of Deputies that it has adopted the following resolutions:

Resolved, That the House of Bishops concurring, that a Deputation, consisting of two Bishops, two Presbyters, and two Laymen, be appointed to attend the next Provincial Synod of Canada, to bear the affectionate greetings of this Church, and to promote the joint interests of the Church in Canada and the United States.

Resolved, The House of Deputies concurring, that the Presiding Bishop have authority to fill any vacancies which may arise in the Deputation.

Attest: W. TATLOCK, *Secretary.*

The President appointed as members of the Deputation, on the part of this House,

The Rev. Dr. Harwood, of Connecticut, the Rev. Dr. Stringfellow, of Alabama, Mr. Prince, of New Mexico, and Mr. Fairbanks, of Florida.

The following Message was received:

CHICAGO, 19TH DAY OF THE SESSION,
October 27, 1886.

MESSAGE No. 91.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:

Resolved, The House of Deputies concurring, that the Secretaries be instructed to print, as an appendix to the Journal, the Amended Constitution of the General Theological Seminary.

Attest: W. TATLOCK, *Secretary.*

On motion, the House non-concurred in the foregoing Message.

The following Message was received, and, on motion, was concurred in:

CHICAGO, 19TH DAY OF THE SESSION,
October 27, 1886.

MESSAGE No. 92.

The House of Bishops informs the House of Deputies that it concurs in Message No. 62 from the House of Deputies, with the following amendment, viz.: that between the words "be appointed," and the words "and that this Commission," there be substituted the following: "who shall, at their discretion, communicate to the organized Christian Bodies of our country, the Declaration set forth by the Bishops on the eighth day of October, and shall hold themselves ready to enter into brotherly conference with all or any Christian Bodies seeking the restoration of the organic unity of the Church."

Attest: W. TATLOCK, *Secretary.*

The following Message was received, and referred to the Committee on Canons:

CHICAGO, 19TH DAY OF THE SESSION,
October 27, 1886.

MESSAGE No. 93.

The House of Bishops informs the House of Deputies that it has adopted the following resolution, viz.:

Resolved, The House of Deputies concurring, that Title I., Canon 15, § xvi. [4], be amended so that it shall read as follows: "No Bishop whose resignation has been consummated pursuant to this Section shall, under any circumstances, be eligible to any Diocese now in union, or which may hereafter be admitted into union, with this Church. Any Bishop whose resignation by reason of advanced age and bodily infirmity arising therefrom has been consummated pursuant to this Section, shall retain his seat in the House of Bishops, with all the rights and precedences therein to which he would otherwise be entitled."

Attest: W. TATLOCK, *Secretary.*

The following Message was received, and, on motion, was concurred in:

CHICAGO, 19TH DAY OF THE SESSION,
October 27, 1886.

MESSAGE No. 94.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:

Resolved, The House of Deputies concurring, that the Eve of S. Andrew's Day be recommended as a suitable day for annual intercessions in behalf of all Christian Missions and Missionaries, especially of those in communion with this Church.

Attest: W. TATLOCK, *Secretary.*

The following Messages were received:

CHICAGO, 20TH DAY OF THE SESSION,
October 29, 1886.

MESSAGE No. 97.

The House of Bishops informs the House of Deputies that it concurs in Message 81 of House of Deputies, appointing members of Missionary Council, etc.

Attest: W. TATLOCK, *Secretary.*

CHICAGO, 20TH DAY OF THE SESSION,
October 29, 1886.

MESSAGE No. 100.

The House of Bishops informs the House of Deputies that it concurs in Message 86 of the House of Deputies, referring Canons on Marriage to the next General Convention.

Attest: W. TATLOCK, *Secretary.*

CHICAGO, 20TH DAY OF THE SESSION,
October 29, 1886.

MESSAGE No. 102.

The House of Bishops informs the House of Deputies that it appoints the following members on its part of the Joint Commission on Christian Unity:

The Bishop of Delaware, the Bishop of Connecticut, the Bishop of Alabama, the Bishop of Long Island, the Bishop of Central Pennsylvania.

Attest: W. TATLOCK, *Secretary.*

CHICAGO, 20TH DAY OF THE SESSION,
October 29, 1886.

MESSAGE No. 103.

The House of Bishops informs the House of Deputies that it non-concurs in Message No. 90 of the House of Deputies, for the reason that the lateness of the session precludes the consideration of the proposed change in the time of meeting.

Attest: W. TATLOCK, *Secretary.*

On motion of the Rev. Dr. Carey of Albany, it was

Resolved, That the thanks of this House be given to the Chicago press, the editors of "The Churchman," and "The Living Church," for their very accurate reports of the deliberations of this body; and also to the editor of the daily issue of "The Living Church," Rev. Mr. Applegate, and his faithful assistants, through whose diligence the full debates of this house have been preserved in permanent form.

The House took a recess, to attend the closing services at Grace Church. (For the Pastoral Letter, see p. 555.)

The President having resumed the Chair, the Secretary of the House of Bishops appeared, and announced that that House had no further communication to make to the House of Deputies, and was ready for adjournment.

The Minutes of this day's session were read, and, on motion, approved.

At the conclusion of brief devotions, led by the President, the House adjourned *sine die.*

MORGAN DIX, *President.*

Attest:

CHARLES L. HUTCHINS, *Secretary.*

SUPPLEMENTARY JOURNAL.

CONTAINING THE PROCEEDINGS OF THE TWO HOUSES ON THE SUBJECT OF LITURGICAL REVISION.

THE proceedings of the two Houses of the Convention, on the subject of Liturgical Revision, are printed in a Supplemental Journal in accordance with the following joint resolution:

Resolved, The House of Bishops concurring, that the Secretaries be instructed to omit from the printed daily Journal the record of the proceedings on the subject of Liturgical Revision, and that all such action be printed in a Supplementary Journal.

Adopted by the House of Deputies, on the 13th day of the session, October 20.

Attest: CHARLES L. HUTCHINS, *Secretary.*

Concurred in by the House of Bishops, on the 13th day of the session, October 20.

Attest: W. TATLOCK, *Secretary.*

SUPPLEMENTARY JOURNAL

OF THE

HOUSE OF BISHOPS.

SECOND DAY.

THURSDAY, October 7, 1886.

The Bishop of Albany offered the following Resolution, viz.:

Resolved, The House of Deputies concurring, that a Committee of Conference, to consist of five members of each Order, be appointed, to which shall be referred all Memorials and Resolutions presented to either House, whether by individual members or in behalf of Dioceses, with reference to the subject of Liturgical Revision; it shall be the duty of said Joint Committee to consider and report (not later than the tenth day of the session) what action, if any, ought to be taken by the General Convention touching the resolutions contained in the book entitled:

"Notification to the Dioceses of the Alterations and Additions to the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886;"

which was adopted.

The Bishop of Kansas presented a Memorial from the Convention of the Diocese of Massachusetts, in relation to Liturgical Revision, which, on motion, was referred to the Joint Committee on Liturgical Revision.

The following Message was received, viz.:

OCTOBER 7, 1886.

MESSAGE No. 2.

The House of Deputies informs the House of Bishops that it has adopted the following resolution:

Resolved, That the House of Deputies concurs in Message No. 2 from the House of Bishops, amended so as to read as follows:

Resolved, The House of Bishops concurring, that a Joint Committee, to consist of five Bishops on the part of the House of Bishops, and five Clerical and five Lay Deputies on the part of the House of Deputies, be appointed, to whom shall be referred all Memorials and resolutions presented to either House by individual members, or in behalf of Dioceses, with reference to the subject of Liturgical Revision; and it shall be the duty of said Joint

Committee to consider the same, and report (not later than the tenth day of the session) what action, if any, ought to be taken by the General Convention, touching the resolutions contained in the book entitled:

"Notification to the Dioceses of the Alterations and Additions to the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886."

And such report shall be acted on by the House of Bishops, in the first place; and be proceeded with to a final determination, as if the matter contained therein had originated in that House.

Attest: CHAS. L. HUTCHINS, *Secretary.*

On motion, the House concurred in the foregoing Message.

On motion of the Bishop of Kentucky, it was

Resolved, That the Bishop of Connecticut be the Chairman of the Joint Committee on Liturgical Revision.

The Presiding Bishop appointed as additional members, on the part of this House, of the Joint Committee on Liturgical Revision:

The Bishops of Ohio, Albany, North Carolina, and the Assistant Bishop of New York.

FOURTH DAY.

SATURDAY, October 9, 1886.

The following Message was received, viz.:

OCTOBER 8, 1886.

MESSAGE No. 4.

The House of Deputies informs the House of Bishops that it has appointed as members, on its part, of the Joint Committee on Liturgical Revision, the Rev. W. R. Huntington, D.D., the Rev. J. H. Egar, D.D., the Rev. W. J. Gold, D.D., the Rev. C. R. Hale, D.D., the Rev. Samuel Hart, D.D., Mr. H. W. Sheffey, Mr. Stephen P. Nash, Mr. George C. Shattuck, Mr. J. W. Gilbert, and Mr. Joseph Packard, jun.

Attest: CHAS. L. HUTCHINS, *Secretary.*

The Bishop of Kentucky presented a Memorial from the Diocese of Kentucky, on the Revision of the Prayer Book, which, on motion, was referred to the Joint Committee on Liturgical Revision.

FIFTH DAY.

MONDAY, October 11, 1886.

The Bishop of New Hampshire presented copies of resolutions adopted at the last Convention of that Diocese, in reference to

certain proposed alterations and additions in the Book of Common Prayer, which, on motion, were referred to the Joint Committee on Liturgical Revision.

The Bishop of Iowa presented copies of resolutions adopted at the last Convention of that Diocese, in regard to proposed additions and alterations in the Book of Common Prayer, which, on motion, were referred to the Joint Committee on Liturgical Revision.

The Bishop of Albany presented the following Report from the Joint Committee on Liturgical Revision, viz.:

At a meeting of the Joint Committee on Liturgical Revision, held Saturday, October 9, at 3.30 P.M., in the ante-room of the House of Bishops, the following preamble and resolution were adopted:

The Committee appointed under a resolution "concerning a Joint Committee to consider the subject of Liturgical Revision" have had the matters referred to them under partial consideration; but having been advised that a question has been raised in respect to the constitutional power of the General Convention to act upon, and dispose of, the matters set forth in the Book of Notification made to the Dioceses, and deeming it proper to refer this point to the consideration and definite action of the two Houses, before proceeding further, this Joint Committee respectfully submits for adoption by the two Houses, the following resolution:

Resolved, by the House of Bishops, the House of Deputies concurring, that there is no constitutional obstacle in the way of considering and finally adopting or rejecting the several alterations and additions to the Book of Common Prayer proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886, as provided for by the 8th Article of the Constitution.

J. WILLIAMS, *Chairman;*

which, on motion, was made the Order of the Day immediately after the despatch of routine business to-morrow morning.

SIXTH DAY.

TUESDAY, October 12, 1886.

The Order of the Day having been called, the House took up the Report of the Joint Committee on Liturgical Revision.

The Bishop of Western New York offered a motion that the subject be postponed till to-morrow at eleven o'clock, which was lost.

An amendment was offered by the Assistant Bishop of New York, that the word "severally" be substituted for the words "the several," so that the resolution would read:

Resolved, by the House of Bishops, the House of Deputies concurring, that there is no constitutional obstacle in the way of considering and finally adopting or rejecting severally the alterations and additions to the Book of Common Prayer proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886, as provided for by the 8th Article of the Constitution;

which was adopted.

On the question as to the adoption of the resolution as amended, a vote by ayes and nays having been called for, the following Bishops voted in the affirmative, viz.:

The Bishops of Delaware, Connecticut, Rhode Island, Minnesota, Alabama, Kansas, Western New York, Maine, Virginia, Long Island, Albany, Central New York; the Assistant Bishop of Pennsylvania; the Bishops of New Hampshire, Central Pennsylvania, Massachusetts, North Carolina, Colorado, Western Texas, Northern Texas, Kentucky, New Jersey, Western Michigan, Quincy, West Virginia, Michigan; Northern New Jersey, Louisiana, Washington Territory, Pittsburgh; the Assistant Bishop of New York; the Bishops of North Dakota, East Carolina, Shanghai, and the Assistant Bishop of Central Pennsylvania, — in all, 35.

And the following Bishops voted in the negative, viz.:

The Bishops of Ohio, Pennsylvania, Tennessee, Missouri, Georgia, Arkansas, Chicago, Fond du Lac, Iowa, Springfield; the Assistant Bishop of Mississippi; the Bishops of Maryland, Nebraska, and Florida, — in all, 14.

The resolution as amended was therefore adopted.

EIGHTH DAY.

THURSDAY, October 14, 1886.

The Bishop of Western Texas presented a Memorial from the Convocation of the Missionary Jurisdiction of Western Texas, in regard to the modification of Morning and Evening Prayer to meet exigencies in Missionary work, etc.; which, on motion, was referred to the Joint Committee on Liturgical Revision.

The following Message was received:

OCTOBER 14, 1886.

MESSAGE No. 17.

The House of Deputies informs the House of Bishops that it concurs in Message No. 10 from the House of Bishops, concerning the proper method of acting upon the proposed Alterations and Additions to the Book of Common Prayer.

Attest: CHAS. L. HUTCHINS, *Secretary.*

TENTH DAY.

SATURDAY, October 16, 1886.

The Bishop of Albany, from the Joint Committee on Liturgical Revision, presented a Report (see Appendix XI.—1), which, on motion, was made the Order of the Day for Monday, October 18, at 2 P.M.

ELEVENTH DAY.

MONDAY, October 18, 1886, 2 P.M.

The Report on Liturgical Revision, being called, as the Order of the Day, the Bishop of Albany offered the following resolution, viz.:

SCHEDLE A.—RESOLUTION 1.

Resolved, The House of Deputies concurring, that Clause (a) of Resolution II., on page 6 of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(a) Conform the Entries in the *Table of Contents* to the actual contents, as the same shall be finally determined;

which was adopted.

The Bishop of Albany offered the following resolution, viz.:

SCHEDULE A.—RESOLUTION 2.

Resolved, The House of Deputies concurring, that Clause (c) of Resolution II., on page 8 of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(c) Add to the *Calendar* a Feast to be entitled, *The Transfiguration of Christ*, and assign the same to the sixth day of August;

which was not adopted.

The Bishop of Albany offered the following Resolution, viz.:

SCHEDULE A.—RESOLUTION 3.

Resolved, The House of Deputies concurring, that Clause (d) of Resolution II., on pages 8, etc., of the Book entitled "Notification to the Dioceses

of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(d) Substitute for the present Tables of Lessons the Lectionary as adopted by the Convention, with amendments to provide for the Feast of the Transfiguration, as printed in the "Notification to the Dioceses," pp. 9–17;

which was not adopted.

The Bishop of Albany offered the following resolution, viz.:

SCHEDULE A. RESOLUTION 4.

Resolved, The House of Deputies concurring, that Clause (e) of Resolution II., on page 18 of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(e) After the first paragraph of *Rules to know when the Moveable Feasts and Holy-days begin*, insert as follows:

But *Note* that the Full Moon, for the purposes of these Rules and Tables, is the Fourteenth Day of a Lunar Month, reckoned according to an ancient Ecclesiastical computation, and not the real or Astronomical Full Moon;

So that the whole shall read as follows:

RULES

TO KNOW WHEN THE MOVEABLE FEASTS AND HOLY-DAYS BEGIN.

EASTER-DAY, on which the rest depend, is always the First *Sunday* after the Full Moon, which happens upon or next after the Twenty-first Day of *March*; and if the Full Moon happen upon a *Sunday*, *Easter-day* is the *Sunday* after.

But *Note* that the Full Moon, for the purposes of these Rules and Tables, is the Fourteenth Day of a Lunar Month, reckoned according to an ancient Ecclesiastical computation, and not the real or Astronomical Full Moon.

Advent Sunday is always the nearest *Sunday* to the Feast of St. Andrew, whether before or after.

Septuagesima *Sexagesima* *Quinquagesima* *Quadragesima*	*Sunday* is	Nine..... Eight..... Seven..... Six.....	Weeks before *Easter.*
Rogation Sunday *Ascension-day* *Whitsun-day* *Trinity Sunday*	is	Five Weeks... Forty Days.... Seven Weeks.. Eight Weeks..	After *Easter;*

which was adopted.

The Bishop of Albany offered the following resolution, viz.:

SCHEDULE A.—RESOLUTION 5.

Resolved, The House of Deputies concurring, that Clause (f) of Resolution II., on pages 18, 19, of the Book entitled "Notification to the Dioceses of

the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows :

(f) Insert in *The Table of Feasts*, after the words *St. James the Apostle*, the words *The Transfiguration of Christ*, and after the words *St. Barnabas*, the words *the Apostle ;* so that it shall read as follows :

A TABLE OF FEASTS,

TO BE OBSERVED IN THIS CHURCH THROUGHOUT THE YEAR.

All Sundays in the year.
The Circumcision of our Lord JESUS CHRIST.
The Epiphany.
The Conversion of St. Paul.
The Purification of the Blessed Virgin.
St. Matthias the Apostle.
The Annunciation of the Blessed Virgin.
St. Mark the Evangelist.
St. Philip and St. James the Apostles.
The Ascension of our Lord JESUS CHRIST.
St. Barnabas the Apostle.
The Nativity of St. John the Baptist.
St. Peter the Apostle.
St. James the Apostle.
The Transfiguration of our Lord JESUS CHRIST.
St. Bartholomew the Apostle.
St. Matthew the Apostle.
St. Michael and all Angels.
St. Luke the Evangelist.
St. Simon and St. Jude the Apostles.
All Saints.
St. Andrew the Apostle.
St. Thomas the Apostle.
The Nativity of our Lord JESUS CHRIST.
St. Stephen the Martyr.
St. John the Evangelist.
The Holy Innocents.
Monday and *Tuesday* in *Easter-week.*
Monday and *Tuesday* in *Whitsun-week*;

which was not adopted.

The Bishop of Albany offered the following resolution, viz. :

SCHEDULE A. — RESOLUTION 6.

Resolved, The House of Deputies concurring, that Clause (g) of Resolution II., on page 19, etc., of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows :

(g) Substitute for the present eight Tables for finding Easter-day, the Dominical Letter, etc., the Tables as printed in the "Notification to the Dioceses," pp. 20–23;

which was adopted.

The Bishop of Albany offered the following resolution, viz.:

SCHEDULE A. — RESOLUTION 7.

Resolved, The House of Deputies concurring, that Clause (h) of Resolution III., on page 30 of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(h) Insert after the same rubric:

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen;

which was adopted.

The Bishop of Albany offered the following resolution, viz.:

SCHEDULE A. — RESOLUTION 8.

Resolved, The House of Deputies concurring, that Clause (i) of Resolution III., on page 30 of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(i) Insert after the *Gloria Patri* the following rubric:

¶ *At the end of the whole* Portion *of the Psalms or* Selection *from the Psalter, the* Gloria in excelsis *may be sung or said, instead of the* Gloria Patri;

which was adopted.

The Bishop of Albany offered the following resolution, viz.:

SCHEDULE A. — RESOLUTION 9.

Resolved, The House of Deputies concurring, that Clause (j) of Resolution III., on page 30 of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(j) Omit the *Gloria in excelsis;*

which was adopted.

The Bishop of Albany offered the following resolution, viz.:

SCHEDULE A. — RESOLUTION 10.

Resolved, The House of Deputies concurring, that Clause (m) of Resolution III., on page 31 of the Book entitled "Notification to the Dioceses of the

Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(m) For the second rubric after the *Benedicite* substitute the following:

¶ *And after that, shall be sung or said, the Hymn following: but* Note, *That, save on the Sundays in Advent, the latter portion thereof may be omitted;*

which was adopted.

The Bishop of Albany offered the following resolution, viz.:

SCHEDULE A. — RESOLUTION 11.

Resolved, The House of Deputies concurring, that Clause (n) of Resolution III., on pages 32, 33, of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(n) Insert the hitherto omitted portion of the *Benedictus*, as follows:

To perform the mercy promised to our forefathers: and to remember his holy Covenant;

To perform the oath which he sware to our forefather Abraham: that he would give us;

That we being delivered out of the hand of our enemies: might serve him without fear;

In holiness and righteousness before him: all the days of our life.

And thou, child, shalt be called the Prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways;

To give knowledge of salvation unto his people: for the remission of their sins,

Through the tender mercy of our God: whereby the day-spring from on high hath visited us;

To give light to them that sit in darkness, and in the shadow of death: and to guide our feet into the way of peace.

leaving an open space between the first four and the last eight verses of the Hymn; so that the Hymn will read as follows:

Benedictus. St. Luke i. 68.

BLESSED be the Lord God of Israel: for he hath visited, and redeemed his people;

And hath raised up a mighty salvation for us: in the house of his servant David;

As he spake by the mouth of his holy Prophets: which have been since the world began;

That we should be saved from our enemies: and from the hand of all that hate us.

To perform the mercy promised to our forefathers: and to remember his holy Covenant;

To perform the oath which he sware to our forefather Abraham: that he would give us;

That we being delivered out of the hand of our enemies: might serve him without fear;

In holiness and righteousness before him: all the days of our life.
And thou, child, shalt be called the Prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways;
To give knowledge of salvation unto his people: for the remission of their sins,
Through the tender mercy of our God: whereby the day-spring from on high hath visited us;
To give light to them that sit in darkness, and in the shadow of death: and to guide our feet into the way of peace;

which was adopted.

The Bishop of Albany offered the following resolution, viz.:

SCHEDULE A. — RESOLUTION 12.

Resolved, The House of Deputies concurring, that Clause (p) of Resolution III., on page 34 of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provision of Article 8 of the Constitution, as follows:

(p) Change the wording of the rubric prefixed to the Apostles' Creed, so that it will read as follows:

¶ *Then shall be said the Apostles' Creed, by the Minister and the People, standing. And any Churches may, instead of the words*, He descended into hell, *use the words*, He went into the place of departed spirits, *which are considered as words of the same meaning in the Creed;*

which was adopted.

The Bishop of Albany offered the following resolution, viz.:

SCHEDULE A. — RESOLUTION 13.

Resolved, The House of Deputies concurring, that Clause (q) of Resolution III., on page 34 of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(q) Insert the word *again* after the word *rose* in the *Apostles' Creed*, both here, and wherever else the Creed is printed in the Prayer-Book, so that the Creed will read as follows:

I BELIEVE in God the Father Almighty, Maker of heaven and earth:
And in Jesus Christ his only Son our Lord: Who was conceived by the Holy Ghost, Born of the Virgin Mary: Suffered under Pontius Pilate, Was crucified, dead, and buried: He descended into hell, The third day he rose again from the dead: He ascended into heaven, And sitteth on the right hand of God the Father Almighty: From thence he shall come to judge the quick and the dead.
I believe in the Holy Ghost: the holy Catholic Church; The Communion of Saints: The Forgiveness of sins: The Resurrection of the body: And the Life everlasting. Amen;

which was adopted.

The Bishop of Albany offered the following resolution, viz.:

SCHEDULE A. — RESOLUTION 14.

Resolved, The House of Deputies concurring, that Clause (a) of Resolution IV., on page 37 of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(a) Substitute the following rubric for the one that immediately precedes the opening *Sentences:*

¶ *The Minister shall begin the Evening Prayer by reading one or more of the following Sentences of Scripture, and then he shall say that which is written after them. But on days other than the Lord's Day, he may, at his discretion, pass at once from the Sentences to the Lord's Prayer.*

The ayes and nays being called for, the following were found to have voted in the affirmative, viz.:

The Bishops of Delaware, Connecticut, Maine, Long Island, Albany; the Assistant Bishop of Pennsylvania; the Bishops of Arkansas, New Hampshire, Central Pennsylvania, South Dakota, Massachusetts, North Carolina, Colorado, Western Texas, Northern Texas, Kentucky, New Jersey, Chicago, Fond du Lac, Quincy, Springfield, Michigan, Northern New Jersey, Louisiana, New Mexico, Montana, Washington Territory, Indiana; the Assistant Bishop of New York; the Bishop of Shanghai; the Assistant Bishop of Central Pennsylvania; the Bishop of Florida, and the Assistant Bishop of Minnesota, — 33 in all.

The following voted in the negative, viz.:

The Bishops of Ohio, Minnesota, Alabama, Kansas, Western New York, Missouri, Georgia, Virginia, Vermont, Western Michigan, Iowa, West Virginia, Pittsburgh; the Assistant Bishop of Mississippi; the Bishops of North Dakota, East Carolina, Maryland, and Nebraska, — 18 in all.

The resolution was accordingly adopted.

TWELFTH DAY.

TUESDAY, October 19, 1886.

On motion of the Bishop of Albany, the further consideration of the Report of the Joint Committee on Liturgical Revision was made the Order of the Day for this afternoon at two o'clock.

2 P.M.

The Order of the Day being called, which was the Report of the Joint Committee on Liturgical Revision, on motion, the vote of the House on Clause (a), of Resolution IV., p. 37, of the Book entitled "Notification to the Dioceses," etc., was reconsidered.

The Bishop of Maryland moved that the said clause be amended as follows:

In Clause (a), of Resolution IV., p. 37, insert after "Lord's Day," "if Morning Prayer shall have been said;"

which was not adopted.

On motion, the clause was adopted as reported by the Joint Committee.

The Bishop of Albany offered the following resolution, viz.:

SCHEDULE A. — RESOLUTION 15.

Resolved, The House of Deputies concurring, that Clause (c) of Resolution IV., on page 41 of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(c) Substitute the following for the rubric before the *General Exhortation*:

LET us humbly confess our sins unto Almighty God. —

¶ *Or else he shall say as followeth;*

which was adopted.

The Bishop of Albany offered the following resolution, viz.:

SCHEDULE A. — RESOLUTION 16.

Resolved, The House of Deputies concurring, that Clause (e) of Resolution IV., on page 42 of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(e) Print *Amen* at the end of the *Declaration of Absolution;* and omit the rubric that immediately follows said Absolution, to wit:

¶ *The people shall answer here, and at the end of every Prayer*, Amen;

which was adopted.

The Bishop of Albany offered the following resolution, viz.:

SCHEDULE A. — RESOLUTION 17.

Resolved, The House of Deputies concurring, That Clause (g) of Resolution IV., on page 42 of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(g) Change the rubric before the Lord's Prayer so that it will read as follows:

¶ *Then the Minister shall kneel, and say the Lord's Prayer; the People still kneeling, and repeating it with him;*

which was adopted.

The Bishop of Albany offered the following resolution, viz.:

SCHEDULE A. — RESOLUTION 18.

Resolved, The House of Deputies concurring, That Clause (h) of Resolution IV., on pages 42, 43, of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(h) Insert immediately after the words,

Answer, The Lord's Name be praised.

the *Gloria in excelsis*, preceded by the following rubric, in place of the present rubric:

¶ *Then shall follow a* Portion *of the Psalms, as they are appointed, or one of the* Selections, *as they are set forth by this Church. And, at the end of every Psalm, and likewise at the end of the* Magnificat, Cantate Domino, Bonum est confiteri, Nunc dimittis, Deus misereatur, Benedic, anima mea, — *may be sung or said the* Gloria Patri; *and at the end of the whole* Portion *or* Selection *of Psalms for the day, shall be sung or said the* Gloria Patri, *or else the* Gloria in excelsis, *as followeth.*

Gloria in excelsis.

GLORY be to God on high, and on earth peace, good will towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only-begotten Son Jesus Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For thou only art holy; thou only art the Lord; thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen;

which was adopted.

The Bishop of Albany offered the following resolution, viz.:

SCHEDULE A. — RESOLUTION 19.

Resolved, The House of Deputies concurring, that Clause (i) of Resolution IV., on pages 43, 44, of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(i) Insert immediately before the *Cantate Domino*, the Hymn called *Magnificat*, preceded by the following rubric:

¶ *After which shall be sung or said the Hymn called* Magnificat, *as followeth.*

and followed by this rubric, in place of the present one:

¶ *Or this Psalm, except when it is read in the ordinary course of the Psalms, on the nineteenth day of the month;*

all as follows:

¶ *After which shall be sung or said the Hymn called* Magnificat, *as followeth.*

Magnificat. St. Luke i. 46.

MY soul doth magnify the Lord: and my spirit hath rejoiced in God my Saviour.

For he hath regarded: the lowliness of his hand-maiden.

For behold, from henceforth: all generations shall call me blessed.

For he that is mighty hath magnified me: and holy is his Name.

And his mercy is on them that fear him: throughout all generations.

He hath showed strength with his arm: he hath scattered the proud in the imagination of their hearts.

He hath put down the mighty from their seat: and hath exalted the humble and meek.

He hath filled the hungry with good things: and the rich he hath sent empty away.

He remembering his mercy hath holpen his servant Israel: as he promised to our forefathers, Abraham and his seed, for ever.

¶ *Or this Psalm, except when it is read in the ordinary course of the Psalms, on the nineteenth day of the month;*

which was adopted.

The Bishop of Albany offered the following resolution, viz.:

SCHEDULE A.—RESOLUTION 19½.

Resolved, The House of Deputies concurring, that Clause (j) of Resolution IV., on page 44 of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(j) Insert immediately after the *Bonum est confiteri*, the following note:

Note, *That on any day in Lent, instead of the* Magnificat, *or* Cantate Domino, *or* Bonum est confiteri, *there may be said, Psalm* xlii. Quemadmodum;

which was adopted.

The Bishop of Albany offered the following resolution, viz.:

SCHEDULE A.—RESOLUTION 20.

Resolved, The House of Deputies concurring, That Clause (k) of Resolution IV., on page 45 of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(k) Insert immediately after the second rubric following the *Bonum est confiteri*, the Hymn called *Nunc dimittis*, preceded by the rubric:

¶ *And after that shall be sung or said the Hymn called* Nunc dimittis, *as followeth.*

and followed by the rubric:

¶ *Or else this Psalm; except it be on the twelfth day of the month.*

instead of that at present prefixed to the *Deus misereatur;*

All as follows:

¶ *And after that shall be sung or said the Hymn called* Nunc dimittis, *as followeth.*

Nunc dimittis. St. Luke ii. 29.

LORD, now lettest thou thy servant depart in peace: according to thy word.
For mine eyes have seen: thy salvation,
Which thou hast prepared: before the face of all people;
To be a light to lighten the Gentiles: and to be the glory of thy people Israel.

¶ *Or else this Psalm; except it be on the twelfth day of the month;*

which was adopted.

The Bishop of Albany offered the following resolution, viz.:

SCHEDULE A.—RESOLUTION 21.

Resolved, The House of Deputies concurring, that Clause (l) of Resolution IV., on pages 45, 46, of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(l) Insert immediately after the *Benedic, anima mea*, the following note and rubric:

¶ Note, *That on any day in Lent, instead of* Nunc dimittis, *or* Deus misereatur, *or* Benedic, anima mea, *there may be said, Psalm* xliii. Judica me, Deus.

¶ *Then shall be said the Apostles' Creed, by the Minister and the People, standing. And any Churches may, instead of the words,* He descended into hell, *use the words,* He went into the place of departed spirits, *which are considered as words of the same meaning in the Creed;*

which was adopted.

The Bishop of Albany offered the following resolution, viz.:

SCHEDULE A.—RESOLUTION 22.

Resolved, The House of Deputies concurring, that Clause (o) of Resolution IV., on page 47 of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(o) Substitute for the first clause of the *Collect for Aid against Perils*, the words,

Lighten our darkness, we beseech thee, O Lord; and

so that the Collect will read as follows:

LIGHTEN our darkness, we beseech thee, O Lord; and by thy great mercy defend us from all perils and dangers of this night; for the love of thine only Son, our Saviour, Jesus Christ. *Amen.*

and insert the following rubrics immediately after the said Collect:

¶ *In places where it may be convenient, here followeth the Anthem.*

¶ *The Minister may here end the Evening Prayer with such Prayer, or Prayers, taken out of this Book, as he shall think fit;*

which was adopted.

The Bishop of Albany offered the following resolution, viz.:

SCHEDULE A.—RESOLUTION 23.

Resolved, The House of Deputies concurring, that Clause (d) of Resolution VI., on pages 52, 53, of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(d) Insert after the Suffrage for Bishops, Priests, and Deacons, the following:

That it may please thee to send forth labourers into thine harvest;
We beseech thee to hear us, good Lord;

which was adopted.

On motion of the Bishop of Albany, the Secretary was instructed to communicate to the House of Deputies the action of this House on those that were adopted of the first twenty-four of the Resolutions with reference to Alterations and Additions in the Book of Common Prayer contained in Schedule A.

The Bishop of Albany offered the following Resolution, viz.:

SCHEDULE A.—RESOLUTION 24.

Resolved, The House of Deputies concurring, that Clause (a) of Resolution XI., on page 84, etc., of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(a) Insert after the general title, the following rubric:

¶ *The Collect, Epistle, and Gospel, appointed for the Sunday, shall serve all the Week after, where it is not in this Book otherwise ordered;*

which was adopted.

The Bishop of Albany offered the following Resolution, viz.:

SCHEDULE A.—RESOLUTION 25.

Resolved, The House of Deputies concurring, that Clause (c) of Resolution XI., on page 86 of the Book entitled "Notification to the Dioceses of the

Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(c) Insert immediately after the Gospel for *Christmas-day*, the Collects, Epistles, and Gospels, for *St. Stephen's Day*, *St. John the Evangelist's Day*, *The Innocents' Day*, omitting them from their present place, and putting after the *Gospel* for the *Innocents' Day* the following rubric:

¶ *If there be any more days before the Sunday after Christmas-day, the Collect, Epistle, and Gospel for Christmas-day shall serve for them;*

which was adopted.

The Bishop of Albany offered the following Resolution, viz.:

SCHEDULE A.—RESOLUTION 26.

Resolved, The House of Deputies concurring, that Clause (e) of Resolution XI., on page 86 of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(e) Insert after *The Gospel* for *The Epiphany*, the following rubric:

¶ *The same Collect, Epistle, and Gospel shall serve for every day after, unto the next Sunday;*

which was adopted.

The Bishop of Albany offered the following resolution, viz.:

SCHEDULE A.—RESOLUTION 27.

Resolved, The House of Deputies concurring, that Clause (h) of Resolution XI., on page 88 of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(h) Insert after *The Gospel* for *Ash Wednesday*, the following rubric:

¶ *The same Collect, Epistle, and Gospel shall serve for every day after unto the next Sunday, except upon the Feast of St. Matthias;*

which was adopted.

The Bishop of Albany offered the following resolution, viz.:

SCHEDULE A.—RESOLUTION 28.

Resolved, The House of Deputies concurring, That Clause (m) of Resolution XI., on page 93 of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(m) After *The Gospel* for *The Ascension-day*, insert the following rubric:
¶ *The same Collect, Epistle, and Gospel shall serve for every day after unto the next Sunday, except upon the Feast of St. Philip and St. James;*

which was adopted.

The Bishop of Albany offered the following resolution, viz.:

SCHEDULE A.—RESOLUTION 29.

Resolved, The House of Deputies concurring, that Clause (p) of Resolution XI., on page 95 of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(p) Substitute for the title The Twenty-Fifth Sunday after Trinity, the title, *The Sunday next before Advent;*

which was adopted.

The Bishop of Albany offered the following resolution viz.:

SCHEDULE A.—RESOLUTION 30.

Resolved, The House of Deputies concurring, that Clause (q) of Resolution XI., on pages 95, etc., of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(q) Insert between *The Gospel* for *St. James's Day* and *The Collect* for *St. Bartholomew's Day*, *The Collect, Epistle*, and *Gospel* for The Transfiguration of Christ, as follows:

The Transfiguration of Christ.

The Collect.

O GOD, who on the mount didst reveal to chosen witnesses thine only-begotten Son wonderfully transfigured, in raiment white and glistering; Mercifully grant that we, being delivered from the disquietude of this world, may be permitted to behold the King in his beauty, who with thee, O Father, and thee, O Holy Ghost, liveth and reigneth one God, world without end. *Amen.*

The Epistle. 2 St. Peter i. 13.

I THINK it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath showed me. Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance. For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount.

The Gospel. St. Luke ix. 28.

AND it came to pass about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray. And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistering. And behold, there talked with him two men, which were Moses and Elias: who appeared in glory, and spake of his decease which he should accomplish at Jerusalem. But Peter and they that were with him were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him. And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said. While he thus spake, there came a cloud, and overshadowed them; and they feared as they entered into the cloud. And there came a voice out of the cloud, saying, This is my beloved Son: hear him. And when the voice was past, Jesus was found alone. And they kept it close, and told no man in those days any of those things which they had seen;

which was not adopted.

The Bishop of Albany offered the following resolution viz.:

SCHEDULE A.—RESOLUTION 31.

Resolved, The House of Deputies concurring, that Clause (a) of Resolution XII., on pages 97, 98, of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(a) In the last two lines of the second rubric, for the words that follow the word *Ordinary*, substitute the words *within fourteen days after, at the farthest:* so that the rubric will read as follows:

¶ *The same order shall the Minister use with those, betwixt whom he perceiveth malice and hatred to reign; not suffering them to be partakers of the Lord's Table, until he know them to be reconciled. And if one of the parties, so at variance, be content to forgive from the bottom of his heart all that the other hath trespassed against him, and to make amends for that wherein he himself hath offended; and the other party will not be persuaded to a godly unity, but remain still in his frowardness and malice; the Minister in that case ought to admit the penitent person to the Holy Communion, and not him that is obstinate. Provided, that every Minister so repelling any, as is herein specified, shall be obliged to give an account of the same to the Ordinary, within fourteen days after, at the farthest;*

which was adopted.

The Bishop of Albany offered the following resolution, viz.:

SCHEDULE A.—RESOLUTION 32.

Resolved, The House of Deputies concurring, that Clause (b) of Resolution XII., on page 98 of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Conven-

tion of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(b) Omit the doxology from the Lord's Prayer: so that the Prayer will read as follows:

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil. Amen;

which was adopted.

The Bishop of Albany offered the following resolution, viz.:

SCHEDULE A.—RESOLUTION 33.

Resolved, The House of Deputies concurring, that Clause (c) of Resolution XII., on pages 98, 99, of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(c) Omit from the rubric immediately before the Decalogue the words *as followeth:* so that the rubric will read as follows:

¶ *Then shall the Minister, turning to the People, rehearse distinctly the* TEN COMMANDMENTS; *and the People, still kneeling, shall, after every Commandment, ask God mercy for their transgressions for the time past, and grace to keep the law for the time to come.*

and add the following rubric:

¶ *When more than one Celebration of the Holy Communion is had in a Church on the same day, the saying of the* Decalogue *may be omitted at the earlier Service, provided the whole Office be used once on that day. But*, Note, *That whenever the* Decalogue *is omitted, the* Summary of the Law *shall be used, beginning*, Hear what our Lord Jesus Christ saith;

which was adopted.

The Bishop of Albany offered the following resolution, viz.:

SCHEDULE A.—RESOLUTION 34.

Resolved, The House of Deputies concurring, that Clause (d) of Resolution XII., on pages 99, 100, of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(d) In the rubric after the Prayer beginning, "O Almighty Lord, and everlasting God," etc., substitute for the words, *Then shall he read the Gospel* (*The People all standing up*), *saying*, the words, *Then, the People all standing up, he shall read the Gospel, saying:* so that the rubric will read as follows:

¶ *Then shall be said the Collect of the Day. And immediately after the Collect the Minister shall read the Epistle, saying*, The Epistle [*or*, The portion of Scripture appointed for the Epistle] is written in the — Chapter of ——, beginning at the — Verse. *And the Epistle ended, he shall say*, Here endeth the Epistle. *Then, the People all standing up, he shall read*

the Gospel, saying, The Holy Gospel is written in the — Chapter of ——, beginning at the —Verse.

For the rubric,

¶ *Here the People shall say,*

substitute the rubric,

¶ *Here shall be said or sung;*

which was adopted.

The Bishop of Albany offered the following resolution, viz.:

SCHEDULE A.—RESOLUTION 35.

Resolved, The House of Deputies concurring, that Clause (g) of Resolution XII., on page 101 of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon in the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(g) Add to the rubric before the Offertory Sentences, the words *And*, Note, *that these Sentences may be used on any other occasion of Public Worship, when the alms of the People are to be received:* so that the rubric will read as follows:

¶ *Then shall follow the Sermon. After which, the Minister, when there is a Communion, shall return to the Lord's Table, and begin the Offertory, saying one or more of these Sentences following, as he thinketh most convenient. And*, Note, *that these Sentences may be used on any other occasion of Public Worship, when the alms of the People are to be received;*

which was adopted.

The Bishop of Albany offered the following resolution, viz.:

SCHEDULE A.—RESOLUTION 36.

Resolved, The House of Deputies concurring, that Clause (j) of Resolution XII., on page 102 of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(j) Transfer the rubric which follows *The Prayer for the Church Militant*, together with the two exhortations beginning respectively, "Dearly beloved, on —— day next I purpose," and "Dearly beloved brethren, on —— I intend," to a place at the end of the Office;

which was adopted.

The Bishop of Albany offered the following resolution, viz.:

SCHEDULE A.—RESOLUTION 37.

Resolved, The House of Deputies concurring, that Clause (k) of Resolution XII., on page 102 of the book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention

of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows :

(k) Add to the rubric before the Exhortation, beginning, "Dearly beloved in the Lord, ye who mind," etc., the words, *But*, Note, *that the Exhortation may be omitted if it hath been already said on one Lord's Day in that same month :* so that the rubric will read as follows :

¶ *At the time of the Celebration of the Communion, the Priest shall say this Exhortation. But*, Note, *that the Exhortation may be omitted if it hath been already said on one Lord's Day in that same month;*

which was adopted.

The Bishop of Albany offered the following resolution, viz. :

SCHEDULE A. — RESOLUTION 38.

Resolved, The House of Deputies concurring, that Clause (l) of Resolution XII., on page 103 of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(l) Make the Triumphal Hymn, commonly called the "Ter Sanctus," a distinct paragraph, omitting the words *and People* from the preceding rubric, and adding a side-rubric:

¶ *Priest and People.*

so that it will read and be printed as follows:

¶ *Here shall follow the Proper Preface, according to the time, if there be any specially appointed; or else immediately shall be said or sung by the Priest,*

Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify Thy glorious Name; evermore praising Thee, and saying,

HOLY, HOLY, HOLY, Lord God of hosts, heaven and earth are full of thy glory: Glory be to Thee, O Lord Most High. Amen; ¶ *Priest and People.*

which was adopted.

The Bishop of Albany offered the following resolution, viz. :

SCHEDULE A. — RESOLUTION 39.

Resolved, The House of Deputies concurring, that Clause (m) of Resolution XII., on page 103 of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(m) Make the *Invocation* in *The Prayer of Consecration* a distinct paragraph, as is now done in the case of the *Oblation ;*

which was adopted.

The Bishop of Albany offered the following resolution, viz. :

SCHEDULE A. — RESOLUTION 40.

Resolved, The House of Deputies concurring, that Clause (o) of Resolution XII., on page 106 of the book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows :

(o) Change the rubric after *The Prayer of Consecration*, so that it shall read :

¶ *Here may be sung a Hymn ;*

which was adopted.

The Bishop of Albany offered the following resolution, viz. :

SCHEDULE A. — RESOLUTION 41.

Resolved, The House of Deputies concurring, that Clause (p) of Resolution XII., on page 106 of the book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows :

(p) Amend the last clause of the rubric before the *Gloria in excelsis*, so that it shall read, *or some other Hymn.* The rubric will then read as follows:

¶ *Then shall be said or sung, all standing*, Gloria in excelsis; *or some other Hymn;*

which was not adopted.

The Bishop of Albany offered the following resolution, viz. :

SCHEDULE A. — RESOLUTION 42.

Resolved, The House of Deputies concurring, that Clause (r) of Resolution XII., on page 106 of the book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(r) In the last rubric but one, at the end of the Office, substitute for the word *if* the word *though :* so that the rubric will read as follows:

¶ *Upon the Sundays and other Holy-days* (*though there be no Sermon or Communion*) *shall be said all that is appointed at the Communion, unto the end of the Gospel, concluding with the Blessing ;*

which was adopted.

The Bishop of Albany offered the following resolution, viz. :

SCHEDULE A. — RESOLUTION 43.

Resolved, The House of Deputies concurring, that Clause (a) of Resolution XIII., on pages 107, etc., of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer

of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(a) Add to the rubric immediately before the first Exhortation the words, *the People all standing until the Lord's Prayer:* so that the rubric will read as follows:

¶ *If they answer* No: *then shall the Minister proceed as followeth, the People all standing until the Lord's Prayer;*

which was adopted.

The Bishop of Albany offered the following resolution, viz.:

SCHEDULE A. — RESOLUTION 44.

Resolved, The House of Deputies concurring, that Clause (b) of Resolution XIII., on page 108 of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(b) Alter the first sentence of the rubric before the Gospel, so that it shall read:

¶ *Then the Minister shall say as followeth: or else shall pass immediately to the questions addressed to the Sponsors.*

The rubric will then read as follows:

¶ *Then the Minister shall say as followeth: or else shall pass immediately to the questions addressed to the Sponsors; But*, Note, *that in every Church the intermediate parts of the Service shall be used, once at least in every month (if there be a baptism), for the better instructing of the People in the grounds of Infant Baptism;*

which was adopted.

The Bishop of Albany offered the following resolution, viz.:

SCHEDULE A. — RESOLUTION 45.

Resolved, The House of Deputies concurring, that Clause (c) of Resolution XIII., on page 108 of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(c) Print the *Amen* at the end of the Prayer "Almighty and everlasting God, heavenly Father," etc., in Roman type, to indicate that the Prayer is to be said by Minister and People, and also make the corresponding change in the Office of Adult Baptism;

which was adopted.

The Bishop of Albany offered the following resolution, viz.:

SCHEDULE A. — RESOLUTION 46.

Resolved, The House of Deputies concurring, that Clause (c) of Resolution XIV., on pages 109, 110, of the Book entitled "Notification to the Dio-

ceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(c) Change the wording of the First Prayer of Thanksgiving, so that what follows the words "incorporate him into thy holy Church," shall read:

And we humbly beseech thee to grant, that as *he is* now made *partaker* of the death of thy Son, so *he* may be also of his resurrection; and that finally, with the residue of thy Saints, *he* may inherit thine everlasting kingdom; through the same thy Son Jesus Christ our Lord. *Amen.*

The Prayer will then read as follows:

WE yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate *this Infant* with thy Holy Spirit, to receive *him* for thine own *Child* by adoption, and to incorporate *him* into thy holy Church. And we humbly beseech thee to grant, that as *he is* now made *partaker* of the death of thy Son, so *he* may be also of his resurrection; and that finally, with the residue of thy Saints, *he* may inherit thine everlasting kingdom; through the same thy Son Jesus Christ our Lord. *Amen;*

which was not adopted.

The Bishop of Albany offered the following resolution, viz. :

SCHEDULE A.—RESOLUTION 47.

Resolved, The House of Deputies concurring, that Clause (d) of Resolution XIV., on pages 110, 111, of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(d) In the rubric after the Thanksgiving, insert between the words *in which case* and the words *he shall say*, the words *all standing*, and add to the form of certification which follows the rubric the words:

Who *is* now by Baptism incorporated into the Christian Church: for our Lord Jesus Christ doth not deny his grace and mercy unto such Infants, but most lovingly doth call them unto him, as the holy Gospel doth witness to our comfort;

so that the rubric and form of certification will read as follows:

¶ *And let them not doubt, but that the Child so baptized is lawfully and sufficiently baptized, and ought not to be baptized again. Yet nevertheless, if the Child, which is after this sort baptized, do afterward live, it is expedient that it be brought into the Church, to the intent that if the Minister of the same Parish did himself baptize that Child, the Congregation may be certified of the true Form of Baptism, by him privately before used: In which case, all standing, he shall say thus:*

I CERTIFY you, that according to the due and prescribed Order of the Church, *at such a time*, and *at such a place*, before divers witnesses, I baptized *this Child*, who *is* now by Baptism incorporated into the Christian Church: for our Lord Jesus Christ doth not deny his grace and mercy unto such Infants, but most lovingly doth call them unto him, as the holy Gospel doth witness to our comfort;

which was adopted.

The Bishop of Albany offered the following resolution, viz. :

SCHEDULE A. — RESOLUTION 48.

Resolved, The House of Deputies concurring, that Clause (e) of Resolution XIV., on page 111 of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(e) Omit from the second form of certification the words *on this wise*, and from the rubric that follows it the words *or else shall pass on to the questions addressed to the Sponsors:* so that the form of certification and the rubric following it will read as follows:

I CERTIFY you, that in this case all is well done, and according unto due order, concerning the baptizing of *this Child;* who *is* now by Baptism incorporated into the Christian Church: for our Lord Jesus Christ doth not deny his grace and mercy unto such Infants, but most lovingly doth call them unto him, as the holy Gospel doth witness to our comfort.

¶ *Then the Minister shall say as followeth;*

which was adopted.

The Bishop of Albany offered the following resolution, viz.:

SCHEDULE A. — RESOLUTION 49.

Resolved, The House of Deputies concurring, that Clause (a) of Resolution XV., on page 112 of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(a) After the second rubric insert the words,

Hath this Person been already baptized, or no?

adding to the said rubric the words, *And standing there, the Minister shall say;* so that the rubric will read as follows:

¶ *And if they shall be found fit, then the Godfathers and Godmothers (the People being assembled upon the Sunday, Holy-day, or Prayer-day appointed) shall be ready to present them at the Font, immediately after the second Lesson, either at Morning or Evening Prayer, as the Minister in his discretion shall think fit. And standing there, the Minister shall say;*

which was adopted.

The Bishop of Albany offered the following resolution, viz.:

SCHEDULE A. — RESOLUTION 50.

Resolved, The House of Deputies concurring, that Clause (b) of Resolution XV., on page 112 of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(b) Omit the third rubric, to wit:

¶ *And standing there, the Minister shall ask, whether any of the Persons*

here presented be baptized, or no: If they shall answer, No; *then shall the Minister say thus:*

and add after the question, "Hath this person," etc., the rubric:

¶ *If they answer* No; *then shall the Minister* (*the People all standing until the Lord's Prayer*) *proceed as followeth;*

which was adopted.

The Bishop of Albany offered the following resolution, viz.:

SCHEDULE A.—RESOLUTION 51.

Resolved, The House of Deputies concurring, that Clause (c) of Resolution XV., on pages 112, 113, of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(c) In the closing Exhortation, change "representeth" to "doth represent": so that the Exhortation will read as follows:

AND as for you, who have now by Baptism put on Christ, it is your part and duty also, being made the *children* of God and of the light, by faith in Jesus Christ, to walk answerably to your Christian calling, and as becometh the children of light; remembering always that Baptism doth represent unto us our profession; which is, to follow the example of our Saviour Christ, and to be made like unto him; that as he died, and rose again for us, so should we, who are baptized, die from sin, and rise again unto righteousness; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living;

which was adopted.

The Bishop of Albany offered the following resolution, viz.:

SCHEDULE A.—RESOLUTION 52.

Resolved, The House of Deputies concurring, that Clause (a) of Resolution XVI., on page 113 of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(a) Change the first rubric so that it will read as follows:

¶ *Upon the day appointed, all that are to be then confirmed, being placed and standing in order before the Bishop, sitting in his chair near to the Holy Table, he, or some other Minister appointed by him, may read this Preface following; the people standing until the Lord's Prayer;*

which was adopted.

The Bishop of Albany offered the following resolution, viz.:

SCHEDULE A.—RESOLUTION 53.

Resolved, The House of Deputies concurring, that Clause (c) of Resolution XVI., on pages 114, 115, of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer

of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(c) Insert a form for presenting the Candidates to the Bishop, as follows:

¶ *Then the Minister shall present unto the Bishop those who are to be confirmed, and shall say,*

REVEREND Father in God. I present unto you *these Children* [or *these Persons*] to receive the Laying on of Hands.

The Bishop.

TAKE heed that the Children [or persons] whom ye present unto us, be sufficiently instructed in the principles of Christ's religion, and that they be minded to fear God and to keep his Commandments.

¶ *The Minister shall answer,*

I HAVE examined them, and think them so to be.

[¶ *Or if certain of them have been examined by another than himself, he shall say,*

I HAVE examined them, or have inquired concerning them, and think them so to be;]

which was adopted.

The Bishop of Albany offered the following resolution, viz.:

SCHEDULE A.—RESOLUTION 54.

Resolved, The House of Deputies concurring, that Clause (h) of Resolution XVI., on page 117 of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(h) After the final Blessing insert the rubric:

¶ *The Minister shall not omit earnestly to move the Persons confirmed to come, without delay, to the Lord's Supper;*

which was adopted.

On motion of the Bishop of Albany, the Secretary was instructed to communicate to the House of Deputies the action of this House on those resolutions from fifteen to fifty-four inclusive in Schedule A, that have been adopted.

On motion of the Bishop of Albany, the further consideration of the Report of the Joint Committee on Liturgical Revision was made the Order of the Day for to-morrow at 2 P.M.

THIRTEENTH DAY.

WEDNESDAY, October 20, 1886, 2 P.M.

The Order of the Day was called, which was the Report of the Joint Committee on Liturgical Revision.

On motion, the Secretary was instructed to keep the Minutes upon the Resolutions touching Liturgical Revision separate from the other records of the proceedings of this House.

The following Message was received, viz.:

OCTOBER 20, 1886.

MESSAGE No. 36.

The House of Deputies informs the House of Bishops that it has adopted the following resolution:

Resolved, The House of Bishops concurring, that the Secretaries be instructed to omit from the printed daily Journal the record of the proceedings on the subject of Liturgical Revision; and that all such action be printed in a Supplemental Journal.

Attest: CHARLES L. HUTCHINS, *Secretary.*

On motion, the House concurred in the foregoing Message.

The Bishop of Albany offered the following resolution, viz.:

SCHEDULE A.—RESOLUTION 55.

Resolved, The House of Deputies concurring, that Clause (c) of Resolution XIX., on page 124 of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(c) At the end of the Office, insert this rubric:

¶ *This Office may be used with aged and bedridden persons, or such as are not able to attend the public Ministration in Church, substituting the Collect, Epistle and Gospel for the Day, for those appointed above;*

which was adopted.

The Bishop of Albany offered the following resolution, viz.:

SCHEDULE A.—RESOLUTION 56.

Resolved, The House of Deputies concurring, that Clause (a) of Resolution XX., on page 125 of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(a) Insert immediately after the Lesson the following rubric:

¶ *Here may be sung a Hymn or an Anthem; and, at the discretion of the Minister, the Creed, and such fitting Prayers as are elsewhere provided in this Book, may be added;*

which was adopted.

The Bishop of Albany offered the following resolution, viz.:

SCHEDULE A.—RESOLUTION 57.

Resolved, The House of Deputies concurring, that Clause (e) of Resolution XX., on page 126 of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(e) At the end of the Office put the following rubric:

¶ *Inasmuch as it may sometimes be expedient to say under shelter of the Church the whole or a part of the service appointed to be said at the Grave, the same is hereby allowed for weighty cause;*

which was adopted.

The Bishop of Albany offered the following resolution, viz.:

SCHEDULE A.—RESOLUTION 58.

Resolved, The House of Deputies concurring, that Resolution XXI., on page 133 of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

Alter the third rubric so that it shall read:

¶ *Then shall be said by both of them the following Hymn, the woman still kneeling;*

which was adopted.

The Bishop of Albany offered the following resolution, viz.:

SCHEDULE A.—RESOLUTION 59.

Resolved, The House of Deputies concurring, that Clause (a) of Resolution XXII., on page 134 of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(a) Omit the first rubric, and *The Collect* after the first Prayer as follows:

¶ *The Morning and Evening Service to be used daily at sea, shall be the same which is appointed in the Book of Common Prayer.*

The Collect.

DIRECT us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued,

and ended in thee, we may glorify thy holy Name; and finally by thy mercy obtain everlasting life; through Jesus Christ our Lord. *Amen;*

which was adopted.

On motion, this vote was reconsidered; and the resolution was not adopted.

The Bishop of Albany offered the following resolution, viz.:

SCHEDULE A. — RESOLUTION 60.

Resolved, The House of Deputies concurring, that Clause (b) of Resolution XXII., on pages 134, 135, of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution as follows:

(b) Put at the beginning, the Prayer entitled, *For Merchant-men*, as follows:

For Merchant-men.

O GOD, who holdest the sea in the hollow of thy hand, and who orderest our ways and works in wisdom far beyond all we could direct for ourselves, so manifesting thy fatherly care, and the mercy which is thy delight; Keep us thy servants we beseech thee, wheresoever we may be, and grant that at all times, and in all places of thy dominion, we may always dispose our souls and our bodies in submission to thy holy will. More especially we ask for thy protection while we voyage upon the sea. Save and defend us in all perils, and may the substance and treasure intrusted to this ship be guarded from harm and loss. Bless, with us, all who travel on the great deep upon lawful occasions. Give us a safe and speedy arrival into port, and final acceptance in the haven of eternal rest, through our blessed Lord and Saviour, Jesus Christ. *Amen;*

which was not adopted.

The Bishop of Albany offered the following resolution, viz.:

SCHEDULE A. — RESOLUTION 61.

Resolved, The House of Deputies concurring, that Clause (c) of Resolution XXII., on page 135 of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(c) Insert the title *For Ships of War*, after the prayer *For Merchant-men;*

which was not adopted.

The Bishop of Albany offered the following resolution, viz.:

SCHEDULE A. — RESOLUTION 62.

Resolved, The House of Deputies concurring, that Clause (d) of Resolution XXII., on page 135 of the Book entitled "Notification to the Dioceses of the

Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(d) Insert in the title, *Prayers to be used in storms at sea*, after the word *used* the words *in all ships*, so that it shall read as follows:

Prayers to be used in all ships in storms at sea;

which was adopted.

The Bishop of Albany offered the following resolution, viz.:

SCHEDULE A.—RESOLUTION 63.

Resolved, The House of Deputies concurring, that Clause (e) of Resolution XXII., on pages 135, etc., of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(e) Group separately the Prayers that have reference to a storm, and those that have reference to the enemy, transferring the Lord's Prayer to a place immediately after the Absolution, and prefacing it with the rubric,

¶ *Then shall they say together the Lord's Prayer:*

so that the arrangement of said Prayers will be as follows:

Short Prayers in respect of a storm.

THOU, O Lord, who stillest the raging of the sea, hear, hear us, and save us, that we perish not.

O blessed Saviour, who didst save thy disciples ready to perish in a storm, hear us, and save us, we beseech thee.

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.
O Lord, hear us.
O Christ, hear us.

God the Father, God the Son, God the Holy Ghost, have mercy upon us, save us now and evermore. Amen.

¶ *When there shall be imminent danger, as many as can be spared from necessary service in the ship shall be called together, and make an humble confession of their sin to God: In which, every one ought seriously to reflect upon those particular sins of which his conscience shall accuse him; saying as followeth.*

The Confession.

ALMIGHTY God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, Which we, from time to time, most grievously have committed, By thought, word, and deed, Against thy Divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christ's sake, Forgive us all that is past; And grant that we may ever hereafter Serve and please thee In newness of life, To the honour and glory of thy Name; Through Jesus Christ our Lord. Amen.

¶ *Then shall the Priest, if there be any in the ship, say,*

ALMIGHTY God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all those who with hearty repentance and true faith turn unto him; Have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness; and bring you to everlasting life; through Jesus Christ our Lord. *Amen.*

¶ *Then shall they say together the Lord's Prayer.*

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

The Prayer to be said before a fight at sea against any enemy.

O MOST powerful and glorious Lord God, the Lord of hosts, that rulest and commandest all things; Thou sittest in the throne judging right, and therefore we make our address to thy Divine Majesty in this our necessity, that thou wouldest take the cause into thine own hand, and judge between us and our enemies. Stir up thy strength, O Lord, and come and help us; for thou givest not alway the battle to the strong, but canst save by many or by few. O let not our sins now cry against us for vengeance; but hear us thy poor servants begging mercy, and imploring thy help, and that thou wouldest be a defence unto us against the face of the enemy. Make it appear that thou art our Saviour and mighty Deliverer, through Jesus Christ our Lord. *Amen.*

Short Prayers for single persons, who cannot meet to join in prayer with others, by reason of the fight, or storm.

General Prayers.

LORD, be merciful to us sinners, and save us for thy mercy's sake.

Thou art the great God, who hast made and rulest all things: O deliver us for thy Name's sake.

Thou art the great God to be feared above all: O save us, that we may praise thee.

Special Prayers with respect to the enemy.

THOU, O Lord, art just and powerful: O defend our cause against the face of the enemy.

O God, thou art a strong tower of defence to all who fly unto thee: O save us from the violence of the enemy.

O Lord of hosts, fight for us, that we may glorify thee.

O suffer us not to sink under the weight of our sins, or the violence of the enemy.

O Lord, arise, help us, and deliver us for thy Name's sake;

which was adopted.

The Bishop of Albany offered the following resolution, viz.:

SCHEDULE A.—RESOLUTION 64.

Resolved, The House of Deputies concurring, that Clause (f) of Resolution XXII., on pages 138, etc., of the book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention

of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(f) Arrange under distinct headings, the forms belonging to *Thanksgiving after a Storm*, and *Thanksgiving after Victory*, as follows:

THANKSGIVING AFTER A STORM.

Jubilate Deo. From Psalm lxvi.

O BE joyful in God, all ye lands: sing praises unto the honour of his Name, make his praise to be glorious.

Say unto God, O how wonderful art thou in thy works: through the greatness of thy power shall thine enemies be found liars unto thee.

For all the world shall worship thee: sing of thee, and praise thy Name.

O come hither, and behold the works of God: how wonderful he is in his doing toward the children of men.

He ruleth with his power for ever; his eyes behold the people: and such as will not believe shall not be able to exalt themselves.

O praise our God, ye people: and make the voice of his praise to be heard;

Who holdeth our soul in life: and suffereth not our feet to slip.

For thou, O God, hast proved us: thou also hast tried us, like as silver is tried.

Thou broughtest us into the snare: and laidest trouble upon our loins.

I will go into thine house with burnt-offerings: and will pay thee my vows, which I promised with my lips, and spake with my mouth, when I was in trouble.

O come hither, and hearken, all ye that fear God: and I will tell you what he hath done for my soul.

I called unto him with my mouth: and gave him praises with my tongue.

If I incline unto wickedness with mine heart: the Lord will not hear me.

But God hath heard me: and considered the voice of my prayer.

Praised be God, who hath not cast out my prayer: nor turned his mercy from me.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Confitemini Domino. From Psalm cvii.

O THAT men would praise the LORD for his goodness: and declare the wonders that he doeth for the children of men!

That they would offer unto him the sacrifice of thanksgiving: and tell out his works with gladness!

They that go down to the sea in ships: and occupy their business in great waters.

These men see the works of the LORD: and his wonders in the deep.

For at his word the stormy wind ariseth: which lifteth up the waves thereof.

They are carried up to the heaven, and down again to the deep: their soul melteth away because of the trouble.

They reel to and fro, and stagger like a drunken man: and are at their wits' end.

So when they cry unto the LORD in their trouble: he delivereth them out of their distress.

For he maketh the storm to cease: so that the waves thereof are still.

Then are they glad, because they are at rest: and so he bringeth them unto the haven where they would be.

O that men would therefore praise the LORD for his goodness: and declare the wonders that he doeth for the children of men!

That they would exalt him also in the congregation of the people: and praise him in the seat of the elders!

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

A Hymn of Praise and Thanksgiving after a dangerous Tempest.

O COME, let us give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

Great is the Lord, and greatly to be praised; let the redeemed of the Lord say so: whom he hath delivered from the merciless rage of the sea.

The Lord is gracious, and full of compassion: slow to anger, and of great mercy.

He hath not dealt with us according to our sins: neither rewarded us according to our iniquities.

But as the heaven is high above the earth: so great hath been his mercy towards us.

We found trouble and heaviness: we were even at death's door.

The waters of the sea had well-nigh covered us: the proud waters had well-nigh gone over our soul.

The sea roared: and the stormy wind lifted up the waves thereof.

We were carried up as it were to heaven, and then down again into the deep: our soul melted within us, because of trouble.

Then cried we unto thee, O Lord: and thou didst deliver us out of our distress.

Blessed be thy Name, who didst not despise the prayer of thy servants: but didst hear our cry, and hast saved us.

Thou didst send forth thy commandment: and the windy storm ceased, and was turned into a calm.

O let us therefore praise the Lord for his goodness: and declare the wonders that he hath done, and still doeth for the children of men!

Praised be the Lord daily: even the Lord that helpeth us, and poureth his benefits upon us.

He is our God, even the God of whom cometh salvation: God is the Lord, by whom we have escaped death.

Thou, Lord, hast made us glad through the operation of thy hands: and we will triumph in thy praise.

Blessed be the Lord God: even the Lord God, who only doeth wondrous things;

And blessed be the Name of his Majesty for ever: and let every one of us say, Amen, Amen.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Collects of Thanksgiving.

O MOST blessed and glorious Lord God, who art of infinite goodness and mercy; We, thy poor creatures, whom thou hast made and preserved, holding our souls in life, and now rescuing us out of the jaws of death, humbly present ourselves again before thy Divine Majesty, to offer a sacrifice of praise and thanksgiving, for that thou heardest us when we called in our trouble, and didst not cast out our prayer, which we made before thee in our great distress: even when we gave all for lost, our ship, our goods, our lives, then didst thou mercifully look upon us, and wonderfully command a deliverance; for which we, now being in safety, do give all praise and glory to thy holy Name; through Jesus Christ our Lord. *Amen.*

¶ *Or this.*

O MOST mighty and gracious good God, thy mercy is over all thy works, but in special manner hath been extended towards us, whom thou hast so powerfully and wonderfully defended. Thou hast showed us terrible things, and wonders in the deep, that we might see how powerful and gracious a God thou art; how able and ready to help those who trust in thee. Thou hast showed us how both winds and seas obey thy command; that we may learn, even from them, hereafter to obey thy voice, and to do thy will. We therefore bless and glorify thy Name, for this thy mercy in saving us, when we were ready to perish. And, we beseech thee, make us as truly sensible now of thy mercy, as we were then of the danger; And give us hearts always ready to express our thankfulness, not only by words, but also by our lives, in being more obedient to thy holy commandments. Continue, we beseech thee, this thy goodness to us; that we, whom thou hast saved, may serve thee in holiness and righteousness all the days of our life; through Jesus Christ our Lord and Saviour. *Amen.*

THANKSGIVING AFTER VICTORY.

A Psalm or Hymn of Praise and Thanksgiving.

IF the Lord had not been on our side, now may we say: if the Lord himself had not been on our side, when men rose up against us;

They had swallowed us up quick: when they were so wrathfully displeased at us.

Yea, the waters had drowned us, and the stream had gone over our soul: the deep waters of the proud had gone over our soul.

But praised be the Lord: who hath not given us over as a prey unto them.

The Lord hath wrought: a mighty salvation for us.

We got not this by our own sword, neither was it our own arm that saved us: but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favour unto us.

The Lord hath appeared for us: the Lord hath covered our heads, and made us to stand in the day of battle.

The Lord hath appeared for us: the Lord hath overthrown our enemies, and dashed in pieces those that rose up against us.

Therefore not unto us, O Lord, not unto us: but unto thy Name be given the glory.

The Lord hath done great things for us: the Lord hath done great things for us, for which we rejoice.

Our help standeth in the Name of the Lord: who hath made heaven and earth.

Blessed be the Name of the Lord: from this time forth for evermore.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ *After this Hymn may be sung or said the* Te Deum.

¶ *Then this Collect.*

O ALMIGHTY God, the Sovereign Commander of all the world, in whose hand is power and might, which none is able to withstand; We bless and magnify thy great and glorious Name for this happy Victory, the whole glory whereof we do ascribe to thee, who art the only giver of Victory. And, we beseech thee, give us grace to improve this great mercy to thy glory, the advancement of thy Gospel, the honour of our country, and, as much as in us lieth, to the good of all mankind. And, we beseech thee, give us such a sense of this great mercy, as may engage us to a true thankfulness, such as may appear in our lives by a humble, holy, and obedient walking before thee all our days; through Jesus Christ our Lord; to whom, with thee and the Holy Spirit, as for all thy mercies, so in particular for

this Victory and Deliverance, be all glory and honour, world without end. *Amen.*

2 *Cor.* xiii. 14.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen;*

which was adopted.

The Bishop of Albany offered the following resolution, viz.:

SCHEDULE A.—RESOLUTION 65.

Resolved, The House of Deputies concurring, that Clause (b) of Resolution XXIII., on page 146 of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(b) Omit the words *Minister* and *Answer* from before the Versicles that follow the Lord's Prayer: so that the Versicles will be printed as follows:

O Lord, show thy mercy upon us;
And grant us thy salvation.
Turn thy face from our sins;
And blot out all our iniquities.
Send us help from thy holy place;
For thine indignation lieth hard upon us.
O Lord, hear our prayer;
And let the sighing of the prisoners come before thee;

which was adopted.

The Bishop of Albany offered the following resolution, viz.:

SCHEDULE A.—RESOLUTION 66.

Resolved, The House of Deputies concurring, that Clause (c) of Resolution XXIII., on page 146 of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(c) For The Collect after the Versicles, substitute The Collect, "O God, whose nature and property," etc., and place the latter [together with the Prayer, "O God, who sparest when we deserve punishment"] after the Psalm *Miserere*, the two to be preceded by the following rubric:

¶ *Here the Minister, as he shall see convenient, may read certain or all these Prayers following, the Prayer for all Conditions of Men, or any other Prayer which he shall judge proper;*

which was adopted.

The Bishop of Albany offered the following resolution, viz.:

SCHEDULE A.—RESOLUTION 67.

Resolved, The House of Deputies concurring, that Clause (d) of Resolution XXIII., on page 147 of the Book entitled "Notification to the Dioceses

of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(d) Change the wording of the second rubric after the Creed, so that it shall read,

¶ *Then, all kneeling, the Minister shall say the Fifty-first Psalm of the Psalter,* Miserere mei, Deus.

and omit the printing of the *Miserere;*

which was adopted.

The Bishop of Albany offered the following resolution, viz.:

SCHEDULE A.—RESOLUTION 68.

Resolved, The House of Deputies concurring, that Clause (e) of Resolution XXIII., on page 151 of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(e) Change the title, *Prayer for Persons under Sentence of Death,* to *A Form of Prayer for Persons under Sentence of Death,* and omit from the rubric that follows the title the words, "*immediately after the Collect,* O God, who sparest," etc., so that the rubric will read as follows:

¶ *When a Criminal is under sentence of death, the Minister shall proceed to exhort him after this form, or other like;*

which was adopted.

The Bishop of Albany offered the following resolution, viz.:

SCHEDULE A.—RESOLUTION 69.

Resolved, The House of Deputies concurring, that Clause (f) of Resolution XXIII., on page 151 of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(f) Omit the *Prayer for imprisoned Debtors,* to wit:

A Prayer for imprisoned Debtors.

MOST gracious God, look down in pity and compassion upon these thine afflicted servants, who are fallen under the misery of a close restraint. Give them always a deep sense of their sins, and of thy fatherly love and correction; and the more their confinement presseth hard upon them, the more let the comforts of thy grace and mercy abound towards them. Give to their creditors tenderness and compassion, and to them a meek and forgiving spirit towards all those who have confined them, and a full purpose to repair all the injuries and losses which others have sustained by them. Raise them up friends to pity and relieve them; give them the continued comfort of thy countenance here; and so sanctify their afflictions, that they may work for

them an eternal weight of glory; through the merits and mediation of Jesus Christ thy Son our Lord. *Amen;*

which was adopted.

The Bishop of Albany offered the following resolution, viz.:

SCHEDULE A.—RESOLUTION 70.

Resolved, The House of Deputies concurring, that Clause (g) of Resolution XXIII., on pages 151, 152, of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(g) Change the rubric after the Blessing, so that it shall read,

¶ *At the time of Execution, the Minister shall use such devotions as he shall think proper.*

and add this,

Notice. *It is judged best that the Criminal should not make any public profession or declaration;*

which was adopted.

The Bishop of Albany offered the following resolution, viz.:

SCHEDULE A.—RESOLUTION 71.

Resolved, The House of Deputies concurring, that Resolution XXV., on pages 156, 157, of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

RESOLUTION XXV.

That the SELECTIONS OF PSALMS, having been otherwise provided for, be omitted; and that a Table of Selections and a Table of Proper Psalms be substituted in their stead, being the same as the Tables under the heading "How the Psalter is appointed to be read," as shown in pp. 6 and 7 of this Notification, these Tables being printed immediately before the Psalter;

which was not adopted.

The Bishop of Albany offered the following resolution, viz.:

SCHEDULE A.—RESOLUTION 72.

Resolved, The House of Deputies concurring, that clause (b) of Resolution XXVII., on page 161 of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(b) Assign Psalm cxli. to the evening instead of to the morning of the twenty-ninth day of the month;

which was adopted.

The Bishop of Albany offered the following resolution, viz. :

SCHEDULE A. — RESOLUTION 73.

Resolved, The House of Deputies concurring, that Clause (a) of Resolution XXVIII., on page 161 of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(a) Omit from the title all that follows the word *Chapel*, so that the title will read as follows:

THE FORM OF CONSECRATION OF A CHURCH OR CHAPEL;

which was adopted.

The Bishop of Albany offered the following resolution, viz. :

SCHEDULE A. — RESOLUTION 74.

Resolved, The House of Deputies concurring, that Clause (c) of Resolution XXVIII., on page 162 of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(c) In the second of the six Intercessory Prayers, substitute for the words, "which they made, or which were made for them by their sureties at their Baptism, and thereupon shall be confirmed by the Bishop," the following, "of their Baptism, and be confirmed by the Bishop;" so that the prayer will read as follows:

Grant, O Lord, that they who at this place shall in their own persons renew the promises and vows of their Baptism, and be confirmed by the Bishop, may receive such a measure of thy Holy Spirit, that they may be enabled faithfully to fulfil the same, and grow in grace unto their lives' end. *Amen;*

which was adopted.

The Bishop of Albany offered the following resolution, viz. :

SCHEDULE A. — RESOLUTION 75.

Resolved, The House of Deputies concurring, that Clause (d) of Resolution XXVIII., on pages 162, 163, of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(d) Supply as alternative first and second Lessons, "Genesis xxviii., at v. 10." "Revelation xxi., at v. 10;"

which was adopted.

The Bishop of Albany offered the following resolution, viz.:

SCHEDULE A. — RESOLUTION 76.

Resolved, The House of Deputies concurring, that Clause (e) of Resolution XXVIII., on page 163 of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(e) Omit the rubric that follows the Proper Lessons; to wit:

¶ *Morning Prayer being ended, there shall be sung from the Book of Psalms, in Metre*, Psalm xxvi., *verses* 6, 7, 8, *with the* Gloria Patri;

which was adopted.

The Bishop of Albany offered the following resolution, viz.:

SCHEDULE A. — RESOLUTION 77.

Resolved, The House of Deputies concurring, that Clause (a) of Resolution XXIX., on page 164 of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(a) Omit from the title all that follows the word *Churches;* to wit:

PRESCRIBED BY THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA; ESTABLISHED IN GENERAL CONVENTION OF THE BISHOPS, THE CLERGY, AND LAITY, 1804; AND SET FORTH WITH ALTERATIONS, IN GENERAL CONVENTION, 1808.

so that the title will read as follows:

AN OFFICE OF

INSTITUTION OF MINISTERS

INTO PARISHES OR CHURCHES;

which was adopted.

The Bishop of Albany offered the following resolution, viz.:

SCHEDULE A. — RESOLUTION 78.

Resolved, The House of Deputies concurring, that Clause (b) of Resolution XXIX., on page 165 of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(b) In the first rubric, substitute for what now follows the words *this*

Church, may, the words *proceed to institute him into the Parish*, so that the rubric will read as follows:

¶ *The Bishop having received due Notice of the Election of a Minister into a Parish or Church, as prescribed by the Canon, concerning "the Election and Institution of Ministers," and being satisfied that the "person chosen is a qualified Minister of this Church," may proceed to institute him into the Parish;*

which was adopted.

The Bishop of Albany offered the following resolution, viz.:

SCHEDULE A. — RESOLUTION 79.

Resolved, The House of Deputies concurring, that Clause (c) of Resolution XXIX., on page 165 of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(c) In the Bishop's Letter of Institution, omit the bracketed words [*or* Assistant Minister, *as the case may be*]; so that the Letter of Institution will read as follows:

To our well-beloved in Christ, A. B., *Presbyter*, *Greeting.*

WE do by these Presents give and grant unto you, in whose Learning, Diligence, sound Doctrine, and Prudence, we do fully confide, our Licence and Authority to perform the Office of a Priest, in the Parish [*or* Church] of *E.* And also hereby do institute you into said Parish, [*or* Church,] possessed of full power to perform every Act of sacerdotal Function among the People of the same; you continuing in communion with us, and complying with the rubrics and canons of the Church, and with such lawful directions as you shall at any time receive from us. *Sigillum.* *Signat.*

And as a canonically instituted Priest into the Office of Rector of —— —— Parish, [*or* Church,] you are faithfully to feed that portion of the flock of Christ which is now intrusted to you; not as a man-pleaser, but as continually bearing in mind that you are accountable to us here, and to the Chief Bishop and Sovereign Judge of all, hereafter.

And as the Lord hath ordained that they who serve at the altar should live of the things belonging to the altar; so we authorize you to claim and enjoy all the accustomed temporalities appertaining to your cure, until some urgent reason or reasons occasion a wish in you, or in the congregation committed to your charge, to bring about a separation, and dissolution of all sacerdotal relation, between you and them: of all which you will give us due notice: and in case of any difference between you and your congregation, as to a separation and dissolution of all sacerdotal connection between you and them, we, your Bishop, with the advice of our Presbyters, are to be the ultimate arbiter and judge.

In witness whereof, we have hereunto affixed our episcopal seal and signature, at ——, this —— day of ——, A.D. —— and in the —— year of our consecration;

which was adopted.

The Bishop of Albany offered the following resolution, viz.:

SCHEDULE A. — RESOLUTION 80.

Resolved, The House of Deputies concurring, that Clause (d) of Resolution XXIX., on pages 166, etc., of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(d) Omit the Standing Committee's Letter of Institution, and the rubric that precedes it, to wit:

¶ *In the case of a Minister to be instituted in a State or Diocese in which there is no Bishop, the Clerical Members of the Standing Committee shall send the following Letter of Institution, for the proposed Minister, to the Presbyter whom they may appoint as Institutor.*

To our well-beloved in Christ, A. B., *Presbyter*, *Greeting.*

WE do by these Presents authorize and empower you to exercise the Office of a Priest in the Parish [*or* Church] of *E.* And by virtue of the power vested in us, do institute you into said Parish, [*or* Church,] possessed of full power to perform every Act of sacerdotal Function among the People of the same; you complying with the rubrics and canons of the Church. *Sigillum.*

And as a canonically instituted Priest into the Office of Rector [*or* Assistant Minister, *as the case may be*] of ——— Parish, [*or* Church,] you are to feed that portion of the flock of Christ which is now intrusted to you; not as a man-pleaser, but as continually bearing in mind that you are accountable to the Ecclesiastical Authority of the Church here, and to the Chief Bishop and Sovereign Judge of all, hereafter.

And as the Lord hath ordained that they who serve at the altar should live of the things belonging to the altar; so you have our authority to claim and enjoy all the accustomed temporalities appertaining to your cure, until some urgent reason or reasons occasion a wish in you, or in the congregation committed to your charge, to bring about a separation, and dissolution of all sacerdotal connection, between you and them: of all which you will give us due notice: and in case of any difference between you and your congregation, as to a separation, and dissolution of all sacerdotal connection between you and them, the Ecclesiastical Authority of the Church in this Diocese (taking the advice and aid of a Bishop) shall be the ultimate arbiter and judge.

In witness whereof, we have hereunto set our hands and seals, this ——— day of ———, in the year ———;

which was adopted.

The Bishop of Albany offered the following resolution, viz.:

SCHEDULE A. — RESOLUTION 81.

Resolved, The House of Deputies concurring, that Clause (e) of Resolution XXIX., on page 168 of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(e) Alter the rubric before the *Proper Psalms*, so that it will read as follows:

¶ *On the day designated for the new Incumbent's Institution, at the usual hour for Morning Prayer, the Bishop, or the Institutor appointed by him, attended by the new Incumbent, and by the other Clergy present, shall enter the Chancel. Then all the Clergy present, standing in the Chancel or Choir, except the Bishop or the Priest who acts as Institutor, who shall go within the rails of the altar; the Wardens (or, in case of their necessary absence, two Members of the Vestry) standing on the right and left of the Altar, without the rails; the Senior Warden (or the Member of the Vestry supplying his place) holding the keys of the Church in his hand, in open view, the officiating Priest shall read Morning Prayer;*

which was adopted.

The Bishop of Albany offered the following resolution, viz.:

SCHEDULE A. — RESOLUTION 82.

Resolved, The House of Deputies concurring, that Clause (f) of Resolution XXIX., on page 168 of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(f) In the rubric which immediately precedes the Challenge to show just cause, insert before the words *the Priest*, the words *the Bishop, or:* so that it will read as follows:

¶ *Morning Prayer ended, the Bishop, or the Priest who acts as the Institutor, standing within the rails of the Altar, shall say;*

which was adopted.

The Bishop of Albany offered the following resolution, viz.:

SCHEDULE A. — RESOLUTION 83.

Resolved, The House of Deputies concurring, that Clause (g) of Resolution XXIX., on pages 168, 169, of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(g) Omit from the Challenge the words (*or* Assistant Minister): so that it will read as follows:

DEARLY beloved in the Lord, we have assembled for the purpose of instituting the Rev. *A. B.* into this Parish, [*or* Church,] as Priest and Rector of the same; and we are possessed of your Vote that he has been so elected; as also of the prescribed Letter of Institution. But if any of you can show just cause why he may not be instituted, we proceed no further, because we would not that an unworthy person should minister among you;

which was adopted.

The Bishop of Albany offered the following resolution, viz.:

SCHEDULE A. — RESOLUTION 84.

Resolved, The House of Deputies concurring, that Clause (h) of Resolution XXIX., on page 169 of the Book entitled "Notification to the Dioceses

of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(h) In the rubric which immediately follows the Challenge, insert before the words *the Priest*, the words *the Bishop, or:* so that it will read as follows:

¶ *If any objection be offered, the Bishop, or the Priest who acts as the Institutor, shall judge whether it afford just cause to suspend the Service;*

which was adopted.

The Bishop of Albany offered the following resolution, viz.:

SCHEDULE A. — RESOLUTION 85.

Resolved, The House of Deputies concurring, that Clause (i) of Resolution XXIX., on page 169 of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(i) In the second rubric after the Challenge, omit the words *the Priest who acts as*, and substitute for the words *he shall next read*, the words *then shall be read:* so that it will read as follows:

¶ *No objection being offered, or the Institutor choosing to go on with the Service, then shall be read the Letter of Institution;*

which was adopted.

The Bishop of Albany offered the following resolution, viz.:

SCHEDULE A. — RESOLUTION 86.

Resolved, The House of Deputies concurring, that Clause (j) of Resolution XXIX., on page 169 of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(j) In the Warden's Presentation of the keys, omit the bracketed [*or* Assistant Minister]: so that it will read as follows:

IN the name and behalf of ——— Parish [*or* Church] I do receive and acknowledge you, the Rev. *A. B.*, as Priest and Rector of the same; and in token thereof, give into your hands the keys of this Church;

which was adopted.

The Bishop of Albany offered the following resolution, viz.:

SCHEDULE A. — RESOLUTION 87.

Resolved, The House of Deputies concurring, that Clause (k) of Resolution XXIX., on page 170 of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in

the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(k) In the rubric following the Reception of the keys, substitute for the words *Instituting Minister*, the word *Institutor:* so that it will read as follows:

¶ *Here the Institutor shall begin the Office;*

which was adopted.

The Bishop of Albany offered the following resolution, viz.:

SCHEDULE A. — RESOLUTION 88.

Resolved, The House of Deputies concurring, that Clause (l) of Resolution XXIX., on page 170 of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(l) In the rubric following the *Lord's Prayer*, omit the words *Priest who acts as the*, and substitute for the word *State* the word *Diocesan:* so that it will read as follows:

¶ *Then shall the Institutor receive the Incumbent within the rails of the Altar, and present him the Bible, Book of Common Prayer, and Books of Canons of the General and Diocesan Convention, saying as followeth;*

which was adopted.

The Bishop of Albany offered the following resolution, viz.:

SCHEDULE A. — RESOLUTION 89.

Resolved, The House of Deputies concurring, that Clause (m) of Resolution XXIX., on page 170 of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(m) In place of the Anthem *Laudate Nomen*, and the rubric prefixed to it, substitute the following:

¶ *Then shall be said or sung Psalm* lxviii. Exurgat Deus, *or Psalm* xxvi. Judica me, Domine.

The *Gloria Patri*, and the Versicles that follow it, to be retained as at present;

which was adopted.

The Bishop of Albany offered the following resolution, viz.:

SCHEDULE A. — RESOLUTION 90.

Resolved, The House of Deputies concurring, that clause (o) of Resolution XXIX., on page 171 of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention

of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(o) Omit the last clause of the last rubric, to wit, *and may perform such other duties herein assigned the Instituting Minister as he may choose:* so that the rubric will read as follows:

¶ *When the Bishop of the Diocese is present at the Institution of a Minister, he shall make to him the address prescribed in this Office in the form of a letter;*

which was adopted.

The Bishop of Albany offered the following resolution, viz.:

SCHEDULE A. — RESOLUTION 91.

Resolved, The House of Deputies concurring, that Resolution XXX., on pages 171, 172, of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

Put the Articles at the end of the Prayer Book, and give them a distinct title-page, as follows:

Articles of Religion:

AS ESTABLISHED BY THE BISHOPS, THE CLERGY, AND THE LAITY OF THE

PROTESTANT EPISCOPAL CHURCH

IN THE UNITED STATES OF AMERICA, IN CONVENTION, ON THE TWELFTH DAY OF SEPTEMBER, IN THE YEAR OF OUR LORD 1801;

which was adopted.

On motion, the Secretary was instructed to communicate to the House of Deputies the further action of this House upon the resolutions contained in Schedule A that have been adopted.

The Bishop of Ohio moved that the resolutions contained in Schedule B, reported by the Joint Committee on Liturgical Revision, be laid upon the table; which was not adopted.

The House proceeded to the consideration of Schedule B.

The Bishop of Albany offered the following resolution, viz.:

SCHEDULE B. — RESOLUTION 1.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that it may be adopted in the next General Convention, in accordance with the provisions of Article 8 of the Constitution, as follows:

Substitute for *The Order how the Psalter is appointed to be read*, and for *The Order how the rest of the Holy Scripture is appointed to be read*, the general order *Concerning the Service of the Church*, including an enlarged *Table of Proper Psalms* and a *Table of Selections of Psalms*, as follows:

CONCERNING THE SERVICE OF THE CHURCH.

THE Order for Morning Prayer, the Litany, and the Order for the Administration of the Lord's Supper or Holy Communion, are distinct Services, and may be used either separately or together.

The Litany may be used either in place of the Prayers that follow the *Prayer for the* President of the United States in the Order for Morning Prayer, or in place of the Prayers that follow the *Collect for Aid against Perils* in the Order for Evening Prayer.

On any day when Morning and Evening Prayer shall have been said, or are to be said in Church, the Minister may, at any other Service, for which no form is provided, use such devotions as he shall at his discretion select from this Book, subject to the direction of the Ordinary.

For days of Fasting and Thanksgiving, appointed by the Civil or by the Ecclesiastical Authority, and for other special occasions for which no Service or Prayer hath been provided in this Book, the Bishop may set forth such Form or Forms as he shall think fit, in which case none other shall be used.

THE ORDER

HOW THE PSALTER IS APPOINTED TO BE READ.

THE Psalter shall be read through once every month, as it is there appointed, both for Morning and for Evening Prayer. And when a month hath one-and-thirty days, it is ordered that the same Psalms shall be read on the last day of the said month which are appointed for the day before.

The Minister shall, on the days for which they are appointed, use the Proper Psalms, as set forth in the Table of Proper Psalms. But *Note* that, on other days, instead of reading from the Psalter as divided for Daily Morning and Evening Prayer, he may read one of the Selections set out by this Church.

TABLE OF

PROPER PSALMS ON CERTAIN DAYS.

First Sunday in Advent.	Morning. 8, 50	Evening. 96, 97	Easter-even.	Morning. 4, 16, 17	Evening. 30, 31
Christmas-Day.	19, 45, 85	89, 110, 132	Easter-day.	2, 57, 111	113, 114, 118
Circumcision.	40, 90	65, 103	Ascension-day.	8, 15, 21	24, 47, 108
Epiphany.	46, 47, 48	72, 117, 135	Whitsun-day.	48, 68	104, 145
Purification.	20, 86, 87	84, 113, 134	Trinity Sunday.	29, 33	93, 97, 150
Ash Wednesday.	6, 32, 38	102, 130, 143	Transfiguration.	27, 61, 93	84, 99, 133
Annunciation.	89	131, 132, 138	St. Michael's.	91, 103	34, 148
Good Friday.	22, 40, 54	69, 88	All Saints' Day.	1, 15, 146	112, 121, 149

TABLE OF

SELECTIONS OF PSALMS.

	Psalms.		Psalms.
First.	1, 15, 91	Eleventh.	80, 81
Second.	4, 31 to v. 7, 91, 134	Twelfth.	84, 122, 134
Third.	19, 24, 103	Thirteenth.	85, 93, 97
Fourth.	23, 34, 65	Fourteenth.	102
Fifth.	26, 43, 141	Fifteenth.	107
Sixth.	32, 130, 121	Sixteenth.	118
Seventh.	37	Seventeenth.	123, 124, 125
Eighth.	51, 42	Eighteenth.	139, 145
Ninth.	72, 96	Nineteenth.	147
Tenth.	77	Twentieth.	148, 149, 150

THE ORDER

HOW THE REST OF THE HOLY SCRIPTURE IS APPOINTED TO BE READ.

THE Old Testament is appointed for the First Lessons, and the New Testament for the Second Lessons at Morning and Evening Prayer throughout the Year.

And to know what Lessons shall be read every day, look for the day of the month in the Calendar following, and there ye shall find the Chapters that shall be read for the Lessons both at Morning and at Evening Prayer; except only the Moveable Holy-days, which are not in the Calendar; and the Immoveable, where there is a blank left in the column of Lessons; the Proper Lessons for all which days are to be found in the Table of Proper Lessons.

If in any Church, upon a Sunday or Holy-day, both Morning and Evening Prayer be not said, the Minister may read the Lessons appointed either for Morning or for Evening Prayer.

At Evening Prayer on Sunday, the Minister may read the Lesson from the Gospels appointed for that Day of the Month, in place of the Second Lesson for the Sunday.

Upon any Day for which no Proper Lessons are provided, the Lessons appointed in the Calendar for any Day in the same week may be read in place of the Lessons for the Day.

On Days of Fasting and Thanksgiving, especially appointed, and on occasions of Ecclesiastical Conventions and of Charitable Collections, the Minister may appoint such Lessons as he shall think fit in his discretion.

HYMNS AND ANTHEMS.

HYMNS set forth and allowed by the authority of this Church, and Anthems in the words of Holy Scripture or of the Book of Common Prayer, may be sung before and after any Office in this Book, and also before and after Sermons.

The Bishop of Iowa offered the following amendment, viz.:

Resolved, The House of Deputies concurring, that a Commission con-

sisting of five Bishops, five Presbyters, and five Laymen of this Church, be appointed, to whom Schedule B as reported by the Joint Committee on Liturgical Revision of this Convention, and all the proposed alterations and additions to the Book of Common Prayer heretofore presented, or hereafter to be presented, to the General Convention, relating to the revision of the Book of Common Prayer, shall be referred for consideration, the said Commission to be empowered to call to its aid the services of liturgical scholars if desired, and to have power to originate proposed alterations and additions, and to report to the next General Convention what action, if any, in its judgment should be taken in the premises;

which was not adopted.

The question being upon the following paragraph, viz.:

CONCERNING THE SERVICE OF THE CHURCH.

THE Order for Morning Prayer, the Litany, and the Order for the Administration of the Lord's Supper or Holy Communion, are distinct Services, and may be used either separately or together;

The Bishop of Albany moved that this paragraph be amended, as follows:

Resolved, That the first Clause be amended by adding the words, "provided that no one of these Services be habitually disused;"

which was adopted.

The paragraph as amended was adopted.

The question being upon the following paragraph, viz.:

The Litany may be used either in place of the Prayers that follow the *Prayer for the* President of the United States in the Order for Morning Prayer, or in place of the Prayers that follow the *Collect for Aid against Perils* in the Order for Evening Prayer;

it was adopted.

The question being upon the following paragraph, viz.:

On any day when Morning and Evening Prayer shall have been said or are to be said in Church, the Minister may, at any other Service, for which no form is provided, use such devotions as he shall at his discretion select from this Book, subject to the direction of the Ordinary.

The Bishop of New Hampshire moved that the paragraph be amended by striking out the words "from this book;" which was not adopted.

The paragraph was adopted as reported.

The question being upon the following paragraph, viz.:

For days of Fasting and Thanksgiving, appointed by the Civil or by the Ecclesiastical Authority, and for other special occasions for which no Service or Prayer hath been provided in this Book, the Bishop may set forth such Form or Forms as he shall think fit, in which case none other shall be used.

The Bishop of Colorado moved that this paragraph be amended by inserting the words "or Parochial Missions," between the words "Authority" and "and;" which was not adopted.

The paragraph was adopted as reported.

The question being upon the following paragraph, viz.:

THE ORDER HOW THE PSALTER IS APPOINTED TO BE READ.

THE Psalter shall be read through once every month, as it is there appointed, both for Morning and for Evening Prayer. And when a month hath one-and-thirty days, it is ordered that the same Psalms shall be read on the last day of the said month which are appointed for the day before;

it was adopted.

The question being upon the following paragraph, viz.:

The Minister shall, on the days for which they are appointed, use the Proper Psalms, as set forth in the Table of Proper Psalms. But *Note*, that, on other days, instead of reading from the Psalter as divided for Daily Morning and Evening Prayer, he may read one of the Selections set out by this Church;

it was adopted.

The question being upon the following paragraph, viz.:

[Then, the Tables of Proper Psalms and of Selections of Psalms, as in the Notification, but making Selection Second, Psalms 4, 31 to v. 7, 91, 134, and omitting the *Notes* at the end of the Tables];

it was adopted.

The question being upon the following paragraph, viz.:

[Then, the *Order how the rest of the Holy Scripture is appointed to be Read*, as in the Notification. Then the following:];

on motion of the Bishop of Albany, the Report of the Joint Committee on Liturgical Revision was made the Order of the Day for two o'clock on Thursday.

FOURTEENTH DAY.

THURSDAY, October 21, 1886, 2 P.M.

The House proceeded to consider the Report of the Joint Committee on Liturgical Revision, that having been made the Order of the Day.

On motion, the Bishop of Ohio was, at his request, excused from further service on the Joint Committee.

On motion of the Bishop of Chicago, it was made the Order of the Day at four o'clock to consider the whole matter of the proposed Book of Offices.

The question being on the following paragraph, viz.:

[Then, the *Order how the rest of the Holy Scripture is appointed to be Read*, as in the Notification. Then the following:];

it was adopted.

The question being upon the following paragraph, viz.:

HYMNS AND ANTHEMS.

HYMNS set forth and allowed by the authority of this Church, and Anthems in the words of Holy Scripture or of the Book of Common Prayer, may be sung before and after any Office in this Book, and also before and after Sermons;

The Bishop of Michigan offered the following amendment, viz.:

Resolved, That the following be added to the Paragraph: "And note that in the Order for Daily Evening Prayer a Hymn in metre may be sung instead of any one of the Psalms and Hymns that are there set forth;"

which was not adopted.

The paragraph was adopted as reported.

The Bishop of Albany offered the following resolution, viz.:

SCHEDULE B.—RESOLUTION 2.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that it may be adopted in the next General Convention, in accordance with the provisions of Article 8 of the Constitution, as follows:

Substitute the following in place of the first rubric in the Order for Daily Morning Prayer:

¶ *The Minister shall always begin the Morning Prayer by reading one or more of the following Sentences of Scripture.*

¶ *On any day not a Sunday, he may omit the Exhortation following, saying instead thereof,* Let us humbly confess our sins unto Almighty God, *and may end the Morning Prayer with the Collect for Grace.*

¶ *On any day when the Holy Communion is immediately to follow, the Minister may, at his discretion, pass at once from the Sentences to the Lord's Prayer, first pronouncing,* The Lord be with you. *Answer.* And with thy spirit. *Minister.* Let us pray.

The question being upon

¶ *The Minister shall always begin the Morning Prayer by reading one or more of the following Sentences of Scripture;*

it was adopted.

The question being upon

¶ *On any day not a Sunday, he may omit the Exhortation following, saying instead thereof,* Let us humbly confess our sins unto Almighty God, *and may end the Morning Prayer with the Collect for Grace;*

The Bishop of Western New York offered the following amendment, viz.:

Resolved, That the words "not a Sunday" be omitted;

which was not adopted.

The Bishop of Maryland offered the following Amendment:

Resolved, That after the words "Collect for Grace" there be added the words "and 2 Cor. xiii. 14;"

which was adopted.

The amended rubric was then adopted.

The question being upon

¶ *On any day when the Holy Communion is immediately to follow, the Minister may, at his discretion, pass at once from the Sentences to the Lord's Prayer, first pronouncing,* The Lord be with you. *Answer.* And with thy spirit. *Minister.* Let us pray;

it was not adopted.

The Bishop of Albany offered the following resolution, viz.:

SCHEDULE B. — RESOLUTION 3.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that it may be adopted in the next General Convention, in accordance with the provisions of Article 8 of the Constitution, as follows:

Substitute the following for the opening Sentences in the Order for Daily Morning Prayer:

THE Lord is in his holy temple: let all the earth keep silence before him. *Hab.* ii. 20.

I was glad when they said unto me, We will go into the house of the LORD. *Psalm* cxxii. 1.

Let the words of my mouth, and the meditation of my heart, be alway acceptable in thy sight, O LORD, my strength and my redeemer. *Psalm* xix. 14, 15.

Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ. *Phil.* i. 2.

Repent ye; for the kingdom of heaven is at hand. *St. Matt.* iii. 2. *Advent.*

Prepare ye the way of the LORD, make straight in the desert a highway for our God. *Isa.* xl. 3.

Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. *St. Luke* ii. 10, 11. *Christmas.*

From the rising of the sun even unto the going down of the same my Name shall be great among the Gentiles; and in every place incense shall be offered unto my Name, and a pure offering: for my Name shall be great among the heathen, saith the LORD of hosts. *Mal.* i. 11. *Epiphany.*

Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem. *Isa.* lii. 1.

Is it nothing to you, all ye that pass by? behold, and see if there be any sorrow like unto my sorrow which is done unto me, wherewith the LORD hath afflicted me. *Lam.* i. 12. *Good Friday.*

He is risen. The Lord is risen indeed. *St. Mark* xvi. 6. *St. Luke* xxiv. 34.

This is the day which the LORD hath made; we will rejoice and be glad in it. *Psalm* cxviii. 24. *Easter.*

Seeing that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. *Heb.* iv. 14, 16. *Ascension.*

Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying Abba, Father. *Gal.* iv. 6. *Whitsun-day.*

There is a river, the streams whereof shall make glad the city of God; the holy place of the tabernacle of the Most High. *Psalm* xlvi. 4.

Holy, Holy, Holy, Lord God Almighty, which was, and is, and is to come. *Rev.* iv. 8. *Trinity Sunday.*

When the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. *Ezek.* xviii. 27.

Enter not into judgment with thy servant, O Lord, for in thy sight shall no man living be justified. *Psalm* cxliii. 2.

To the Lord our God belong mercies and forgivenesses, though we have rebelled against him; neither have we obeyed the voice of the LORD our God, to walk in his laws which he set before us. *Dan.* ix. 9, 10.

I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son. *St. Luke* xv. 18, 19.

The Bishop of Ohio offered the following amendment, viz.:

Resolved, That the sentence for Whitsun-day as in the Book of Notification, etc., be added to the sentences here proposed for Whitsun-day;

which was adopted.

The resolution as amended was adopted.

The Bishop of Albany offered the following resolution, viz.:

SCHEDULE B.—RESOLUTION 4.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that it may be adopted in the next General Convention, in accordance with the provisions of Article 8 of the Constitution, as follows:

Add to the rubric before the *Venite* in the Order for Daily Morning Prayer:

¶ *But* Note, *That the latter portion of the* Venite *may be omitted.*

Print for the *Venite* the whole of Psalm xcv., leaving an open space before the last four verses, as follows:

Venite exultemus Domino. Psalm xcv.

O COME, let us sing unto the LORD: let us heartily rejoice in the strength of our salvation.

Let us come before his presence with thanksgiving: and show ourselves glad in him with psalms.

For the LORD is a great God: and a great King above all gods.
In his hands are all the corners of the earth: and the strength of the hills is his also.
The sea is his, and he made it: and his hands prepared the dry land.
O come, let us worship and fall down: and kneel before the LORD our Maker.
For he is the Lord our God: and we are the people of his pasture, and the sheep of his hand.

To-day if ye will hear his voice, harden not your hearts: as in the provocation, and as in the day of temptation in the wilderness;
When your fathers tempted me: proved me, and saw my works.
Forty years long was I grieved with this generation, and said: It is a people that do err in their hearts, for they have not known my ways;
Unto whom I sware in my wrath: that they should not enter into my rest;

which was adopted.

The Bishop of Albany offered the following resolution, viz.:

SCHEDULE B. — RESOLUTION 5.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that it may be adopted in the next General Convention, in accordance with the provisions of Article 8 of the Constitution, as follows:

In the Order for Daily Morning Prayer, change the rubric following the *Venite* so that it shall read as follows:

¶ *Then shall follow a* Portion *of the Psalms, as they are appointed, or one of the* Selections *of Psalms. And at the end of every Psalm, and likewise at the end of the* Venite, Benedicite, Benedictus, Jubilate, *may be, and at the end of the whole* Portion *or* Selection *from the* Psalter, *shall be sung or said the* Gloria Patri;

which was adopted.

The Bishop of Albany offered the following resolution, viz.:

SCHEDULE B. — RESOLUTION 6.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed addition be made known to the several Dioceses, in order that it may be adopted in the next General Convention, in accordance with the provisions of Article 8 of the Constitution, as follows:

In the Order for Daily Morning Prayer, insert before the title of *Benedicite*, this Note:

¶ Note, *That on week days it shall suffice to begin at the verse*, "O ye children of men," etc.;

which was not adopted.

The Bishop of Albany offered the following resolution, viz.:

SCHEDULE B. — RESOLUTION 7.

Resolved, The House of Deputies concurring, That the following change be made in the Book of Common Prayer, and that the proposed addition be

made known to the several Dioceses, in order that it may be adopted in the next General Convention, in accordance with the provisions of Article 8 of the Constitution, as follows:

In the Order for Daily Morning Prayer, prefix to the *Jubilate Deo* the rubric:

¶ *Or this Psalm;*

which was adopted.

The Bishop of Albany offered the following resolution, viz.:

SCHEDULE B. — RESOLUTION 8.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed addition be made known to the several Dioceses, in order that it may be adopted in the next General Convention, in accordance with the provisions of Article 8 of the Constitution, as follows:

In the Order for Daily Morning Prayer, add to the rubric after the *Prayer for the* President of the United States, these words: "*or the Holy Communion is immediately to follow*," so that it shall read:

¶ *The following Prayers are to be omitted here, when the Litany is said or the Holy Communion is immediately to follow;*

which was adopted.

The Bishop of Albany offered the following resolution, viz.:

SCHEDULE B. — RESOLUTION 9.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that it may be adopted in the next General Convention, in accordance with the provisions of Article 8 of the Constitution, as follows:

Substitute the following for the opening Sentences in the Order for Daily Evening Prayer:

THE LORD is in his holy temple: let all the earth keep silence before him. *Hab.* ii. 20.

LORD, I have loved the habitation of thy house, and the place where thine honour dwelleth. *Psalm* xxvi. 8.

Let my prayer be set forth in thy sight as the incense; and let the lifting up of my hands be an evening sacrifice. *Psalm* cxli. 2.

O worship the LORD in the beauty of holiness; let the whole earth stand in awe of him. *Psalm* xcvi. 9.

Watch ye, for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: lest coming suddenly he find you sleeping. *St. Mark* xiii. 35, 36. *Advent.*

Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. *Rev.* xxi. 3. *Christmas.*

Come ye, and let us walk in the light of the LORD. And he will teach us of his ways, and we will walk in his paths. *Isai.* ii. 5, 3. *Epiphany.*

If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. *Col.* iii. 1. *Easter.*

Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us. *Heb.* ix. 24. *Ascension.*

The Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely. *Rev.* xxii. 17. *Whitsunday.*

O send out thy light and thy truth, that they may lead me, and bring me unto thy holy hill, and to thy dwelling. *Psalm* xliii. 3.

Holy, Holy, Holy, is the LORD of hosts: the whole earth is full of his glory. *Isaiah* vi. 3. *Trinity Sunday.*

The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. *Psalm* li. 17.

I acknowledge my transgressions; and my sin is ever before me. Hide thy face from my sins; and blot out all mine iniquities. *Psalm* li. 3, 9.

Rend your heart, and not your garments, and turn unto the LORD your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. *Joel* ii. 13.

O LORD, correct me, but with judgment; not in thine anger, lest thou bring me to nothing. *Jer.* x. 24.

If we say that we have no sin, we deceive ourselves, and the truth is not in us; but if we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. *1 St. John* i. 8, 9.

The Bishop of Virginia offered the following amendment, viz.:

Resolved, That Resolution 9 be amended as follows: Add to the opening Sentences in Evening Prayer for Good Friday, *2 Cor.* v. 21, *Eph.* i. 7;

which was adopted.

The resolution as amended was adopted.

The Bishop of Maryland offered the following resolution, viz.:

SCHEDULE B.—RESOLUTION 9½.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that it may be adopted in the next General Convention, in accordance with the provisions of Article 8 of the Constitution, as follows:

In the Order for Daily Evening Prayer, substitute the following rubric for the one that immediately precedes the opening *Sentences:*

¶ *The Minister shall begin the Evening Prayer by reading one or more of the following Sentences of Scripture, and then he shall say that which is written after them. But on days other than the Lord's Day, if Morning Prayer shall have been said, he may, at his discretion, pass at once from the Sentences to the Lord's Prayer.*

The Bishop of Pittsburgh offered the following amendment, viz.:

Resolved, That for "on days other than the Lord's Day," there be substituted the words, "on any day not a Sunday;"

which was not adopted.

The resolution as presented was adopted.

The Bishop of Albany offered the following resolution, viz.:

SCHEDULE B. — RESOLUTION 10.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that it may be adopted in the next General Convention, in accordance with the provisions of Article 8 of the Constitution, as follows:

In the Order for Daily Evening Prayer, substitute for the present *Prayer for the* President of the United States, *and all in civil authority,* the following:

A Prayer for all in Civil Authority.

ALMIGHTY God, whose kingdom is everlasting and power infinite, Have mercy upon this whole land; and so rule the hearts of all those whom thou hast set in authority over us, that they, knowing whose ministers they are, may above all things seek thine honour and glory; and that we and all the People, duly considering whose authority they bear, may faithfully and obediently honour them, in thee, and for thee, according to thy blessed Word and ordinance; through Jesus Christ our Lord, who with thee and the Holy Ghost liveth and reigneth, ever one God, world without end. *Amen.*

The Bishop of Ohio offered the following amendment, viz.:

Resolved, That the words, "the President of the United States and," be inserted in the *Prayer for all in Civil Authority;* and also that the word "others" be substituted for the word "those" between the words "all" and "whom."

The Bishop of Virginia offered the following amendment to the amendment proposed by the Bishop of Ohio:

Resolved, That the amendment of the Bishop of Ohio be amended by substituting the words "The Chief Magistrate of our Country" for the words "The President of the United States;"

which was not adopted.

The question being on the amendment proposed by the Bishop of Ohio, it was not adopted.

The Assistant Bishop of Mississippi offered the following amendment, viz.:

Resolved, That the words "the people of" be inserted after the word "upon," so as to read "have mercy upon the people of this whole land;"

which was not adopted.

The Bishop of West Virginia offered the following amendment, viz.:

Resolved, that the words "in thee and for thee" be omitted;

which was not adopted.

The question being on the resolution as proposed, it was adopted.

The Bishop of Albany offered the following resolution, viz.:

SCHEDULE B. — RESOLUTION 11.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that it may be adopted in the next General Convention, in accordance with the provisions of Article 8 of the Constitution, as follows:

Substitute for the rubric prefixed to the Litany, the following rubrics:

¶ *To be used on Sundays, Wednesdays, and Fridays, and on the Ember-days and Rogation-days.*

¶ *To be used also on any day in Lent, at the discretion of the Minister.*

¶ *Note*, That the LITANY may be omitted altogether on *Christmas-day*, *Easter-day*, and *Whitsun-day*.

The question being on the following rubric:

¶ *To be used on Sundays, Wednesdays, and Fridays, and on the Ember-days and Rogation-days;*

it was adopted.

The question being on the following rubric:

¶ *To be used also on any day in Lent, at the discretion of the Minister;*

it was adopted.

The question being on the following note:

¶ *Note*, That the LITANY may be omitted altogether on *Christmas-day*, *Easter-day*, and *Whitsun-day;*

it was adopted.

The Bishop of Albany offered the following resolution, viz.:

SCHEDULE B. — RESOLUTION 12.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that it may be adopted in the next General Convention, in accordance with the provisions of Article 8 of the Constitution, as follows:

In Prayers and Thanksgivings upon Several Occasions, omit the present rubric, to wit:

¶ *To be used before the two final Prayers of Morning and Evening Service.*

immediately after the title, and insert after the word "*Prayers*," the following rubric:

¶ *To be used before the General Thanksgiving, or, when that is not said, before the final Prayer of Blessing, or the Benediction;*

which was adopted.

The Bishop of Albany offered the following resolution, viz.:

SCHEDULE B. — RESOLUTION 13.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that it may be adopted in

the next General Convention, in accordance with the provisions of Article 8 of the Constitution, as follows:

Transfer the *Prayer to be used at meetings of Convention* to a place immediately after the *Prayer for Congress;* change the word "councils" to "council;" and omit the word "present" in the two places where it occurs; so that the *Prayer* shall read as follows:

A Prayer to be used at Meetings of Convention.

ALMIGHTY and everlasting God, who by thy Holy Spirit didst preside in the Council of the blessed Apostles, and hast promised through thy Son Jesus Christ, to be with thy Church to the end of the world; We beseech thee to be with the Council of thy Church *here* assembled in thy Name and Presence. Save *us* from all error, ignorance, pride, and prejudice; and of thy great mercy vouchsafe, we beseech thee, so to direct, sanctify, and govern *us* in *our* work, by the mighty power of the Holy Ghost, that the comfortable Gospel of Christ may be truly preached, truly received, and truly followed, in all places, to the breaking down the kingdom of sin, Satan, and death; till at length the whole of thy dispersed sheep, being gathered into one fold, shall become partakers of everlasting life; through the merits and death of Jesus Christ our Saviour. *Amen.*

Alter the rubric appended to the foregoing *Prayer*, so that it shall read as follows:

¶ *During or before the session of any General or Diocesan Convention, the above Prayer may be used by all Congregations of this Church, or of the Diocese concerned; the clause,* here assembled in thy Name, *being changed to,* now assembled [*or,* about to assemble] in thy Name; *and the clause,* govern us in our work, *to,* govern them in their work;

which was adopted.

The Bishop of Albany offered the following resolution, viz.:

SCHEDULE B.—RESOLUTION 14.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed addition be made known to the several Dioceses, in order that it may be adopted in the next General Convention, in accordance with the provisions of Article 8 of the Constitution, as follows:

In Prayers and Thanksgivings upon Several Occasions, insert after the word Thanksgivings, the following rubric:

¶ *To be used after the General Thanksgiving, or, when that is not said, before the final Prayer of Blessing or the Benediction;*

which was adopted.

The Bishop of Albany offered the following resolution, viz.:

SCHEDULE B.—RESOLUTION 15.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that it may be adopted in the next General Convention, in accordance with the provisions of Article 8 of the Constitution, as follows:

In the Order for the Administration of the Lord's Supper, for the rubric,

¶ *Then shall be read the Apostles' or Nicene Creed,* etc.,

substitute the following rubric, placing after it the *Creed:*

Then shall be said the Creed commonly called the Nicene, *which here followeth, or else the* Apostles' Creed; *but the Creed may be omitted, if it hath been said immediately before in Morning Prayer:* Provided, *that the Creed following shall be said on* Christmas-day, Easter-day, Ascension-day, Whitsun-day, and Trinity Sunday.

I BELIEVE in one God the Father Almighty, Maker of heaven and earth, And of all things visible and invisible:

And in one Lord Jesus Christ, the only-begotten Son of God, Begotten of his Father before all worlds, God of God, Light of Light, Very God of very God; Begotten, not made; Being of one substance with the Father; By whom all things were made: Who for us men, and for our salvation, came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man: And was crucified also for us under Pontius Pilate; He suffered and was buried: And the third day he rose again according to the Scriptures: And ascended into heaven, And sitteth on the right hand of the Father. And he shall come again with glory to judge both the quick and the dead; Whose kingdom shall have no end.

And I believe in the Holy Ghost, The Lord, and Giver of Life, Who proceedeth from the Father and the Son, Who with the Father and the Son together is worshipped and glorified, Who spake by the Prophets. And I believe one Catholic and Apostolic Church. I acknowledge one Baptism for the remission of sins: And I look for the Resurrection of the dead: And the Life of the world to come. Amen.

The Bishop of Massachusetts offered the following amendment, viz.:

Resolved, That the proposed rubric before the Creed be amended by striking out all the words after the words "Morning Prayer."

4 P.M.

The Order of the Day being called, which was the consideration of the resolution touching the proposed Book of Offices, the Bishop of Albany, for the Committee, presented a Supplementary Report known as "Schedule B, continued," proposing to include in Schedule B, matter previously provided for in the proposed Book of Offices. (See Appendix XI.—2.)

The Bishop of Long Island moved the indefinite postponement of the whole matter contemplated in the proposed Book of Offices.

The Bishop of Long Island accepted as a substitute for the above motion the following resolution, offered by the Bishop of Chicago, viz.:

Resolved, The House of Deputies concurring, that a Commission of five Bishops, five Presbyters, and five Laymen, be appointed to report at the next triennial meeting of the General Convention, suitable Forms for Days of Fasting and Thanksgiving, appointed by the Civil or by the Ecclesiastical Authority, and for other special occasions for which no Service or Prayer hath been provided in the Book of Common Prayer, the same if approved to be set forth by the General Convention, as a Book of Offices allowed for use under authorization by the Ordinary, and not as a part of the Book of Common Prayer;

which was adopted.

FIFTEENTH DAY.

FRIDAY, October 22, 1886, 11 A.M.

The further consideration of the Report of the Joint Committee on Liturgical Revision being, on motion, resumed, the House proceeded to take up the amendment to Resolution No. 15, in Schedule B, which was proposed by the Bishop of Massachusetts at the afternoon session of Thursday.

By permission the Bishop of Massachusetts withdrew the amendment offered by him.

The Bishop of Chicago offered the following amendment, viz.:

Resolved, That the proposed rubric before the Creed be amended as follows:
Strike out "which here followeth."
Insert before "Creed" "Nicene."
Strike out "following;" so as to read as follows:
Then shall be said the Creed commonly called the Nicene, *or else the* Apostles' Creed; *but the Creed may be omitted, if it hath been said immediately before in Morning Prayer;* Provided, *that the* Nicene *Creed shall be said on* Christmas-day, Easter-day, Ascension-day, Whitsun-day, and Trinity Sunday.

On motion, the House adjourned to meet with the Board of Missions.

SIXTEENTH DAY.

SATURDAY, October 23, 1886.

On motion of the Bishop of Albany, it was ordered that the Minutes of the proceedings on Liturgical Revision shall not be read to the House till the completion of action on Schedule B of the Report of the Joint Committee on Liturgical Revision.

SEVENTEENTH DAY.

MONDAY, October 25, 1886.

On motion of the Bishop of Albany, it was made the special Order of the Day to take up the consideration of Schedule B of the Report of the Joint Committee on Liturgical Revision.

The question being on the amendment proposed by the Bishop of Chicago, on the fifteenth day of the session, of the proposed rubric before the Creed, it was adopted.

The resolution as amended was adopted.

The Bishop of Albany offered the following resolution, viz.:

SCHEDULE B. — RESOLUTION 16.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed addition be made known to the several Dioceses, in order that it may be adopted in the next General Convention, in accordance with the provisions of Article 8 of the Constitution, as follows:

In the Order for the Administration of the Lord's Supper, add to the Offertory Sentences the following:

Speak unto the children of Israel, that they bring me an offering; of every man that giveth it willingly with his heart ye shall take my offering. *Exodus* xxv. 2.

Ye shall not appear before the LORD empty; every man shall give as he is able, according to the blessing of the LORD thy God which he hath given thee. *Deut.* xvi. 16, 17.

Thine, O LORD, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O LORD, and thou art exalted as head above all. *1 Chron.* xxix. 11.

All things come of thee, O LORD, and of thine own have we given thee. *1 Chron.* xxix. 14;

which was adopted.

The Bishop of Albany offered the following resolution, viz.:

SCHEDULE B. — RESOLUTION 17.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that it may be adopted in the next General Convention, in accordance with the provisions of Article 8 of the Constitution, as follows:

Substitute the following for the rubric immediately before the *Prayer for Christ's Church Militant* in the Order for the Administration of the Lord's Supper:

¶ *And the Priest shall then place upon the Table so much bread and wine as he shall think sufficient.*

¶ *And when the Alms and Oblations are presented, there may be sung or said an Offertory Anthem.*

¶ *Then shall the Priest say:*

The question being upon

¶ *And the Priest shall then place upon the Table so much bread and wine as he shall think sufficient;*

it was adopted.

The question being upon

¶ *And when the Alms and Oblations are presented, there may be sung or said an Offertory Anthem;*

The Bishop of Ohio offered the following amendment, viz.:

Resolved, That the following words be added: "*under the direction of the Minister.*"

The Bishop of Alabama offered the following amendment to the amendment of the Bishop of Ohio:

Resolved, That the following be prefixed to the amendment of the Bishop of Ohio: "*in the words of Holy Scripture or of the Book of Common Prayer;*"

which was adopted.

The amendment of the Bishop of Ohio was adopted.

The rubric as amended was adopted.

The question being upon

¶ *Then shall the Priest say;*

it was adopted.

The rubrics proposed in the Resolution were adopted as amended.

The House took a recess.

The House resumed its session after recess.

The consent of the House having been given to the consideration of Resolution No. 18 at a later hour, the Bishop of Albany offered the following resolution, viz.:

SCHEDULE B. — RESOLUTION 19.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed addition be made known to the several Dioceses, in order that it may be adopted in the next General Convention in accordance with the provisions of Article 8 of the Constitution, as follows:

In the Order of Confirmation, after the Preface insert as follows:

¶ *Then the Bishop, or some Minister appointed by him, may say,*

Hear the words of the Evangelist Saint *Luke*, in the eighth Chapter of the Book of the *Acts of the Apostles.*

WHEN the Apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Ghost: (for as yet he was fallen upon none of them: only they were baptized in the Name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost;

which was adopted.

The Bishop of Albany offered the following resolution, viz.:

SCHEDULE B.—RESOLUTION 20.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that it may be adopted in the next General Convention, in accordance with the provisions of Article 8 of the Constitution, as follows:

In the Order of Confirmation, in place of the present Question and Answer insert,

¶ *Then shall the Bishop demand of those who are to be confirmed, these questions following:*

The Bishop.

DO ye here, in the presence of God, and of this congregation, renew the promise and vow that ye made, or that was made in your name at your baptism, solemnly ratifying the same, and acknowledging yourselves bound to renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the sinful desires of the flesh, so that ye will not follow nor be led by them?

¶ *And every one shall audibly answer,*

I do.

The Bishop. And to believe all the Articles of the Christian faith as contained in the Apostles' Creed?

Answer. I do.

The Bishop. And to keep God's holy will and Commandments, and walk in the same all the days of your life?

Answer. I do.

¶ *Or this,*

The Bishop.

DO ye here, in the presence of God, and of this congregation, renew the promise and vow that ye made, or that was made in your name at your baptism, solemnly ratifying the same, and acknowledging yourselves bound to believe and to do all those things which ye then undertook, or your Sponsors then undertook for you?

¶ *And every one shall audibly answer,*

I do;

which was adopted.

The Bishop of Albany offered the following resolution, viz.:

SCHEDULE B.—RESOLUTION 21.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that it may be adopted in the next General Convention, in accordance with the provisions of Article 8 of the Constitution, as follows:

In the Solemnization of Matrimony for the words "which is commended," etc., substitute the following:

Which is an honourable estate, instituted of God in the time of man's innocency, signifying unto us the mystical union that is betwixt Christ and his Church; which holy estate Christ adorned and beautified with his presence and first miracle that he wrought in Cana of Galilee, and is commended in Holy Scripture.

The Bishop of Alabama offered the following amendment, viz.:

Resolved, That the word "sanctified" be substituted for the word "beautified;"

which was adopted.

The Bishop of Michigan offered the following amendment, viz.:

Resolved, That the words "at the marriage" be inserted immediately after the word "wrought;"

which was adopted.

The Bishop of New Jersey offered the following amendment, viz.:

Resolved, That the words "in Holy Scripture" be omitted, and the words "of St. Paul" be substituted;

which was adopted.

The resolution as amended was adopted.

The Bishop of Albany offered the following resolution, viz.:

SCHEDULE B. — RESOLUTION 22.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed addition be made known to the several Dioceses, in order that it may be adopted in the next General Convention, in accordance with the provisions of Article 8 of the Constitution, as follows:

Insert after the *Commendatory Prayer* in the Order for the Visitation of the Sick, the following:

A Commendatory Prayer.

INTO thy hands, O Merciful Saviour, we commend the soul of thy servant, now departing from the body. Acknowledge, we humbly beseech thee, a sheep of thine own fold, a lamb of thine own flock, a sinner of thine own redeeming. Receive *him* into the arms of thy mercy, into the blessed rest of everlasting peace, and finally into the glorious estate of thy chosen saints in heaven. O most merciful Jesus, that soul cannot perish which is committed to thy charge; Receive, we beseech thee, *his* spirit in peace. *Amen.*

The Bishop of Alabama offered the following amendment, viz.:

Resolved, That after the words, "cannot perish," the words "which thou takest into thy charge" be inserted;

which was adopted.

The resolution as amended was adopted.

The Bishop of Albany offered the following resolution, viz.:

SCHEDULE B. — RESOLUTION 23.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that it may be adopted in the next General Convention, in accordance with the provisions of Article 8 of the Constitution, as follows:

In the Communion of the Sick, in the first rubric, for the word *two* read *one*, and add to the rubric the words *the Minister first pronouncing:* so that the rubric will read as follows:

¶ *Forasmuch as all mortal men are subject to many sudden perils, diseases, and sicknesses, and ever uncertain what time they shall depart out of this life; therefore, to the intent they may be always, in readiness to die, whensoever it shall please Almighty God to call them, the Ministers shall diligently from time to time (but especially in the time of pestilence, or other infectious sickness) exhort their parishioners to the often receiving of the Holy Communion of the Body and Blood of our Saviour Christ, when it shall be publicly administered in the Church; that so doing, they may, in case of sudden visitation, have the less cause to be disquieted for lack of the same. But if the sick person be not able to come to the Church, and yet is desirous to receive the Communion in his house; then he must give timely notice to the Minister, signifying also how many there are to communicate with him, (which shall be one at the least;) and all things necessary being prepared, the Minister shall there celebrate the Holy Communion, beginning with the Collect, Epistle, and Gospel, here following, the Minister first pronouncing:*

After the rubric and before the Collect insert the following :

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.
The Lord be with you.
And with thy spirit.
Let us pray;

which was adopted.

On motion, it was voted to reconsider this resolution.

The Bishop of Virginia offered the following amendment, viz. :

Resolved, That in the rubric after the words "*and all things necessary being prepared*," the word "*Priest*" be substituted for the word "*Minister*" in the two places where it occurs;

which was adopted.

The resolution as amended was adopted.

The Bishop of Albany offered the following resolution, viz. :

SCHEDULE B. — RESOLUTION 24.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed addition be made known to the several Dioceses, in order that it may be adopted in the next General Convention, in accordance with the provisions of Article 8 of the Constitution, as follows:

In the Communion of the Sick, insert between the second and the third of the rubrics after *The Gospel* the following rubric and order:

¶ *In the times of contagious sickness or disease, or when extreme weakness renders it expedient, the following form shall suffice:*

"Ye who do truly," etc.
The Confession and the Absolution.
"Lift up your hearts," etc., through the *Sanctus.*
The Prayer of Consecration, ending with these words, — "partakers of his most blessed Body and Blood."
The Communion.
The Lord's Prayer.
The Benediction;

which was adopted.

The Bishop of Albany, with the consent of the House, returned to the omitted resolution, and offered the following, viz.:

SCHEDULE B. — RESOLUTION 18.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that it may be adopted in the next General Convention, in accordance with the provisions of Article 8 of the Constitution, as follows:

Omit from the Prayer for the Church Militant in the Order for the Administration of the Lord's Supper all after the words "or any other adversity," and insert in their place the following:

And we also bless thy holy Name for all thy servants, who, having finished their course in faith, do now rest from their labors. And we yield unto thee most high praise and hearty thanks for the wonderful grace and virtue declared in all thy saints, who have been the choice vessels of thy grace and the lights of the world in their several generations; most humbly beseeching thee to give us grace to follow the example of their steadfastness in thy faith, and obedience to thy holy commandments, that, at the day of the general resurrection, we, and all they who are of the mystical body of thy Son, may be set on his right hand, and hear that his most joyful voice: Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. *Amen.*

The Bishop of Springfield offered the following amendment, viz.:

Resolved, That the word "children" be inserted after the word "blessed;"

which was not adopted.

The Bishop of Alabama offered the following amendment, viz.:

Resolved, That the word "manifested" be substituted for the word "declared;"

which was not adopted.

The Assistant Bishop of New York offered the following amendment, viz.:

Resolved, That the word "with" be substituted for the word "and" between the words "we" and "all;"

which was adopted.

The Bishop of Virginia moved to lay the resolution on the table; which was adopted.

The Bishop of Albany offered the following resolution, viz.:

SCHEDULE B. — RESOLUTION 25.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed addition be made known to the several Dioceses, in order that it may be adopted in the next General Convention, in accordance with the provisions of Article 8 of the Constitution, as follows:

Append to the Office for the Burial of the Dead certain alternative forms, under the heading AT THE BURIAL OF INFANTS OR YOUNG CHILDREN.

¶ *The Office shall be as usual, save that the following alternative forms may be used, at the discretion of the Minister;*

and insert the said alternative forms under their respective rubrics, as follows:

¶ *For the Sentences.*

IN Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not. *St. Matt.* ii. 18.

THUS saith the LORD; Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the LORD; and they shall come again from the land of the enemy. And there is hope in thine end, saith the LORD, that thy children shall come again to their own border. *Jer.* xxxi. 16, 17.

JESUS called them unto him, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God. *St. Luke* xviii. 16.

THEY shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes. *Rev.* vii. 16, 17.

TAKE heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven. *St. Matt.* xviii. 10.

AND they shall see his face; and his Name shall be in their foreheads. *Rev.* xxii. 4.

¶ *For the Psalm.*

[Here insert at length Psalm cxxi.]

LIKE as a father pitieth his own children: even so is the LORD merciful unto them that fear him.

For he knoweth whereof we are made: he remembereth that we are but dust.

The days of man are but as grass: for he flourisheth as a flower of the field.

For as soon as the wind goeth over it, it is gone: and the place thereof shall know it no more.

THE LORD is my shepherd: therefore can I lack nothing.

He shall feed me in a green pasture: and lead me forth beside the waters of comfort.

He shall convert my soul: and bring me forth in the paths of righteousness, for his Name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff comfort me.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ *For the Lesson.*

The Portion of Scripture appointed for the Epistle for Innocents' Day.

¶ *Or this,*

Revelation xxi.

AND I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold I make all things new. And he said unto me, Write: for these words are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be my son.

¶ *For the Anthem.*

HE shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom.

¶ *For the Prayers.*

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

MOST merciful Father, who hast been pleased to take this child's soul unto thyself; Grant to us who are still in our pilgrimage, and who walk as yet by faith, that having served thee with constancy on earth, we may be joined hereafter with thy blessed children in glory everlasting; through Jesus Christ our Lord. *Amen.*

O LORD Jesus Christ, who by thy death didst take away the sting of death; Grant unto us thy servants so to follow in faith where thou hast led the way, that we may at length fall asleep peacefully in thee, and awaking up after thy likeness be satisfied with it; through thy mercy who livest with the Father and the Holy Ghost, one God, world without end. *Amen.*

O ALMIGHTY God, who art found of those who seek thee in loneliness, and whose portion is sufficient for the sorrowful soul; Pour out thy blessing, we pray thee, upon these thy servants bereaved and afflicted. Thou only canst keep their feet from falling and their eyes from tears. Let not thy grace of patience fail them, nor thy love forsake them; but do thou so encourage, comfort, and sustain their hearts, that in the country of peace and rest they may, when the end cometh, find an everlasting home. All which we ask for his sake who hath gone thither to prepare a place for us, thy Son Jesus Christ our Lord. *Amen.*

THE God of hope fill you with all joy and peace in believing, that ye may abound in hope through the power of the Holy Ghost. *Amen.*

The question being upon the proposed sentences, the Bishop of Michigan offered the following amendment, viz.:

Resolved, That the passage from St. Matt. ii. 18, be stricken out;

which was adopted.

The Bishop of Ohio offered the following amendment, viz.:

Resolved, That the passage from Jer. xxxi. 16, 17, be stricken out;

which was not adopted.

On motion of the Bishop of Maryland, the vote upon the first-named passage was reconsidered.

The Bishop of Albany offered the following amendment, viz.:

Resolved, That the first of the sentences be taken from *Jer.* xxxi. 15, 16, 17, and that the passage from *St. Matt.* ii. 18 be omitted;

which was adopted.

The Assistant Bishop of New York offered the following amendment, viz.:

Resolved, That the passage from *Jeremiah* be omitted;

which was not adopted.

On motion, the report of the Joint Committee on Liturgical Revision was made the Order of the Day for Tuesday at 11 A.M.

EIGHTEENTH DAY.

TUESDAY, October 26, 1886, 11 A.M.

The Order of the Day being called, which was the further consideration of Schedule B of the report of the Joint Committee on Liturgical Revision, the Bishop of Pennsylvania offered the following resolution, viz.:

Resolved, The House of Deputies concurring, that the whole subject of Liturgical Revision as already brought before this House, other than that contained in Schedule A reported by the Joint Commission and already acted upon by the two Houses of this Convention, be, and the same is hereby, referred to a commission to be appointed by this Convention, to consider and report upon the subject matter of proposed alterations and enrichments of the Book of Common Prayer.

On motion, the Report of the Joint Committee was made the Order of the Day for half-past two o'clock.

The Report of the Joint Committee on Liturgical Revision was resumed, as the Order of the Day.

The ayes and nays being called for on the resolution offered by the Bishop of Pennsylvania, the following were found to have voted in the affirmative, viz.:

The Bishops of Ohio, Pennsylvania, Alabama, Kansas, Virginia, Vermont; the Assistant Bishop of Pennsylvania; the Bishops of Arkansas, Wisconsin, Chicago, Fond du Lac, Iowa, Springfield, Shanghai, Maryland, and Nebraska, — 16 in all.

The following voted in the negative, viz.:

The Bishops of Delaware, Connecticut, Minnesota, Maine, Missouri, Oregon, Albany, New Hampshire, Central Pennsylvania, South Dakota, Massachusetts, North Carolina, Colorado, Western Texas, Northern Texas, Kentucky, New Jersey, Western Michigan, Quincy, West Virginia, Michigan, Northern New Jersey, Louisiana, New Mexico, Montana, Washington Territory, Pittsburgh; the Assistant Bishops of Mississippi, New York, Virginia; the Bishops of East Carolina, Florida; and the Assistant Bishop of Minnesota, — 33 in all.

The resolution was accordingly not adopted.

The question being upon Resolution No. 25, Schedule B, with the exception of the last three prayers, it was, on motion, referred to the Joint Committee of fifteen on Liturgical Revision to be appointed.

On motion, the three final prayers proposed in Resolution No. 25 were referred to the same Joint Committee.

The Bishop of Albany offered the following resolution, viz.:

SCHEDULE B. — RESOLUTION 26.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that it may be adopted in the next General Convention, in accordance with the provisions of Article 8 of the Constitution, as follows:

Change the rubric and the Form of Committal for the Burial of the Dead at Sea, at the end of Forms of Prayer to be used at Sea, so that they shall read as follows:

AT THE BURIAL OF THE DEAD AT SEA.

¶ *For the Sentence of Committal, say,*

FORASMUCH as it hath pleased Almighty God, in his wise providence, to take out of this world the soul of our *brother* departed, we therefore commit *his* body to the deep, to be turned into corruption, looking for the general Resurrection in the last day, and the life of the world to come, through our Lord Jesus Christ; at whose second coming in glorious majesty to judge the world, the earth and the sea shall give up their dead; and the corruptible bodies of those who sleep in him shall be changed, and made like unto his own glorious body; according to the mighty working whereby he is able to subdue all things unto himself;

which was adopted.

The Bishop of Albany offered the following resolution, viz.:

SCHEDULE B. — RESOLUTION 27.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that it may be adopted in the next General Convention, in accordance with the provisions of Article 8 of the Constitution, as follows:

Omit the "Selections of Psalms for Holy Days," which immediately precede the Psalter;

which was adopted.

The Bishop of Albany offered the following resolution, viz.:

SCHEDULE B.—RESOLUTION 28.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that it may be adopted in the next General Convention, in accordance with the provisions of Article 8 of the Constitution, as follows:

Print the numbers of the Psalms in common numerals, and number the parts of Psalm cxix.;

which was adopted.

The Bishop of Albany offered the following resolution, viz.:

SCHEDULE B.—RESOLUTION 29.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that it may be adopted in the next General Convention, in accordance with the provisions of Article 8 of the Constitution, as follows:

In the Form of Consecration of a Church or Chapel, in the First Prayer, omit the words "the performance of," so that the Prayer shall read as follows:

O ETERNAL God, mighty in power, and of majesty incomprehensible, whom the heaven of heavens cannot contain, much less the walls of temples made with hands; and who yet hast been graciously pleased to promise thy especial presence, wherever two or three of thy faithful servants shall assemble in thy Name, to offer up their praises and supplications unto thee; Vouchsafe, O Lord, to be present with us, who are here gathered together with all humility and readiness of heart, to consecrate this place to the honour of thy great Name; separating it henceforth from all unhallowed, ordinary, and common uses; and dedicating it to thy service, for reading thy holy Word, for celebrating thy holy Sacraments, for offering to thy glorious Majesty the sacrifices of prayer and thanksgiving, for blessing thy people in thy Name, and for all other holy offices: accept, O Lord, this service at our hands, and bless it with such success as may tend most to thy glory, and the furtherance of our happiness both temporal and spiritual; through Jesus Christ our blessed Lord and Saviour. *Amen;*

which was adopted.

The Bishop of Albany offered the following resolution, viz.:

SCHEDULE B.—RESOLUTION 30.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that it may be adopted in the next General Convention, in accordance with the provisions of Article 8 of the Constitution, as follows:

In the Form of Consecration of a Church or Chapel, change the Prayer before the final Blessing, so that it shall read as follows:

BLESSED be thy Name, O Lord God, for that it hath pleased thee to have thy habitation among the sons of men, and to dwell in the midst of the assembly of the saints upon the earth; Grant, we beseech thee, that in this place now set apart to thy service, thy holy Name may be worshipped in truth and purity through all generations; through Jesus Christ our Lord. *Amen;*

which was adopted.

The Bishop of Albany offered the following resolution, viz.:

SCHEDULE B. — RESOLUTION 31.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that it may be adopted in the next General Convention, in accordance with the provisions of Article 8 of the Constitution, as follows:

In the Order for Daily Evening Prayer, as modified by the action of this General Convention, omit the first rubric after the *Bonum est confiteri*, to wit:

¶ Note, *That on any day in Lent, instead of the* Magnificat *or* Cantate Domino, *or* Bonum est confiteri, *there may be said, Psalm* xlii. Quemadmodum;

which was adopted.

The Bishop of Albany offered the following resolution, viz.:

SCHEDULE B. — RESOLUTION 32.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that it may be adopted in the next General Convention, in accordance with the provisions of Article 8 of the Constitution, as follows:

In the Order for Daily Evening Prayer, as modified by the action of this General Convention, omit the first rubric after the *Benedic, anima mea*, to wit:

¶ Note, *That on any day in Lent, instead of* Nunc dimittis, *or* Deus misereatur, *or* Benedic, anima mea, *there may be said, Psalm* xliii. Judica me, Deus;

which was adopted.

The Bishop of Albany offered the following resolution, viz.:

SCHEDULE B. — RESOLUTION 33.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that it may be adopted in the next General Convention, in accordance with the provisions of Article 8 of the Constitution, as follows:

Omit the Selections of Psalms, and in place thereof insert a Table of Selections and a Table of Proper Psalms, being the same as the Tables under the heading "The Order how the Psalter is appointed to be read;"

which was adopted.

The Assistant Bishop of New York offered the following resolution, viz.:

SCHEDULE B. — RESOLUTION 34.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed addition be made known to the several Dioceses, in order that it may be adopted in the next General Convention, in accordance with the provisions of Article 8 of the Constitution, as follows:

Instead of the question in the Office for the Ministration of Public Baptism of Infants which now reads, "Dost thou believe all the Articles of the Christian Faith, as contained in the Apostles' Creed?" substitute the question to be found in the Anglican Office of the Baptism of Infants, as follows: "Dost thou believe in God the Father Almighty, Maker of heaven and earth? and in Jesus Christ His only-begotten Son our Lord?" etc.;

which was adopted.

The Bishop of Albany offered the following resolution, viz.:

SCHEDULE B. — RESOLUTION 35.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed addition be made known to the several Dioceses, in order that it may be adopted in the next General Convention, in accordance with the provisions of Article 8 of the Constitution, as follows:

Add to the *Calendar* a Feast to be entitled, *The Transfiguration of Christ*, and assign the same to the Sunday after the Epiphany next preceding *The Sunday called Septuagesima.*

The Bishop of Connecticut offered the following amendment, viz.:

Resolved, That the 18th day of January be the day appointed for the Feast of *The Transfiguration of Christ;*

which was adopted.

The resolution as amended was adopted.

On motion, the Secretary was instructed to communicate to the House of Deputies the action of this House on the resolutions adopted under Schedule B of the report of the Joint Committee on Liturgical Revision.

The Bishop of Albany offered the following resolution, viz.:

SCHEDULE B. — RESOLUTION 36.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed addition be made known to the several Dioceses, in order that it may be adopted at the next General Convention, in accordance with the provisions of Article 8 of the Constitution:

Substitute for the present Table of Lessons, the Lectionary as adopted by

the Convention, with amendments to provide for the Feast of the Transfiguration. The Lectionary thus amended will be as follows:

[Insert the Feast and the Lessons before the Feast of the *Conversion of St. Paul.*];

which was adopted.

The Bishop of Albany offered the following resolution, viz.:

SCHEDULE B. — RESOLUTION 37.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed addition be made known to the several Dioceses, in order that it may be adopted at the next General Convention, in accordance with the provisions of Article 8 of the Constitution:

[Providing for insertion of *Feast of Transfiguration* in *Table of Feasts*, etc., etc.;

which was adopted.

The Bishop of Albany offered the following resolution, viz.:

SCHEDULE B. — RESOLUTION 38.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed addition be made known to the several Dioceses, in order that it may be adopted in the next General Convention, in accordance with the provisions of Article 8 of the Constitution, as follows:

Insert between *The Gospel* for *The Conversion of St. Paul* and *The Collect* for *The Purification*, *The Collect, Epistle*, and *Gospel* for The Transfiguration of Christ, as follows:

[as in Book of Notification, etc., except for Gospel St. Luke ix. 27-36.];

which was adopted.

At the request of the Bishop of Western New York, the Bishop of Albany offered the following resolution, viz.:

SCHEDULE B. — RESOLUTION.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that it may be adopted in the next General Convention, in accordance with the provisions of Article 8 of the Constitution, as follows:

Transfer the two rubrics now at the beginning of the Order for the Administration of the Lord's Supper to the end of the same Order;

which was not adopted.

At the request of the Bishop of Western New York, the Bishop of Albany offered the following resolution, viz.:

SCHEDULE B. — RESOLUTION.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that it may be adopted in the next General Convention, in accordance with the provisions of Article 8 of the Constitution, as follows:

In the Lectionary substitute *Habakkuk* iii. for *Daniel* vii. to v. 19, for the first Lesson for the Evening of the fifth Sunday in Lent;

which was not adopted.

The Bishop of Albany offered the following resolution, viz.:

SCHEDULE B. — RESOLUTION.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed addition be made known to the several Dioceses, in order that it may be adopted in the next General Convention, in accordance with the provisions of Article 8 of the Constitution, as follows:

Add certain Prayers and Thanksgivings for several occasions.

The matter of this resolution had been already referred to the proposed Joint Commission, and no action was taken.

The Bishop of Albany offered the following resolution, viz.:

SCHEDULE B. — RESOLUTION 39.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses. in order that it may be adopted in the next General Convention, in accordance with the provisions of Article 8 of the Constitution, as follows:

Amend the rubric before the words "St. Andrew's Day," so that it shall read as follows:

¶ *If there be more than twenty-five Sundays after Trinity, the Services of some of those Sundays that were omitted after the Epiphany shall be taken in to supply so many as are here wanting. But the Collect, Epistle, and Gospel of the sixth Sunday after the Epiphany shall be used on the Sunday before the Sunday next before Advent. And if there be fewer than twenty-five Sundays the overplus shall be omitted;*

which was adopted.

The following Message was received from the House of Deputies, viz.:

OCTOBER 25, 1886.

MESSAGE No. 54.

The House of Deputies informs the House of Bishops that by a constitutional majority of Dioceses and Orders, it concurs in Resolutions 1, 4, and 6, contained in Message No. 34 from that House, and in Resolutions 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 19½, 20, 21, 22, 23, contained in Message No. 37.

Attest: CHAS. L. HUTCHINS, *Secretary*.

On motion, the Secretary was instructed to communicate to the

House of Deputies the action of this House upon all the Resolutions under Schedule B that have been adopted.

On motion, the Resolutions contained in "Schedule B continued" were referred to the Joint Committee on Liturgical Revision to be appointed.

NINETEENTH DAY.

WEDNESDAY, October 27, 1886.

The following Message was received from the House of Deputies, viz.:

OCTOBER 26, 1886.

MESSAGE No. 67.

The House of Deputies informs the House of Bishops that it concurs with the House of Bishops in the alterations and additions in the Book of Common Prayer as contained in resolutions numbered 24, 25, 26, 27, 28, 29, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 42, 43, 44, 45, 47, 48, 49, 50, 51, 52, and 54, as communicated in Message No. 38 from the House of Bishops.

And the House of Deputies does not concur with the House of Bishops in the proposed alteration and addition as contained in Resolution 53, of the same Message.

Attest: CHAS. L. HUTCHINS, *Secretary.*

The Bishop of Albany offered the following resolution, viz.:

Resolved, That this House does not concur in the amendment proposed in Message No. 67 from the House of Deputies, and asks for a Committee of Conference;

which was adopted.

The Chair appointed as members of this Committee of Conference on the part of this House, the Bishops of Albany and North Carolina.

The following Message was received from the House of Deputies, viz.:

OCTOBER 26, 1886.

MESSAGE No. 68.

The House of Deputies informs the House of Bishops that it concurs with the House of Bishops in the alterations and additions in the Book of Common Prayer as contained in resolutions numbered 55, 56, 57, 58, 62, 63, 64, 65, 66, 67, 68, 69, 70, 72, 73, 74, 75, 76, of Message No. 45, from that House; and in resolutions numbered 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, of Message No. 47.

Attest: CHAS. L. HUTCHINS, *Secretary.*

The following Message was received from the House of Deputies, viz.:

OCTOBER 27, 1886.

MESSAGE No. 69.

The House of Deputies informs the House of Bishops that it concurs in the alteration of the Book of Common Prayer, as proposed in Resolution 1, of Message No. 54, of the House of Bishops, with the following amendment, to wit:

In the second paragraph under "Concerning the Service of the Church," substitute the words "*Collect for Grace*" for the words "Prayer for the President of the United States."

The House of Deputies concurs in the alteration as proposed in Resolution 2, of the same Message, amended so as to read as follows:

In place of the first rubric in the Order for Daily Morning Prayer.

¶ *The Minister shall always begin the Morning Prayer by reading one or more of the following Sentences of Scripture.*

¶ *On any day not a Sunday, he may omit the Exhortation following, saying instead thereof,* Let us humbly confess our sins unto Almighty God, *and may end the Morning Prayer with the Collect for Grace, and 2 Cor. xiii. 14.*

¶ *On any day when the Holy Communion is immediately to follow, the Minister may, at his discretion, pass at once from the Sentences to the Lord's Prayer, first pronouncing,* The Lord be with you. *Answer.* And with thy spirit. *Minister.* Let us pray.

The House of Deputies concurs in the alteration as proposed in Resolution 3, of the same Message, amended by adding to the last group of Sentences the following:

I acknowledge my transgressions; and my sin is ever before me. *Psalm* li. 3.

Hide thy face from my sins; and blot out all mine iniquities. *Psalm* li. 9.

The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. *Psalm* li. 17.

Rend your heart, and not your garments, and turn unto the LORD your God; for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. *Joel* ii. 13.

O LORD, correct me, but with judgment; not in thine anger, lest thou bring me to nothing. *Jer.* x. 24. *Psalm* vi. 1.

If we say that we have no sin, we deceive ourselves, and the truth is not in us; but if we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. *1 John* i. 8, 9.

The proposed addition being the first six sentences on page 25 of the "Notification," etc.

Attest: CHAS. L. HUTCHINS, *Secretary.*

The Bishop of Albany offered the following resolution, viz.:

Resolved, That this House concurs in the amendment proposed in Message No. 69 from the House of Deputies, substituting the words "*Collect for Grace*" for the words "Prayer for the President of the United States," in Resolution 1 of Message No. 54 from this House.

The Bishop of Michigan offered the following amendment, viz.:

Resolved, That this House does not concur in said amendment, and asks for a Committee of Conference;

which was adopted.

The Chair appointed the Bishops of Albany and North Carolina as members, on the part of this House, of this Committee of Conference.

The Bishop of Albany offered the following resolution, viz.:

Resolved, That this House concurs in the amendment proposed in Message No. 69 from the House of Deputies, adding a rubric to those proposed in Resolution 2 of Message No. 54 from this House.

The Bishop of Michigan offered the following amendment, viz.:

Resolved, That this House does not concur in said amendment, and asks for a Committee of Conference;

which was not adopted.

The resolution of the Bishop of Albany was adopted.

On motion, the House concurred in the amendment proposed in Message No. 69 from the House of Deputies, to Resolution No. 3 of Message No. 54 of this House, adding certain Sentences.

The following Message was received from the House of Deputies, viz.:

OCTOBER 27, 1886.

MESSAGE No. 73.

The House of Deputies informs the House of Bishops that it grants the request for a Committee of Conference, contained in Message No. 77 from the House of Bishops, and names as members of said Committee, on its part, the Rev. Dr. Huntington, the Rev. H. W. Nelson, and Mr. Biddle.

Attest: CHAS. L. HUTCHINS, *Secretary*.

The following Message was received from the House of Deputies, viz.:

OCTOBER 27, 1866.

MESSAGE No. 74.

The House of Deputies informs the House of Bishops that it does not concur with the House of Bishops in alteration of the Book of Common Prayer as proposed in Resolution 4 of Message No. 54 from that House.

The House of Deputies further informs the House of Bishops that it concurs in the alterations, etc., in the Book of Common Prayer as proposed in Resolutions 5 and 7 of the same Message.

Attest: CHAS. L. HUTCHINS, *Secretary*.

On motion, the House concurred in the action of the House of Deputies upon Resolution 4 of Message No. 54 from this House, communicated to this House in Message No. 74.

The following Message was received from the House of Deputies, viz.:

OCTOBER 27, 1886.

MESSAGE No. 75.

The House of Deputies informs the House of Bishops that it recedes from its action in amending Resolution 1, Schedule B, contained in Message No. 54 from the House of Bishops, and agrees with the House of Bishops in the alteration contained in the said resolution in the said Message.

Attest: CHAS. L. HUTCHINS, *Secretary*.

The following Message was received from the House of Deputies, viz.:

OCTOBER 27, 1886.

MESSAGE No. 76.

The House of Deputies informs the House of Bishops that it grants the request for a Committee of Conference, contained in Message No. 76 from the House of Bishops, and names as members of said Committee, on its part, the Rev. Dr. Hoffman, the Rev. H. W. Nelson, and Mr. Biddle.

Attest: CHAS. L. HUTCHINS, *Secretary.*

The Committee of Conference on Clause (c), Resolution XVI., Schedule A, presented the following Report, viz.:

The Committee of Conference, appointed on Message No. 38 from the House of Bishops (Clause(c), Resolution XVI., in Schedule A, of the Report of the Joint Committee on Liturgical Revision), recommend the adoption of the following resolution:

Resolved, The House of Bishops concurring, that the following change be made in the Book of Common Prayer, and that the proposed addition be made known to the several Dioceses, in order that it may be adopted in the next General Convention, in accordance with the provisions of Article 8 of the Constitution, as follows:

Insert after the Preface of the Confirmation Office:

¶ *Then the Minister shall present unto the Bishop those who are to be confirmed, and shall say*, Reverend Father in God, I present unto you *these Children* [or *these Persons*] to receive the Laying on of Hands.

W. C. DOANE,
T. B. LYMAN,
E. A. HOFFMAN,
H. W. NELSON, JR.,
J. S. BIDDLE.

On motion, it was ordered that the Supplemental Minutes concerning Liturgical Revision be read to-morrow morning, immediately after the reading of the regular Minutes.

A Message was received from the House of Deputies, proposing an addition to Title I., Canon 19, of § iii. and § iv., providing for the proper publication and authorization of the alterations and additions in the Book of Common Prayer, adopted in accordance with Article 8 of the Constitution by the General Convention of 1886. The House concurred in this Message, adding as an amendment the following:

§ v. This Canon shall take effect immediately.

(See Regular Minutes of House of Bishops, Nineteenth Day.)

TWENTIETH DAY.

THURSDAY, October 24, 1886.

The special Minutes on Liturgical Revision were read and approved.

The following Message was received from the House of Deputies, viz.:

OCTOBER 27, 1886.

MESSAGE No. 77.

The House of Deputies informs the House of Bishops that it concurs with the House of Bishops in the change in the Book of Common Prayer, as contained in Resolution 8, of Message No. 54 of that House, amended so that the rubric will read as follows:

¶ *The following Prayers shall be omitted here when the Litany is said, and may be omitted when the Holy Communion is immediately to follow.*

Attest: CHAS. L. HUTCHINS, *Secretary.*

On motion, the House concurred in the amendment proposed in Message No. 77 from the House of Deputies.

The following Message was received from the House of Deputies, viz.:

OCTOBER 26, 1886.

MESSAGE No. 79.

The House of Deputies informs the House of Bishops that it has adopted the following resolution, reported by the Committee of Confernece:

Resolved, The House of Bishops concurring, that the following change be made in the Book of Common Prayer, and that the proposed addition be made known to the several Dioceses, in order that it may be adopted in the next General Convention, in accordance with the provisions of Article 8 of the Constitution, as follows:

Insert after the Preface of the Confirmation Office,

¶ *Then the Minister shall present unto the Bishop those who are to be confirmed, and shall say,*

Reverend Father in God, I present unto you *these children* [or *these persons*] to receive the Laying on of Hands.

Attest: CHAS. L. HUTCHINS, *Secretary.*

On motion, the House concurred in Message No. 79, from the House of Deputies.

The following Message was received from the House of Deputies, viz.:

OCTOBER 27, 1886.

MESSAGE No. 82.

The House of Deputies informs the House of Bishops that it concurs in the alteration in the Book of Common Prayer proposed in Resolution 9, as contained in Message No. 54, from the House of Bishops, amended as follows, to wit:

Insert the Sentences 2d and 3d, on pp. 37 and 38 of the "Notification"

among the opening Sentences; and Sentence 11, on p. 38 of said "Notification," beginning "Repent ye," after the Advent Sentences; and Sentences 4, 9, 12, and 13 on p. 38 of said "Notification," at the end of group iii. (penitential).

Attest: CHAS. L. HUTCHINS, *Secretary.*

On motion, the House concurred in the amendments proposed in Message No. 82 from the House of Deputies.

The following Message was received from the House of Deputies, viz.:

OCTOBER 27, 1886.

MESSAGE No. 83.

The House of Deputies informs the House of Bishops that it has adopted the following resolution (Schedule A, Resolution 22[2]):

Resolved, The House of Bishops concurring, that Clause (p) of Resolution IV., on page 48 of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(p) Substitute for the present *Prayer for the* President of the United States, *and all in civil authority*, the following:

ALMIGHTY God, whose kingdom is everlasting and power infinite, Have mercy upon this whole land; and so rule the hearts of thy servants THE PRESIDENT OF THE UNITED STATES, *the Governor of this State*, and all others in authority, that they, knowing whose ministers they are, may above all things seek thine honour and glory; and that we and all the People, duly considering whose authority they bear, may faithfully and obediently honour them, in thee, and for thee, according to thy blessed Word and ordinance; through Jesus Christ our Lord, who with thee and the Holy Ghost liveth and reigneth, ever one God, world without end. *Amen.*

Attest: CHAS. L. HUTCHINS, *Secretary.*

On motion, the House concurred in Message No. 83 from the House of Deputies.

The following Message was received from the House of Deputies, viz.:

OCTOBER 27, 1886.

MESSAGE No. 84.

The House of Deputies informs the House of Bishops that it does not concur in the alteration in the Book of Common Prayer, proposed in Resolution 9½, in Message No. 54 from the House of Bishops; and, further, that it does not concur in the alteration proposed in Resolution 10, of the same Message.

The House of Deputies concurs in the alteration proposed in Resolution 11, of the same Message.

Attest: CHAS. L. HUTCHINS, *Secretary.*

The following Message was received from the House of Deputies, viz.:

OCTOBER 27, 1886.

MESSAGE No. 88.

The House of Deputies informs the House of Bishops that it concurs in

the alterations in the Book of Common Prayer, as proposed in Resolutions 12, 13, 14, contained in Message No. 54, from the House of Bishops.

Attest: CHAS. L. HUTCHINS, *Secretary.*

The following Message was received from the House of Deputies, viz.:

OCTOBER 28, 1886.

MESSAGE No. 89.

The House of Deputies informs the House of Bishops that it concurs with the House of Bishops in the proposed alteration in the Book of Common Prayer as proposed in Resolution 15, of Message No. 73 from that House.

Attest: CHAS. L. HUTCHINS, *Secretary.*

The Bishop of Albany offered the following resolution, viz.:

Resolved, The House of Deputies concurring, that all matters not finally acted upon by either house in relation to Liturgical Revision, be referred to the Joint Committee to be appointed, on Liturgical Revision;

which was adopted.

The Chair appointed as members on the part of this House, of such Committee:

The Bishops of Albany, New Hampshire, and Pittsburgh, and the Assistant Bishops of Mississippi and New York.

The following Message was received from the House of Deputies, viz.:

OCTOBER 28, 1886.

MESSAGE No. 91.

The House of Deputies informs the House of Bishops that it concurs in the addition to the Book of Common Prayer, proposed in Resolution 16, contained in Message No. 73 from the House of Bishops.

The House of Deputies concurs in the alteration to the Book of Common Prayer, proposed in Resolution 17 in the same Message, with the following amendment, to wit:

In the second rubric, substitute for the words "*or said*" the words "*a Hymn or.*"

Attest: CHAS. L. HUTCHINS, *Secretary.*

On motion, the House concurred in Message No. 91 from the House of Deputies.

The following Message was received from the House of Deputies, viz.:

OCTOBER 28, 1886.

MESSAGE No. 97.

The House of Deputies informs the House of Bishops that it does not concur in the addition to the Book of Common Prayer proposed in Resolution 35, in Message 74 from the House of Bishops.

Attest: CHAS. L. HUTCHINS, *Secretary.*

The following Message was received from the House of Deputies, viz.:

OCTOBER 28, 1886.

MESSAGE No. 98.

The House of Deputies informs the House of Bishops that it has adopted the following resolution (Schedule A, Resolution 2):

Resolved, The House of Bishops concurring, that Clause (c) of Resolution II., on page 8 of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(c) Add to the *Calendar* a Feast to be entitled, *The Transfiguration of Christ*, and assign the same to the sixth day of August.

Attest: CHAS. L. HUTCHINS, *Secretary.*

On motion, the House concurred in Message No. 98 from the House of Deputies.

The following Message was received from the House of Deputies, viz.:

OCTOBER 28, 1886.

MESSAGE No. 99.

The House of Deputies informs the House of Bishops that it has adopted the following resolution (Schedule A, Resolution 3):

Resolved, The House of Bishops concurring, that Clause (d) of Resolution II., on page 8 of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(d) Substitute for the present Tables of Lessons the Lectionary as adopted by the Convention, with amendments to provide for the Feast of the Transfiguration. The Lectionary thus amended will be as in the "Notification," etc., pages 9 to 17 inclusive.

Attest: CHAS. L. HUTCHINS, *Secretary.*

On motion, the House concurred in Message No. 99 from the House of Deputies.

The following Message was received from the House of Deputies, viz.:

OCTOBER 28, 1886.

MESSAGE No. 100.

The House of Deputies informs the House of Bishops that it has adopted the following resolution (Schedule A, Resolution 30):

Resolved, The House of Bishops concurring, that Clause (q) of Resolution XI., on page 95 of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(q) Insert between *The Gospel* for *St. James's Day* and *The Collect* for *St. Bartholomew's Day*, *The Collect*, *Epistle*, and *Gospel* for The Transfiguration of Christ, as follows:

The Transfiguration of Christ.

The Collect.

O GOD, who on the mount didst reveal to chosen witnesses thine only-begotten Son wonderfully transfigured, in raiment white and glistering; Mercifully grant that we, being delivered from the disquietude of this world, may be permitted to behold the King in his beauty, who with thee, O Father, and thee, O Holy Ghost, liveth and reigneth one God, world without end. *Amen.*

The Epistle. 2 St. Peter i. 13.

I THINK it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath showed me. Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance. For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount.

The Gospel. St. Luke ix. 28.

AND it came to pass about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray. And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistering. And behold, there talked with him two men, which were Moses and Elias: who appeared in glory, and spake of his decease which he should accomplish at Jerusalem. But Peter and they that were with him were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him. And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said. While he thus spake, there came a cloud, and overshadowed them; and they feared as they entered into the cloud. And there came a voice out of the cloud, saying, This is my beloved Son: hear him. And when the voice was past, Jesus was found alone. And they kept it close, and told no man in those days any of those things which they had seen.

Attest: CHAS. L. HUTCHINS, *Secretary.*

On motion, the House concurred in Message No. 100 from the House of Deputies.

OCTOBER 28, 1886.

MESSAGE No. 101.

The House of Deputies informs the House of Bishops that it has adopted the following resolution (Schedule A, Resolution 5):

Resolved, The House of Bishops concurring, that Clause (f) of Resolution II., on page 18 of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(f) Insert in *The Table of Feasts*, after the words *St. James the Apostle*, the words *The Transfiguration of Christ*, and after the words *St. Barnabas*, the words *the Apostle;* so that it shall read as follows:

A TABLE OF FEASTS,

TO BE OBSERVED IN THIS CHURCH THROUGHOUT THE YEAR.

All Sundays in the year.
The Circumcision of our Lord JESUS CHRIST.
The Epiphany.
The Conversion of St. Paul.
The Purification of the Blessed Virgin.
St. Matthias the Apostle.
The Annunciation of the Blessed Virgin.
St. Mark the Evangelist.
St. Philip and St. James the Apostles.
The Ascension of our Lord JESUS CHRIST.
St. Barnabas the Apostle.
The Nativity of St. John the Baptist.
St. Peter the Apostle.
St. James the Apostle.
The Transfiguration of our Lord JESUS CHRIST.
St. Bartholomew the Apostle.
St. Matthew the Apostle.
St. Michael and all Angels.
St. Luke the Evangelist.
St. Simon and St. Jude the Apostles.
All Saints.
St. Andrew the Apostle.
St. Thomas the Apostle.
The Nativity of our Lord JESUS CHRIST.
St. Stephen the Martyr.
St. John the Evangelist.
The Holy Innocents.
Monday and *Tuesday* in *Easter-week.*
Monday and *Tuesday* in *Whitsun-week.*

Attest: CHAS. L. HUTCHINS, *Secretary.*

On motion, the House concurred in Message No. 101 from the House of Deputies.

The following Message was received from the House of Deputies:

OCTOBER 28, 1886.

MESSAGE No. 103.

The House of Deputies informs the House of Bishops that it concurs in Message No. 101 from the House of Bishops, with the following amendment:

Substitute for all after the word "*Resolved*" the following: "the House of Bishops concurring, that so much of Schedule B as has not been finally acted upon by both Houses, be referred to the Joint Committee on Liturgical Revision."

Attest: CHAS. L. HUTCHINS, *Secretary.*

On motion, the House concurred in Message No. 103 from the House of Deputies.

The following Message was received from the House of Deputies, viz.:

OCTOBER 28, 1886.

MESSAGE No. 104.

The House of Deputies informs the House of Bishops that it has adopted the following resolutions (Schedule A, Resolutions 13^2 and 13^3):

Resolved, The House of Bishops concurring, that Clause (t) of Resolution III. on page 35 of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(t) Insert in *The Prayer for All Conditions of Men*, after the words *body, or estate*, the words, *especially those for whom our prayers are desired*, — the same to be printed in italics, bracketed, and given a mark of reference to a marginal note, * *This may be said when any desire the Prayers of the Congregation:* so that the Prayer will read as follows:

A Prayer for all Conditions of Men.

O GOD, the Creator and Preserver of all mankind, we humbly beseech thee for all sorts and conditions of men; that thou wouldest be pleased to make thy ways known unto them, thy saving health unto all nations. More especially we pray for thy holy Church universal; that it may be so guided and governed by thy good Spirit, that all who profess and call themselves Christians may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life. Finally, we commend to thy fatherly goodness all those who are any ways afflicted, or distressed, in mind, body, or estate; [* *especially those for whom our prayers are desired*,] that it may please thee to comfort and relieve them, according to their several necessities, giving them patience under their sufferings, and a happy issue out of all their afflictions. And this we beg for Jesus Christ's sake. *Amen.*

* *This may be said when any desire the Prayers of the Congregation.*

Resolved, The House of Bishops concurring, that Clause (u) of Resolution III., on page 36 of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(u) Insert in the *General Thanksgiving*, after the words *to all men*, the words *particularly to those who desire now to offer up their praises and thanksgivings for thy late mercies vouchsafed unto them*, — the same to be printed in italics, bracketed, and given a mark of reference to a marginal note, * *This may be said when any desire to return thanks for mercies vouchsafed to them;* so that the Prayer will be read as follows:

A General Thanksgiving.

ALMIGHTY God, Father of all mercies, we, thine unworthy servants, do give thee most humble and hearty thanks for all thy goodness and loving-kindness to us, and to all men; [* *particularly to those who desire now to offer up their praises and thanksgivings for thy late mercies vouchsafed unto them.*] We bless thee for our creation, preservation, and all the blessings of this life; but above all, for thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory. And, we beseech thee, give us that due sense of all thy mercies, that our hearts may be unfeignedly thankful, and that we show forth thy praise, not only with our lips, but in our lives; by giving up ourselves to thy service, and by walking before thee in holiness and righteousness all our days; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost be all honour and glory, world without end. *Amen.*

* *This may be said when any desire to return thanks for mercies vouchsafed to them.*

Attest: CHAS. L. HUTCHINS, *Secretary.*

On motion, the House concurred in Message No. 104 from the House of Deputies.

The following Message was received from the House of Deputies, viz.:

OCTOBER 28, 1886.

MESSAGE No. 105.

The House of Deputies informs the House of Bishops that it concurs in the alterations and additions to the Book of Common Prayer as proposed in Resolutions 31, 32, and 33 of Message No. 79 from the House of Bishops.

Attest: CHAS. L. HUTCHINS, *Secretary.*

The following Message was received from the House of Deputies, viz.:

OCTOBER 28, 1886.

MESSAGE No. 106.

The House of Deputies informs the House of Bishops that it concurs in their Message No. 101, in relation to a Joint Committee on Liturgical Revision, and appoints as members of such Committee on its part: Rev. Dr. Davies, of Pennsylvania; Rev. Dr. Gold, of Chicago; Rev. Dr. Hart, of Connecticut; Rev. Dr. Egar, of Central New York; Rev. Dr. Swope, of New York; Mr. Sheffey, of Virginia; Mr. McWhorter, of Central New York; Mr. Woolworth, of Nebraska; Mr. Gilbert, of Long Island; and Mr. Jackson, of Maine.

Attest: CHAS. L. HUTCHINS, *Secretary.*

The additional Minutes of proceedings touching Liturgical Revision were read and approved.

ALFRED LEE, *Presiding Bishop.*

Attest:

WILLIAM TATLOCK,

Secretary of the House of Bishops.

SUPPLEMENTARY JOURNAL

OF THE

HOUSE OF DEPUTIES.

FIRST DAY.

OCTOBER 6, P.M.

THE Rev. Dr. Huntington, of New York, offered the following resolution, which on motion of Mr. Sheffey, of Virginia, was made the order of the day to-morrow at eleven o'clock:

Resolved, The House of Bishops concurring, that a Joint Committee, to consist of Bishops on the part of the House of Bishops and Clerical and Lay Deputies on the part of the House of Deputies, be appointed, to whom shall be referred all Memorials and Resolutions presented to either House by individual members, or in behalf of Dioceses, with reference to the subject of Liturgical Revision; and it shall be the duty of said Joint Committee to consider the same, and to report (not later than the tenth day of the Session) what action, if any, ought to be taken by the General Convention, touching the Resolutions contained in the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886."

And such Report shall be acted on by the House of Bishops, in the first place; and be proceeded with to a final determination, as if the matter contained therein had originated in that House.

(For the consideration of the resolution, see p. 411.)

The Rev. Dr. Swope, of New York, gave notice of a proposed amendment to the foregoing resolution (see p. 411).

SECOND DAY.

OCTOBER 7, A.M.

The Rev. Dr. Franklin, of New Jersey, presented a Memorial from that Diocese, in reference to the proposed revision of the Prayer Book.

Mr. Cornwall, of Kentucky, presented a Memorial from that Diocese, on the same subject; Mr. Burgwin, of Pittsburgh, presented a Memorial from that Diocese, on the same subject; the Rev. Mr. Spalding, of California, presented a Memorial from that Diocese, on the same subject; the Rev. Dr. Buel, of North Carolina, presented a Memorial from that Diocese, on the same subject; the Rev. Mr. Hilliard, of Easton, presented a Memorial from that Diocese, on the same subject; the Rev. Dr. Swope, of New York, presented a Memorial from that Diocese, on the same subject; the Rev. Dr. Egar, of Central New York, presented resolutions from that Diocese, on the same subject; the Secretary of the House presented the action of the Diocese of Massachusetts on the same subject; the Rev. Dr. Ashley, of Wisconsin, presented the resolutions of that Diocese, on the same subject: all of which Memorials and resolutions were, on motion, laid on the table.

The House proceeded to the Order of the Day, to wit, the resolution offered by the Rev. Dr. Huntington, in yesterday's session. On motion of Mr. Stewart, of Maryland, the blanks in the resolution were filled with the word "five."

The Rev. Dr. Swope, of New York, offered the following resolution as an amendment to the resolution of the Rev. Dr. Huntington:

Resolved, The House of Bishops concurring, that a Commission consisting of five Bishops and five Presbyters and five Laymen of this Church, be appointed, to which the Book Annexed, as modified by the General Convention of 1883, with all the proposed alterations and additions to the Book of Common Prayer contained in the said Book Annexed, and all matter heretofore presented, or hereafter to be presented, to the General Convention of this Church, relating to the Revision of the Book of Common Prayer, shall be referred for its consideration, the said Commission to report to the next General Convention, what action, if any, in their judgment, should be taken in the premises.

Mr. Parker, of New Jersey, offered the following resolution as a substitute for both resolutions:

Resolved, That the alterations and additions in the Book of Common Prayer which were proposed in the General Convention of 1883, and which were made known by a resolve of that Convention to the Conventions of the Dioceses, shall be the Order of the Day for Monday, October 11, at eleven A.M.; and that this House will proceed with the consideration of the same continuously at the same hour, every legislative day thereafter, until all such additions and alterations shall have been acted upon.

October 7, P.M.

The House resumed the consideration of the subject before it at the hour of taking recess.

The following Message was received:

CHICAGO, 2D DAY OF THE SESSION,
October 7, 1886.

MESSAGE No. 2.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:

Resolved, The House of Deputies concurring, that a Committee of Conference, to consist of members of each order, be appointed, to whom shall be referred all Memorials and Resolutions presented to either House, whether by individual members or in behalf of Dioceses, with reference to the subject of Liturgical Revision; and it shall be the duty of such Joint Committee to consider and report (not later than the tenth day of the session), what action, if any, ought to be taken by the General Convention touching the resolutions contained in the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886."

Attest: W. TATLOCK, *Secretary.*

Mr. Parker of New Jersey, by leave of the House, withdrew the substitute offered this morning, and now before the House.

On motion of Mr. Sheffey, of Virginia, the pending question was laid upon the table.

On motion of the same gentleman, it was

Resolved, That this House concurs in Message No. 2 from the House of Bishops, amended so that the resolution contained therein shall read as follows:

Resolved, The House of Bishops concurring, that a Joint Committee, to consist of five Bishops on the part of the House of Bishops and five Clerical and five Lay Deputies on the part of the House of Deputies, be appointed, to whom shall be referred all Memorials and Resolutions presented to either House by individual members, or in behalf of Dioceses, with reference to the subject of Liturgical Revision; and it shall be the duty of said Joint Committee to consider the same, and to report (not later than the tenth day of the Session) what action, if any, ought to be taken by the General Convention, touching the Resolutions contained in the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886;"

And such Report shall be acted on by the House of Bishops, in the first place; and be proceeded with to a final determination, as if the matter contained therein had originated in that House.

The Rev. Dr. Schuyler, of Northern New Jersey, presented a Memorial from that Diocese, relating to the revision of the Prayer Book; Mr. Packard, of Maryland, presented resolutions from that Diocese, on the same subject: which Memorials and resolutions were, on motion, laid on the table.

On motion of Mr. Burgwin, of Pittsburgh, it was

Resolved, That the Committee on Amendments to the Constitution be requested to report whether, in their opinion, the proper constitutional mode of voting upon the resolutions proposing for the action of this Convention, certain additions and alterations in the Book of Common Prayer should be upon said additions and alterations severally or as a whole.

(For the Report of the Committee, see p. 417.)

The Rev. Dr. Gibson, of Central New York, offered the following resolution, which, on motion, was laid on the table:

Resolved, The House of Bishops concurring, that the title-page of the Prayer Book be made to conform to, and contain only, the words of the title expressed in the Ratification passed by the General Convention of 1789, to wit: "*The Book of Common Prayer and Administration of the Sacraments, and other Rites and Ceremonies of the Church.*"

The same gentleman offered the following resolution, which, on motion, was laid on the table:

Resolved, That after the report of the Joint Committee appointed on the XXX. Resolutions of Prayer Book revision adopted by the General Convention of 1883, shall have come before the House, no new propositions relating to the Prayer Book shall be received; and that no amendment shall be entertained that is not germane to the subject actually under discussion.

THIRD DAY.

OCTOBER 8, A.M.

The Rev. Dr. Vibbert, of Chicago, presented a Memorial from that Diocese, relating to Prayer Book Revision; the Rev. Mr. Roberts, of New Hampshire, presented resolutions from that Diocese, on the same subject: which Memorial and resolutions were, on motion, laid on the table.

The Rev. Dr. Gray, of Tennessee, offered the following preamble and resolution, which, on motion, were laid on the table:

WHEREAS, The course of liturgical criticism upon the proposed Revision of the Prayer Book has taken so wide a range, and has evoked so many and various expressions of opinion from different scholars, that the Joint Committee from this body and the House of Bishops will find great difficulty in bringing order out of this chaos;

Resolved, That in order to meet the demand for "flexibility and enrichment," the permissive use for the next three years be authorized, the House of Bishops concurring, of the first Book of Edward VI., with such verbal alterations as the changed political and social conditions of our time may require.

The following Message was received:

CHICAGO, 2D DAY OF THE SESSION,
October 7, 1886.

MESSAGE No. 3.

The House of Bishops informs the House of Deputies that it concurs in

the resolution contained in Message No. 2 from the House of Deputies, amending Message No. 2 from the House of Bishops.

Attest: W. TATLOCK, *Secretary.*

The President announced the appointment of the members, on the part of this House, of the Joint Committee on Liturgical Revision, as follows:

The Rev. Dr. Huntington of New York; the Rev. Dr. Egar of Central New York; the Rev. Dr. Gold of Chicago; the Rev. Dr. Hale of Iowa; the Rev. Dr. Hart, of Connecticut; Mr. Sheffey, of Virginia; Mr. Nash, of New York; Mr. Shattuck, of Massachusetts; Mr. Gilbert, of Long Island; and Mr. Packard, of Maryland.

FOURTH DAY.

October 10, A.M.

Mr. Stettinius, of Southern Ohio, presented a Memorial from that Diocese, on the subject of Prayer Book Revision; the Rev. Dr. Henshaw, of Rhode Island, presented resolutions from that Diocese, on the same subject; the Rev. Mr. Washburne, of Maine, presented a Memorial from that Diocese, on the same subject; the Rev. Dr. Ringgold, of Iowa, presented resolutions from that Diocese, on the same subject: all of which Memorials and resolutions were, on motion, laid on the table.

The following Message was received:

CHICAGO, 4TH DAY OF THE SESSION,
October 8, 1886.

MESSAGE No. 5.

The House of Bishops informs the House of Deputies that it has appointed, as members on the part of this House, of the Joint Committee on Liturgical Revision, the Bishop of Connecticut, the Bishop of Ohio, the Bishop of Albany, the Bishop of North Carolina, and the Assistant Bishop of New York.

Attest: W. TATLOCK, *Secretary.*

On motion of Mr. Temple, of Vermont, it was

Resolved, That all Memorials and Resolutions relating to changes in the Prayer Book, which have been laid on the table, be taken therefrom, and referred to the Joint Committee on Liturgical Revision.

FIFTH DAY.

October 11, A.M.

Mr. Richardson, of Texas, presented a Memorial from that Diocese, on the subject of Prayer Book Revision; the Rev. Mr.

Dumbell, of Tennessee, presented a Memorial from that Diocese, on the same subject; the Rev. Mr. Cobbs, of West Virginia, presented a Memorial from that Diocese, on the same subject; the Rev. Mr. Williams, of Nebraska, presented a Memorial from that Diocese, on the same subject; the Rev. Mr. Prescott, of Fond du Lac, presented a Memorial from that Diocese, on the same subject; the Rev. Dr. Clark, of the Missionary Jurisdiction of Western Texas, presented a Memorial from the Convocation of that Jurisdiction, on the same subject; Mr. Sheffey, of Virginia, presented resolutions from that Diocese, on the same subject: all of which Memorials and resolutions were referred to the Joint Committee on Liturgical Revision.

SIXTH DAY.

OCTOBER 12, A.M.

The following Message was received:

CHICAGO, 6TH DAY OF THE SESSION,
October 12, 1886.

MESSAGE No. 10.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:

Resolved, By the House of Bishops, the House of Deputies concurring, that there is no constitutional obstacle in the way of considering and finally adopting or rejecting severally the alterations and additions to the Book of Common Prayer proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886, as provided for by the 8th Article of the Constitution.

Attest: W. TATLOCK, *Secretary.*

On motion, the foregoing Message was referred to the Committee on Amendments to the Constitution.

Mr. Nash, from the Committee on Liturgical Revision, presented the following Report, which, on his motion, was referred to the Committee on Amendments to the Constitution:

At a meeting of the Joint Committee on the Book Annexed, held Saturday, Oct. 9, 3.30 P.M., in the ante-room of the House of Bishops, the following preamble and resolution were adopted:

The Committee appointed under a resolution "Concerning a Joint Committee to consider the subject of Liturgical Revision," have had the matters referred to them under partial consideration; but having been advised that a question has been raised in respect to the constitutional power of the General Convention to act upon and dispose of the matters set forth in the Book of Notification made to the Dioceses, and deeming it proper to refer this point to the consideration and definite action of the two Houses, before proceeding further, this Joint Committee respectfully submits for adoption by the two Houses, the following resolution:

Resolved, By the House of Deputies, the House of Bishops concurring, that there is no constitutional obstacle in the way of considering and finally adopting or rejecting the several alterations and additions to the Book of Common Prayer proposed to the General Convention of 1883, and to be acted upon at the General Convention of 1886, as provided for by the 8th Article of the Constitution.

(For the Report of the Committee, see p. 417.)

Mr. Biddle, of Pennsylvania, presented resolutions from that Diocese, relating to Prayer Book Revision; the Rev. Dr. Bliss, of Vermont, presented a Memorial from that Diocese, on the same subject; which resolutions and Memorial were referred to the Committee on Liturgical Revision.

The Rev. Dr. Morrison, of Albany, offered the following resolution, which was referred to the Joint Committee on Liturgical Revision:

Resolved, That the Feast of the Transfiguration of Christ be assigned to the last Sunday of the Epiphany season, with this rubrical direction:

The Collect, Epistle, and Gospel of this Feast shall always be used upon the Sunday next before the Sunday called Septuagesima.

On motion of Mr. Cornwall, of Kentucky, a prayer composed and authorized by the late Bishop Smith of Kentucky was referred to the Joint Committee on Liturgical Revision.

Mr. Brown of Nebraska offered the following preamble and resolutions, which, on motion, were referred to the Committee on Amendments to the Constitution:

WHEREAS, It appears from the Journal of the General Convention of 1883,

I. That Resolutions I., II., III., and IV., of the Report of the Joint Committee on the Prayer Book, were passed by the House of Deputies with amendments, which amendments were never concurred in by the House of Bishops, as appears on pp. 338–340;

II. That the necessary concurrent action was taken on all other resolutions proposed by the Joint Committee on the Prayer Book, but the House of Deputies passed no resolution, concurrently with the House of Bishops, that the same be made known to the respective Dioceses, as required by Article 8 of the Constitution;

III. That the concurrent action of the two Houses was not had on the Report of the Conference Committee:

Resolved, By the House of Deputies, the House of Bishops concurring, that the Joint Committee heretofore appointed by this Convention, to whom should be referred all memorials and resolutions touching Liturgical Revision, be discharged from the further consideration of all resolutions purporting to have been passed by the last General Convention, relative to changes in the Prayer Book, and the subject matter thereof.

(For the Report of the Committee, see p. 417.)

On motion of the Rev. Mr. Prescott of Fond du Lac, it was

Resolved, That the Joint Committee on Liturgical Revision be directed to print its Report before submitting the same to this House.

SEVENTH DAY.

October 13, A.M.

The Rev. Dr. Carey, of Albany, offered a resolution relating to Prayer Book revision, which was referred to the Joint Committee on Liturgical Revision.

The Rev. Dr. Benedict, of Southern Ohio, offered a resolution on the same subject, which was referred to the same committee.

Mr. Fairbanks, of Florida, presented resolutions from that Diocese on the same subject, which were referred to the same committee.

The Rev. Mr. Prescott, of Fond du Lac, offered a resolution on the same subject, which was referred to the same committee.

EIGHTH DAY.

October 14, A.M.

The Rev. Dr. Elliott, from the Committee on Amendments to the Constitution, presented the following report:

Report No. 3.

The Committee on Amendments to the Constitution, to whom were referred the following, viz.:

1. A resolution offered by the Lay Deputy from Pittsburgh, as to the constitutional mode of voting upon the proposed additions and alterations in the Book of Common Prayer;
2. A resolution submitted by the Joint Committee on Liturgical Revision, declaring that there is no constitutional obstacle in the way of considering and finally adopting or rejecting the said proposed additions and alterations in the Book of Common Prayer:
3. Message No. 10 from the House of Bishops, transmitting a joint resolution passed by that body, relating to the same constitutional question last above referred to; and
4. The preambles and resolution offered by the Lay Deputy from Nebraska, touching certain supposed defects in the action of the last General Convention upon the proposed additions and alterations in the Book of Common Prayer:

Do respectfully report, as the opinion of this Committee:

First, That the proper constitutional mode of voting upon the resolutions proposing for the action of this House certain additions and alterations in the Book of Common Prayer, is, upon each of said additions and alterations separately, — such mode of voting being prescribed in the resolutions, — making known to the Dioceses the said alterations and additions;

Second, That there is no constitutional obstacle in the way of considering, and finally adopting or rejecting, the several alterations and additions in the Book of Common Prayer proposed in the General Convention of 1883, and

to be acted upon at the General Convention of 1886, as provided for by the 8th Article of the Constitution.

By order of the Committee, JOHN H. ELLIOTT.

On motion of Mr. Sheffey, of Virginia, the pending business was laid upon the table.

On motion (two-thirds voting in the affirmative), Message No. 10 (see p. 415) from the House of Bishops was taken up for consideration.

On motion, the House concurred in said Message.

The Rev. Mr. Vaulx, of Arkansas, presented a Memorial from that Diocese, relating to Prayer Book Revision; the Rev. Mr. Waters, of Louisiana, offered a resolution on the same subject: which Memorial and resolution were referred to the Joint Committee on Liturgical Revision.

TENTH DAY.

October 16, A.M.

The Rev. Dr. Huntington, from the Joint Committee on Liturgical Revision, presented a Report (see Appendix XI.—1), and offered the following resolutions, which were, on motion, adopted:

Resolved, That the Joint Committee on Liturgical Revision have leave to bring in, at an early day, a supplemental report on the subject of a Book of Offices and Prayers for use on occasions for which no provision is made in the Book of Common Prayer.

Resolved, That the report now submitted lie on the table.

ELEVENTH DAY.

October 18, A.M.

The Rev. Dr. Egar, of Central New York, offered the following preamble and resolution, which were placed on the Calendar:

WHEREAS, The Book of Common Prayer is the common heritage of all English-speaking people who have been baptized into the Church of Christ, and should express that fact upon its title-page;

AND WHEREAS, It is according to the custom of the Church in all ages, as well as in the New Testament, that a branch of the Church Universal, by whatever name it may be convenient otherwise to distinguish it, be also designated by the name of the country in which it exists: therefore

Resolved, The House of Bishops concurring, that the Joint Committee on the Revision of the Prayer Book be instructed to report an amendment to the titlepage of said book setting forth that the Book of Common Prayer, in its American form, is "according to the use of the Church in the United States of America."

(For the consideration of the foregoing resolution, see p. 441.)

The Rev. Dr. Huntington, of New York, offered the following resolution, which, on motion, was adopted:

Resolved, That the Committee on Amendments to the Constitution be requested to consider, and to report at an early day to this House, whether there be any constitutional impediment to the immediate setting forth of a Book of Offices and Prayers for use on occasions for which no provision is made in the Book of Common Prayer.

(For the Report of the Committee, see p. 440.)

TWELFTH DAY.

October 19, A.M.

The Rev. Dr. Huntington, from the Joint Committee on Liturgical Revision, presented the following Supplementary Report, which, on motion, was laid on the table:

The Joint Committee on Liturgical Revision submit as a supplementary Report the following:

The Committee recommend the adoption, by both Houses, of the following resolution:

Resolved, The House of Bishops concurring, that there be, and hereby is, set forth and established by this Convention the Book of Offices and Prayers herewith submitted, and that the same be entitled

A BOOK
OF
OFFICES AND PRAYERS,

Set forth by the General Convention of 1886, and authorized for use on occasions for which no provision is made in the Book of Common Prayer, and that the same be lawful for use on and after November 1, 1886.

(For the Book of Offices and Prayers, see Appendix XI. — 2.)

The following Message was received:

CHICAGO, 12TH DAY OF THE SESSION,
October 19, 1886.

MESSAGE No. 34.

The House of Bishops informs the House of Deputies that it has adopted the following resolutions:

SCHEDULE A. — RESOLUTION 1.

Resolved, The House of Deputies concurring, that Clause (a) of Resolution II., on page 6 of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(a) Conform the entries in the Table of Contents to the actual contents, as the same shall be finally determined.

SCHEDULE A. — RESOLUTION 4.

Resolved, The House of Deputies concurring, that Clause (e) of Resolution II., on page 18 of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(e) After the first paragraph of *Rules to know when the Moveable Feasts and Holy-days begin*, insert as follows:

But *Note* that the Full Moon, for the purposes of these Rules and Tables, is the Fourteenth Day of a Lunar Month, reckoned according to an ancient Ecclesiastical computation, and not the real or Astronomical Full Moon; so that the whole shall read as follows:

RULES

TO KNOW WHEN THE MOVEABLE FEASTS AND HOLY-DAYS BEGIN.

EASTER-DAY, on which the rest depend, is always the First *Sunday* after the Full Moon, which happens upon or next after the Twenty-first Day of *March*; and if the Full Moon happen upon a *Sunday*, *Easter-day* is the *Sunday* after.

But *Note* that the Full Moon, for the purposes of these Rules and Tables, is the Fourteenth Day of a Lunar Month, reckoned according to an ancient Ecclesiastical computation, and not the real or Astronomical Full Moon.

Advent Sunday is always the nearest *Sunday* to the Feast of St. Andrew, whether before or after.

Septuagesima *Sexagesima* *Quinquagesima* *Quadragesima*	*Sunday* is	Nine Eight Seven Six	Weeks before *Easter*.
Rogation Sunday *Ascension-day* *Whitsun-day* *Trinity Sunday*	is	Five Weeks Forty Days Seven Weeks Eight Weeks	After *Easter*.

SCHEDULE A. — RESOLUTION 6.

Resolved, The House of Deputies concurring, that Clause (g), of Resolution II., on page 19, etc., of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(g) Substitute for the present eight Tables for finding Easter-Day, the Dominical Letter, etc., the following:

THE Numbers prefixed to the several Days, in the foregoing Calendar, between the twenty-first Day of March and the eighteenth Day of April, both inclusive, denote the Days upon which those Full Moons do fall, which happen upon or next after the twenty-first Day of March, in those Years of which they are respectively the Golden Numbers: And the Sunday Letter

next following any such Full Moon points out Easter-day for that Year. All which holds until the Year of our Lord 1899 inclusive; after which Year, the places of these Golden Numbers will be to be changed, as is hereafter expressed.

To find Easter-day, look in the first column of the Calendar, between the 20th day of March and the 19th day of April, for the Golden Number of the Year, against which stands the Day of the Paschal Full Moon. Then look in the third column for the Sunday Letter next after the Day of the Full Moon; and the Day of the month standing against that Sunday Letter is Easter-day. If the Full Moon happen upon a Sunday, then (according to the first rule,) the next Sunday after is Easter-day.

To find the Golden Number, or Prime, add 1 to the Year of our Lord, and then divide by 19; the remainder, if any, is the Golden Number; but if nothing remain, then 19 is the Golden Number.

To find the Dominical or Sunday Letter, and the places of the Golden Numbers in the Calendar, see the General Tables which follow.

A TABLE TO FIND THE DOMINICAL OR SUNDAY LETTER.

TO find the Dominical or Sunday Letter, according to the Calendar, for any given Year of our Lord, look for the next preceding Hundredth Year in the lower part of this Table, and for the Remainder of the number of the Year in the upper part; and against the Hundredth Year, under the Remainder, you have the Sunday Letter.

NOTE, That in all Bissextile, or Leap-years, the Letter under the number marked with an asterisk is the Sunday Letter for the months of January and February; and the Letter under the number not so marked is the Sunday Letter for the remainder of the Year.

HUNDREDS OF YEARS.					YEARS IN EXCESS OF HUNDREDS OF YEARS.							
					0*	0	1	2	3	4*	4	5
						6	7	8*	8	9	10	11
						12*	12	13	14	15	16*	16
						17	18	19	20*	20	21	22
						23	24*	24	25	26	27	28*
						28	29	30	31	32*	32	33
						34	35	36*	36	37	38	39
						40*	40	41	42	43	44*	44
						45	46	47	48*	48	49	50
						51	52*	52	53	54	55	56*
						56	57	58	59	60*	60	61
						62	63	64*	64	65	66	67
						68*	68	69	70	71	72*	72
						73	74	75	76*	76	77	78
						79	80*	80	81	82	83	84*
						84	85	86	87	88*	88	89
						90	91	92*	92	93	94	95
						96*	96	97	98	99		
1600	2000	2400	2800	3200	B	A	G	F	E	D	C	B
1700	2100	2500	2900	3300		C	B	A	G	F	E	D
1800	2200	2600	3000	3400		E	D	C	B	A	G	F
1900	2300	2700	3100	&c.		G	F	E	D	C	B	A

A TABLE TO FIND EASTER-DAY,

FROM THE YEAR OF OUR LORD, 1786, TO THE YEAR OF OUR LORD, 2013, BOTH INCLUSIVE, BEING THE TIME OF TWELVE CYCLES OF THE MOON.

Golden Number.	Year of our Lord.	Easter-Day.	Year of our Lord.	Easter-Day.	Year of our Lord.	Easter-Day.	Year of our Lord.	Easter-Day.
1	1786	April 16	1843	April 16	1900	April 15	1957	April 21
2	1787	——— 8	1844*	——— 7	1901	——— 7	1958	——— 6
3	1788*	March 23	1845	March 23	1902	March 30	1959	March 29
4	1789	April 12	1846	April 12	1903	April 12	1960*	April 17
5	1790	——— 4	1847	——— 4	1904*	——— 3	1961	——— 2
6	1791	——— 24	1848*	——— 23	1905	——— 23	1962	——— 22
7	1792*	——— 8	1849	——— 8	1906	——— 15	1963	——— 14
8	1793	March 31	1850	March 31	1907	March 31	1964*	March 29
9	1794	April 20	1851	April 20	1908*	April 19	1965	April 18
10	1795	——— 5	1852*	——— 11	1909	——— 11	1966	——— 10
11	1796*	March 27	1853	March 27	1910	March 27	1967	March 26
12	1797	April 16	1854	April 16	1911	April 16	1968*	April 14
13	1798	——— 8	1855	——— 8	1912*	——— 7	1969	——— 6
14	1799	March 24	1856*	March 23	1913	March 23	1970	March 29
15	1800	April 13	1857	April 12	1914	April 12	1971	April 11
16	1801	——— 5	1858	——— 4	1915	——— 4	1972*	——— 2
17	1802	——— 18	1859	——— 24	1916*	——— 23	1973	——— 22
18	1803	——— 10	1860*	——— 8	1917	——— 8	1974	——— 14
19	1804*	——— 1	1861	March 31	1918	March 31	1975	March 30
1	1805	——— 14	1862	April 20	1919	April 20	1976*	April 18
2	1806	——— 6	1863	——— 5	1920*	——— 4	1977	——— 10
3	1807	March 29	1864*	March 27	1921	March 27	1978	March 26
4	1808*	April 17	1865	April 16	1922	April 16	1979	April 15
5	1809	——— 2	1866	——— 1	1923	——— 1	1980*	——— 6
6	1810	——— 22	1867	——— 21	1924*	——— 20	1981	——— 19
7	1811	——— 14	1868*	——— 12	1925	——— 12	1982	——— 11
8	1812*	March 29	1869	March 28	1926	——— 4	1983	——— 3
9	1813	April 18	1870	April 17	1927	——— 17	1984*	——— 22
10	1814	——— 10	1871	——— 9	1928*	——— 8	1985	——— 7
11	1815	March 26	1872*	March 31	1929	March 31	1986	March 30
12	1816*	April 14	1873	April 13	1930	April 20	1987	April 19
13	1817	——— 6	1874	——— 5	1931	——— 5	1988*	——— 3
14	1818	March 22	1875	March 28	1932*	March 27	1989	March 26
15	1819	April 11	1876*	April 16	1933	April 16	1990	April 15
16	1820*	——— 2	1877	——— 1	1934	——— 1	1991	March 31
17	1821	——— 22	1878	——— 21	1935	——— 21	1992*	April 19
18	1822	——— 7	1879	——— 13	1936*	——— 12	1993	——— 11
19	1823	March 30	1880*	March 28	1937	March 28	1994	——— 3
1	1824*	April 18	1881	April 17	1938	April 17	1995	——— 16
2	1825	——— 3	1882	——— 9	1939	——— 9	1996*	——— 7
3	1826	March 26	1883	March 25	1940*	March 24	1997	March 30
4	1827	April 15	1884*	April 13	1941	April 13	1998	April 12
5	1828*	——— 6	1885	——— 5	1942	——— 5	1999	——— 4
6	1829	——— 19	1886	——— 25	1943	——— 25	2000*	——— 23
7	1830	——— 11	1887	——— 10	1944*	——— 9	2001	——— 15
8	1831	——— 3	1888*	——— 1	1945	——— 1	2002	March 31
9	1832*	——— 22	1889	——— 21	1946	——— 21	2003	April 20
10	1833	——— 7	1890	——— 6	1947	——— 6	2004*	——— 11
11	1834	March 30	1891	March 29	1948*	March 28	2005	March 27
12	1835	April 19	1892*	April 17	1949	April 17	2006	April 16
13	1836*	——— 3	1893	——— 2	1950	——— 9	2007	——— 8
14	1837	March 26	1894	March 25	1951	March 25	2008*	March 23
15	1838	April 15	1895	April 14	1952*	April 13	2009	April 12
16	1839	March 31	1896*	——— 5	1953	——— 5	2010	——— 4
17	1840*	April 19	1897	——— 18	1954	——— 18	2011	——— 24
18	1841	——— 11	1898	——— 10	1955	——— 10	2012*	——— 8
19	1842	March 27	1899	——— 2	1956*	——— 1	2013	March 31

* NOTE. — That the Years marked with an Asterisk are Bissextile or Leap-years.

A TABLE OF THE MOVEABLE FEASTS,

ACCORDING TO THE SEVERAL DAYS THAT EASTER CAN POSSIBLY FALL UPON.

Easter-day.	Sundays after Epiphany.	Septuagesima Sunday.	First Day of Lent.	Ascension-day.	Whitsunday.	Sundays after Trinity.	Advent Sunday.
March 22	1	Jan. 18	Feb. 4	April 30	May 10	27	November 29
—— 23	1	—— 19	—— 5	May 1	—— 11	27	—— 30
—— 24	1	—— 20	—— 6	—— 2	—— 12	27	December 1
—— 25	2	—— 21	—— 7	—— 3	—— 13	27	—— 2
—— 26	2	—— 22	—— 8	—— 4	—— 14	27	—— 3
—— 27	2	—— 23	—— 9	—— 5	—— 15	26	November 27
—— 28	2	—— 24	—— 10	—— 6	—— 16	26	—— 28
—— 29	2	—— 25	—— 11	—— 7	—— 17	26	—— 29
—— 30	2	—— 26	—— 12	—— 8	—— 18	26	—— 30
—— 31	2	—— 27	—— 13	—— 9	—— 19	26	December 1
April 1	3	—— 28	—— 14	—— 10	—— 20	26	—— 2
—— 2	3	—— 29	—— 15	—— 11	—— 21	26	—— 3
—— 3	3	—— 30	—— 16	—— 12	—— 22	25	November 27
—— 4	3	—— 31	—— 17	—— 13	—— 23	25	—— 28
—— 5	3	Feb. 1	—— 18	—— 14	—— 24	25	—— 29
—— 6	3	—— 2	—— 19	—— 15	—— 25	25	—— 30
—— 7	3	—— 3	—— 20	—— 16	—— 26	25	December 1
—— 8	4	—— 4	—— 21	—— 17	—— 27	25	—— 2
—— 9	4	—— 5	—— 22	—— 18	—— 28	25	—— 3
—— 10	4	—— 6	—— 23	—— 19	—— 29	24	November 27
—— 11	4	—— 7	—— 24	—— 20	—— 30	24	—— 28
—— 12	4	—— 8	—— 25	—— 21	—— 31	24	—— 29
—— 13	4	—— 9	—— 26	—— 22	June 1	24	—— 30
—— 14	4	—— 10	—— 27	—— 23	—— 2	24	December 1
—— 15	5	—— 11	—— 28	—— 24	—— 3	24	—— 2
—— 16	5	—— 12	March 1	—— 25	—— 4	24	—— 3
—— 17	5	—— 13	—— 2	—— 26	—— 5	23	November 27
—— 18	5	—— 14	—— 3	—— 27	—— 6	23	—— 28
—— 19	5	—— 15	—— 4	—— 28	—— 7	23	—— 29
—— 20	5	—— 16	—— 5	—— 29	—— 8	23	—— 30
—— 21	5	—— 17	—— 6	—— 30	—— 9	23	December 1
—— 22	6	—— 18	—— 7	—— 31	—— 10	23	—— 2
—— 23	6	—— 19	—— 8	June 1	—— 11	23	—— 3
—— 24	6	—— 20	—— 9	—— 2	—— 12	22	November 27
—— 25	6	—— 21	—— 10	—— 3	—— 13	22	—— 28

NOTE, That in a Bissextile or Leap-year, the number of Sundays after *Epiphany* will be the same as if *Easter-day* had fallen one Day later than it really does. And, for the same reason, one Day must, in every Leap-year, be added to the Day of the Month given by the Table for *Septuagesima* Sunday, and for the First Day of Lent: unless the Table gives some Day in the Month of *March* for it: for in that case, the Day given by the Table is the right Day.

GENERAL TABLES

FOR FINDING THE DOMINICAL OR SUNDAY LETTER, AND THE PLACES OF THE GOLDEN NUMBERS IN THE CALENDAR.

TABLE I.

6	5	4	3	2	1	0
B	C	D	E	F	G	A
				1600	1700	1800
1900 2000	2100	2200	2300 2400	2500	2600	2700 2800
2900	3000	3100 3200	3300	3400	3500 3600	3700
3800	3900 4000	4100	4200	4300 4400	4500	4600
4700 4800	4900	5000	&c.			

TO find the Dominical or Sunday Letter for any given Year of our Lord, add to the Year its fourth part, omitting fractions and also the number, which, in Table I., standeth at the top of the column wherein the number of Hundreds contained in that given Year is found; divide the sum by 7, and if there be no remainder, then A is the Sunday Letter; but if any number remain, then the Letter which standeth under that number at the top of the Table, is the Sunday Letter.

NOTE, That in all Bissextile, or Leap-years, the Letter found as above will be the Sunday Letter from the First day of March inclusive, to the end of the year.

TABLE II.

TO find the Days to which the Golden Numbers ought to be prefixed in the Calendar in any given Year of our Lord, consisting of entire Hundred Years, and in all the intermediate Years betwixt that and the next Hundredth Year following, look in the first column of this Table for the given Year, consisting of entire Hundreds, and against it, under each Golden Number, you will find the Day of the Month to which that Golden Number ought to be prefixed in the Calendar, during that period of One Hundred Years: and if the number of the Day be greater than 20, it is a Day of March; but if it be less than 20, it is a Day of April.

The asterisk, affixed to certain Hundredth Years, denotes those Years which are still to be accounted Bissextile or Leap-years in the new Calendar; whereas all the other Hundredth Years are to be accounted only common Years.

Years of our Lord.	The Golden Numbers.																		
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
1600*	12	1	21	9	29	17	6	26	14	3	23	11	31	18	8	28	16	5	25
1700, 1800	13	2	22	10	30	18	7	27	15	4	24	12	1	21	9	29	17	6	26
1900, 2000*, 2100	14	3	23	11	31	18	8	28	16	5	25	13	2	22	10	30	17	7	27
2200, 2400*	15	4	24	12	1	21	9	29	17	6	26	14	3	23	11	31	18	8	28
2300, 2500	16	5	25	13	2	22	10	30	18	7	27	15	4	24	12	1	21	9	29
2600, 2700, 2800*	17	6	26	14	3	23	11	31	18	8	28	16	5	25	13	2	22	10	30
2900, 3000	18	7	27	15	4	24	12	1	21	9	29	17	6	26	14	3	23	11	31
3100, 3200*, 3300	18	8	28	16	5	25	13	2	22	10	30	17	7	27	15	4	24	12	1
3400, 3600*	21	9	29	17	6	26	14	3	23	11	31	18	8	28	16	5	25	13	2
3500, 3700	22	10	30	18	7	27	15	4	24	12	1	21	9	29	17	6	26	14	3
3800, 3900, 4000*	23	11	31	18	8	28	16	5	25	13	2	22	10	30	17	7	27	15	4
4100	24	12	1	21	9	29	17	6	26	14	3	23	11	31	18	8	28	16	5
4200, 4300, 4400*	25	13	2	22	10	30	18	7	27	15	4	24	12	1	21	9	29	17	6
4500, 4600	26	14	3	23	11	31	18	8	28	16	5	25	13	2	22	10	30	17	7
4700, 4800*, 4900	27	15	4	24	12	1	21	9	29	17	6	26	14	3	23	11	31	18	8
5000, 5200*	28	16	5	25	13	2	22	10	30	18	7	27	15	4	24	12	1	21	9
5100, 5300	29	17	6	26	14	3	23	11	31	18	8	28	16	5	25	13	2	22	10
5400, 5500, 5600*	30	18	7	27	15	4	24	12	1	21	9	29	17	6	26	14	3	23	11
5700, 5800	31	18	8	28	16	5	25	13	2	22	10	30	17	7	27	15	4	24	12
5900, 6000*, 6100	1	21	9	29	17	6	26	14	3	23	11	31	18	8	28	16	5	25	13
6200, 6400*	2	22	10	30	18	7	27	15	4	24	12	1	21	9	29	17	6	26	14
6300, 6500	3	23	11	31	18	8	28	16	5	25	13	2	22	10	30	17	7	27	15
6600, 6800*	4	24	12	1	21	9	29	17	6	26	14	3	23	11	31	18	8	28	16
6700, 6900	5	25	13	2	22	10	30	18	7	27	15	4	24	12	1	21	9	29	17
7000, 7100, 7200*	6	26	14	3	23	11	31	18	8	28	16	5	25	13	2	22	10	30	17
7300, 7400	7	27	15	4	24	12	1	21	9	29	17	6	26	14	3	23	11	31	18
7500, 7600*, 7700	8	28	16	5	25	13	2	22	10	30	18	7	27	15	4	24	12	1	21
7800, 8000*	9	29	17	6	26	14	3	23	11	31	18	8	28	16	5	25	13	2	22
7900, 8100	10	30	18	7	27	15	4	24	12	1	21	9	29	17	6	26	14	3	23
8200, 8300, 8400*	11	31	18	8	28	16	5	25	13	2	22	10	30	17	7	27	15	4	24

Attest: W. TATLOCK, *Secretary.*

On motion of Mr. Nash, of New York, it was

Resolved, That Message No. 34 from the House of Bishops be made the Order of the Day for Wednesday, the 20th October, at half-past two, P.M., and together with all other Messages relating to the matters contained in the Reports of the Joint Committee on Liturgical Revision, be continued as the Order of the Day until disposed of.

THIRTEENTH DAY.

OCTOBER 20, P.M.

On motion of Mr. Sheffey, of Virginia, it was

Resolved, The House of Bishops concurring, that the Secretaries be instructed to omit from the daily printed Journal the record of the proceedings on the subject of Liturgical Revision, and that all such action be printed in a Supplementary Journal.

The following Message was received:

OCTOBER 20, 1886.

MESSAGE No. 37.

The House of Bishops informs the House of Deputies that it has adopted the following resolutions, viz.:

SCHEDULE A. — RESOLUTION 7.

Resolved, The House of Deputies concurring, that Clause (h) of Resolution III., on page 30 of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(h) Insert after the same rubric:

Glory be to the Father, and to the Son: and to the Holy Ghost;
As it was in the beginning, is now, and ever shall be: world without end. Amen.

SCHEDULE A. — RESOLUTION 8.

Resolved, The House of Deputies concurring, that Clause (i) of Resolution III., on page 30 of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(i) Insert after the *Gloria Patri* the following rubric:

¶ *At the end of the whole* Portion *of the Psalms or* Selection *from the Psalter, the* Gloria in excelsis *may be sung or said, instead of the* Gloria Patri.

SCHEDULE A. — RESOLUTION 9.

Resolved, The House of Deputies concurring, that Clause (j) of Resolution III., on page 30 of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General

Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(j) Omit the *Gloria in excelsis.*

SCHEDULE A.—RESOLUTION 10.

Resolved, The House of Deputies concurring, that Clause (m) of Resolution III., on page 31 of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(m) For the second rubric after the *Benedicite* substitute the following:

¶ *And after that, shall be sung or said, the Hymn following: but* Note, *That, save on the Sundays in Advent, the latter portion thereof may be omitted.*

SCHEDULE A.—RESOLUTION 11.

Resolved, The House of Deputies concurring, that Clause (n) of Resolution III., on pages 32, 33, of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(n) Insert the hitherto omitted portion of the *Benedictus*, as follows:

To perform the mercy promised to our forefathers: and to remember his holy Covenant;

To perform the oath which he sware to our forefather Abraham: that he would give us;

That we being delivered out of the hand of our enemies: might serve him without fear;

In holiness and righteousness before him; all the days of our life.

And thou, child, shalt be called the Prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways;

To give knowledge of salvation unto his people: for the remission of their sins,

Through the tender mercy of our God: whereby the day-spring from on high hath visited us;

To give light to them that sit in darkness, and in the shadow of death: and to guide our feet into the way of peace;

leaving an open space between the first four and the last eight verses of the Hymn; so that the Hymn will read as follows:

Benedictus. St. Luke i. 68.

BLESSED be the Lord God of Israel: for he hath visited, and redeemed his people;

And hath raised up a mighty salvation for us: in the house of his servant David;

As he spake by the mouth of his holy Prophets: which have been since the world began;

That we should be saved from our enemies: and from the hand of all that hate us.

To perform the mercy promised to our forefathers: and to remember his holy Covenant;

To perform the oath which he sware to our forefather Abraham: that he would give us;

That we being delivered out of the hand of our enemies: might serve him without fear;

In holiness and righteousness before him: all the days of our life.

And thou, child, shalt be called the Prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways;

To give knowledge of salvation unto his people: for the remission of their sins,

Through the tender mercy of our God: whereby the day-spring from on high hath visited us;

To give light to them that sit in darkness, and in the shadow of death: and to guide our feet into the way of peace.

SCHEDULE A.—RESOLUTION 12.

Resolved, The House of Deputies concurring, that Clause (p) of Resolution III., on page 34 of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(p) Change the wording of the rubric prefixed to the Apostles' Creed, so that it will read as follows:

¶ *Then shall be said the Apostles' Creed, by the Minister and the People, standing. And any Churches may, instead of the words*, He descended into hell, *use the words*, He went into the place of departed spirits, *which are considered as words of the same meaning in the Creed.*

SCHEDULE A.—RESOLUTION 13.

Resolved, The House of Deputies concurring, that Clause (q) of Resolution III., on page 34 of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(q) Insert the word *again* after the word *rose* in the *Apostles' Creed*, both here, and wherever else the creed is printed in the Prayer Book, so that the Creed will read as follows:

I BELIEVE in God the Father Almighty, Maker of heaven and earth: And in Jesus Christ his only Son our Lord: Who was conceived by the Holy Ghost, Born of the Virgin Mary: Suffered under Pontius Pilate, Was crucified, dead, and buried: He descended into hell, The third day he rose again from the dead: He ascended into heaven, And sitteth on the right hand of God the Father Almighty: From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost: the holy Catholic Church; the Communion of Saints: The Forgiveness of sins; The Resurrection of the body: And the Life everlasting. *Amen.*

SCHEDULE A.—RESOLUTION 14.

Resolved, The House of Deputies concurring, that Clause (a) of Resolution IV., on page 37 of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of

1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(a) Substitute the following rubric for the one that immediately precedes the opening *Sentences:*

¶ *The Minister shall begin the Evening Prayer by reading one or more of the following Sentences of Scripture, and then he shall say that which is written after them. But on days other than the Lord's Day, he may, at his discretion, pass at once from the Sentences to the Lord's Prayer.*

SCHEDULE A.—RESOLUTION 15.

Resolved, The House of Deputies concurring, that Clause (c) of Resolution IV., on page 41 of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(c) Substitute the following for the rubric before the *General Exhortation:*

LET us humbly confess our sins unto Almighty God.—

¶ *Or else he shall say as followeth,*

SCHEDULE A.—RESOLUTION 16.

Resolved, The House of Deputies concurring, that Clause (e) of Resolution IV., on page 42 of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(e) Print *Amen* at the end of the *Declaration of Absolution;* and omit the rubric that immediately follows said Absolution, to wit:

¶ *The People shall answer here, and at the end of every Prayer*, Amen.

SCHEDULE A.—RESOLUTION 17.

Resolved, The House of Deputies concurring, that Clause (g) of Resolution IV., on page 42 of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(g) Change the rubric before the Lord's Prayer so that it will read as follows:

¶ *Then the Minister shall kneel, and say the Lord's Prayer; the People still kneeling, and repeating it with him.*

SCHEDULE A.—RESOLUTION 18.

Resolved, The House of Deputies concurring, that Clause (h) of Resolution IV., on pages 42, 43, of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(h) Insert immediately after the words,

Answer, the Lord's Name be praised.

the *Gloria in excelsis*, preceded by the following rubric, in place of the present rubric:

¶ *Then shall follow a* Portion *of the Psalms, as they are appointed, or one of the* Selections, *as they are set forth by this Church. And, at the end of every Psalm, and likewise at the end of the* Magnificat, Cantate Domino, Bonum est confiteri, Nunc dimittis, Deus misereatur, Benedic, anima mea, —*may be sung or said the* Gloria Patri; *and the end of the whole* Portion *or* Selection *of Psalms for the day, shall be sung or said the* Gloria Patri, *or else the* Gloria in excelsis, *as followeth.*

Gloria in excelsis.

GLORY be to God on high, and on earth peace, good will towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only-begotten Son Jesus Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For thou only art holy; thou only art the Lord; thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen.

SCHEDULE A. — RESOLUTION 19.

Resolved, The House of Deputies concurring, that Clause (i) of Resolution IV., on pages 43, 44, of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(i) Insert immediately before the *Cantate Domino*, the Hymn called *Magnificat*, preceded by the following rubric:

¶ *After which shall be sung or said the Hymn called* Magnificat, *as followeth.*

and followed by this rubric, in place of the present one:

¶ *Or this Psalm, except when it is read in the ordinary course of the Psalms, on the nineteenth day of the month.*

all as follows:

¶ *After which shall be sung or said the Hymn called* Magnificat, *as followeth.*

Magnificat. St. Luke i. 46.

MY soul doth magnify the Lord: and my spirit hath rejoiced in God my Saviour.

For he hath regarded: the lowliness of his hand-maiden.

For behold, from henceforth: all generations shall call me blessed.

For he that is mighty hath magnified me: and holy is his Name.

And his mercy is on them that fear him: throughout all generations.

He hath showed strength with his arm: he hath scattered the proud in the imagination of their hearts.

He hath put down the mighty from their seat: and hath exalted the humble and meek.

He hath filled the hungry with good things: and the rich he hath sent empty away.

He remembering his mercy hath holpen his servant Israel: as he promised to our forefathers, Abraham and his seed, for ever.

¶ *Or this Psalm, except when it is read in the ordinary course of the Psalms, on the nineteenth day of the month.*

SCHEDULE A. — RESOLUTION 19½.

Resolved, The House of Deputies concurring, that Clause (j) of Resolution IV., on page 44 of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(j) Insert immediately after the *Bonum est confiteri*, the following note:

Note, *That on any day in Lent, instead of the* Magnificat, *or* Cantate Domino, *or* Bonum est confiteri, *there may be said, Psalm* xlii., Quemadmodum.

SCHEDULE A. — RESOLUTION 20.

Resolved, The House of Deputies concurring, that Clause (k) of Resolution IV., on page 45 of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(k) Insert immediately after the second rubric following the *Bonum est confiteri*, the Hymn called *Nunc dimittis*, preceded by the rubric:

¶ *And after that shall be sung or said the Hymn called* Nunc dimittis, *as followeth.*

and followed by the rubric:

¶ *Or else this Psalm; except it be on the twelfth day of the month.*

instead of that at present prefixed to the *Deus misereatur;*

all as follows:

¶ *And after that shall be sung or said the Hymn called* Nunc dimittis, *as followeth.*

Nunc dimittis. St. Luke ii. 29.

LORD, now lettest thou thy servant depart in peace: according to thy word.

For mine eyes have seen: thy salvation,

Which thou hast prepared: before the face of all people;

To be a light to lighten the Gentiles: and to be the glory of thy people Israel.

¶ *Or else this Psalm; except it be on the twelfth day of the month.*

SCHEDULE A. — RESOLUTION 21.

Resolved, The House of Deputies concurring, that Clause (l) of Resolution IV., on pages 45, 46, of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(l) Insert immediately after the *Benedic, anima mea*, the following note and rubric:

¶ Note, *That on any day in Lent, instead of* Nunc dimittis, *or* Deus misereatur, *or* Benedic, anima mea, *there may be said, Psalm* xliii. Judica me, Deus.

¶ *Then shall be said the Apostles' Creed, by the Minister and the People, standing. And any Churches may, instead of the words,* He descended into hell, *use the words,* He went into the place of departed spirits, *which are considered as words of the same meaning in the Creed.*

SCHEDULE A. — RESOLUTION 22.

Resolved, The House of Deputies concurring, that Clause (o) of Resolution IV., on page 47 of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(o) Substitute for the first clause of the *Collect for Aid against Perils*, the words,

Lighten our darkness, we beseech thee, O Lord; and

so that the Collect will read as follows:

LIGHTEN our darkness, we beseech thee, O Lord; and by thy great mercy defend us from all perils and dangers of this night; for the love of thine only Son, our Saviour, Jesus Christ. *Amen.*

and insert the following rubrics immediately after the said Collect:

¶ *In places where it may be convenient, here followeth the Anthem.*

¶ *The Minister may here end the Evening Prayer with such Prayer, or Prayers, taken out of this Book, as he shall think fit.*

SCHEDULE A. — RESOLUTION 23.

Resolved, The House of Deputies concurring, that Clause (d) of Resolution VI., on pages 52, 53, of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(d) Insert after the Suffrage for Bishops, Priests, and Deacons, the following:

That it may please thee to send forth labourers into thine harvest;

We beseech thee to hear us, good Lord.

Attest: W. TATLOCK, *Secretary.*

On motion of Mr. Nash, of New York, the House went into Committee of the Whole, to consider Messages 34 and 37, from the House of Bishops; Mr. Sheffey, of Virginia, in the chair.

The Committee rose. The President having resumed the chair, the Chairman of the Committee reported progress, and asked leave to sit again. The following Message was received:

CHICAGO, 13TH DAY OF THE SESSION,
October 20, 1886.

MESSAGE No. 38.

The House of Bishops informs the House of Deputies that it has adopted the following resolutions, viz.:

SCHEDULE A. — RESOLUTION 24.

Resolved, The House of Deputies concurring, that Clause (a) of Resolution XI., on page 84 of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(a) Insert after the general title, the following rubric:

¶ *The Collect, Epistle, and Gospel, appointed for the Sunday, shall serve all the Week after, where it is not in this Book otherwise ordered.*

SCHEDULE A. — RESOLUTION 25.

Resolved, The House of Deputies concurring, that Clause (c) of Resolution XI., on page 86 of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(c) Insert immediately after the Gospel for *Christmas-day*, the Collects, Epistles, and Gospels, for *St. Stephen's Day*, *St. John the Evangelist's Day*, *The Innocents' Day*, omitting them from their present place, and putting after the *Gospel* for the *Innocents' Day* the following rubric:

¶ *If there be any more days before the Sunday after Christmas-day, the Collect, Epistle, and Gospel for Christmas-day shall serve for them.*

SCHEDULE A. — RESOLUTION 26.

Resolved, The House of Deputies concurring, that Clause (e) of Resolution XI., on page 86 of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(e) Insert after *The Gospel* for *The Epiphany*, the following rubric:

¶ *The same Collect, Epistle, and Gospel shall serve for every day after, unto the next Sunday.*

SCHEDULE A. — RESOLUTION 27.

Resolved, The House of Deputies concurring, that Clause (h) of Resolution XI., on page 88 of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(h) Insert after *The Gospel* for *Ash Wednesday*, the following rubric:

¶ *The same Collect, Epistle, and Gospel shall serve for every day after unto the next Sunday, except upon the Feast of St. Matthias.*

SCHEDULE A. — RESOLUTION 28.

Resolved, The House of Deputies concurring, that Clause (m) of Resolution XI., on page 93 of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Prot-

estant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(m) After *The Gospel* for *The Ascension-day*, insert the following rubric:

¶ *The same Collect, Epistle, and Gospel shall serve for every day after unto the next Sunday, except upon the Feast of St. Philip and St. James.*

SCHEDULE A.—RESOLUTION 29.

Resolved, The House of Deputies concurring, that Clause (p) of Resolution XI., on page 95 of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(p) Substitute for the title The Twenty-fifth Sunday after Trinity, the title, *The Sunday next before Advent.*

SCHEDULE A.—RESOLUTION 31.

Resolved, The House of Deputies concurring, that Clause (a) of Resolution XII., on page 98 of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(a) In the last two lines of the second rubric, for the words that follow the word *Ordinary*, substitute the words *within fourteen days after, at the farthest:* so that the rubric will read as follows:

¶ *The same order shall the Minister use with those, betwixt whom he perceiveth malice and hatred to reign; not suffering them to be partakers of the Lord's Table, until he know them to be reconciled. And if one of the parties, so at variance, be content to forgive from the bottom of his heart all that the other hath trespassed against him, and to make amends for that wherein he himself hath offended; and the other party will not be persuaded to a godly unity, but remain still in his frowardness and malice; the Minister in that case ought to admit the penitent person to the Holy Communion, and not him that is obstinate. Provided, that every Minister so repelling any, as is herein specified, shall be obliged to give an account of the same to the Ordinary, within fourteen days after, at the farthest.*

SCHEDULE A.—RESOLUTION 32.

Resolved, The House of Deputies concurring, that Clause (b) of Resolution XII., on page 98 of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(b) Omit the doxology from the Lord's Prayer: so that the Prayer will read as follows:

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

SCHEDULE A. — RESOLUTION 33.

Resolved, The House of Deputies concurring, that Clause (c) of Resolution XII., on pages 98, 99, of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(c) Omit from the rubric immediately before the Decalogue the words *as followeth:* so that the rubric will read as follows:

¶ *Then shall the Minister, turning to the People, rehearse distinctly the* TEN COMMANDMENTS; *and the People, still kneeling, shall, after every Commandment, ask God mercy for their transgressions for the time past, and grace to keep the law for the time to come.*

and add the following rubric:

¶ *When more than one Celebration of the Holy Communion is had in a Church on the same day, the saying of the* Decalogue *may be omitted at the earlier Service, provided the whole Office be used once on that day. But,* Note, *That whenever the* Decalogue *is omitted, the* Summary of the Law *shall be used, beginning,* Hear what our Lord Jesus Christ saith.

SCHEDULE A. — RESOLUTION 34.

Resolved, The House of Deputies concurring, that Clause (d) of Resolution XII., on pages 99, 100, of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(d) In the rubric after the Prayer beginning, "O Almighty Lord, and everlasting God," &c., substitute for the words, *Then shall he read the Gospel* (*The People all standing up*), *saying*, the words, *Then, the People all standing up, he shall read the Gospel, saying:* so that the rubric will read as follows:

¶ *Then shall be said the Collect of the Day. And immediately after the Collect the Minister shall read the Epistle, saying*, The Epistle [*or*, The portion of Scripture appointed for the Epistle] is written in the — Chapter of ——, beginning at the — Verse. *And the Epistle ended, he shall say*, Here endeth the Epistle. *Then, the People all standing up, he shall read the Gospel, saying*, The Holy Gospel is written in the — Chapter of ——, beginning at the — Verse.

For the rubric,

¶ *Here the People shall say,*

substitute the rubric,

¶ *Here shall be said or sung.*

SCHEDULE A. — RESOLUTION 35.

Resolved, The House of Deputies concurring, that Clause (g) of Resolution XII., on page 101 of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(g) Add to the rubric before the Offertory Sentences, the words *And,*

Note, *that these Sentences may be used on any other occasion of Public Worship, when the alms of the People are to be received:* so that the rubric will read as follows:

¶ *Then shall follow the Sermon. After which, the Minister, when there is a Communion, shall return to the Lord's Table, and begin the Offertory, saying one or more of these Sentences following, as he thinketh most convenient. And,* Note, *that these Sentences may be used on any other occasion of Public Worship, when the alms of the People are to be received.*

SCHEDULE A.—RESOLUTION 36.

Resolved, The House of Deputies concurring, that Clause (j) of Resolution XII., on page 102 of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(j) Transfer the rubric which follows *The Prayer for the Church Militant,* together with the two exhortations beginning respectively, "Dearly beloved, on —— day next I purpose," and "Dearly beloved brethren, on —— I intend," to a place at the end of the Office.

SCHEDULE A.—RESOLUTION 37.

Resolved, The House of Deputies concurring, that Clause (k) of Resolution XII., on page 102 of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(k) Add to the rubric before the Exhortation, beginning, "Dearly beloved in the Lord, ye who mind," etc., the words, *But,* Note, *That the Exhortation may be omitted if it hath been already said on one Lord's Day in that same month:* so that the rubric will read as follows:

¶ *At the time of the Celebration of the Communion, the Priest shall say this Exhortation. But,* Note, *that the Exhortation may be omitted if it hath been already said on one Lord's Day in that same month.*

SCHEDULE A.—RESOLUTION 38.

Resolved, The House of Deputies concurring, that Clause (l) of Resolution XII., on page 103 of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(l) Make the Triumphal Hymn, commonly called the "Ter Sanctus," a distinct paragraph, omitting the words *and People* from the preceding rubric, and adding a side rubric:

¶ *Priest and People.*

so that it will read and be printed as follows:

¶ *Here shall follow the Proper Preface, according to the time, if there be any specially appointed; or else immediately shall be said or sung by the Priest,*

Therefore with Angels and Archangels, and with all the company of

heaven, we laud and magnify Thy glorious Name; evermore praising Thee, and saying,

HOLY, HOLY, HOLY, Lord God of hosts, heaven and earth are full of thy glory: Glory be to Thee, O Lord Most High. Amen. ¶ *Priest and People.*

SCHEDULE A.—RESOLUTION 39.

Resolved, The House of Deputies concurring, that Clause (m) of Resolution XII., on page 103 of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(m) Make the *Invocation* in *The Prayer of Consecration* a distinct paragraph, as is now done in the case of the *Oblation.*

SCHEDULE A.—RESOLUTION 40.

Resolved, The House of Deputies concurring, that Clause (o) of Resolution XII., on page 106 of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(o) Change the rubric after *The Prayer of Consecration*, so that it shall read:

¶ *Here may be sung a Hymn.*

SCHEDULE A.—RESOLUTION 42.

Resolved, The House of Deputies concurring, that Clause (r) of Resolution XII., on page 106 of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(r) In the last rubric but one, at the end of the Office, substitute for the word *if* the word *though:* so that the rubric will read as follows:

¶ *Upon the Sundays and other Holy-days (though there be no Sermon or Communion) shall be said all that is appointed at the Communion, unto the end of the Gospel, concluding with the Blessing.*

SCHEDULE A.—RESOLUTION 43.

Resolved, The House of Deputies concurring, that Clause (a) of Resolution XIII., on pages 107, 108, of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(a) Add to the rubric immediately before the first Exhortation the words, *the People all standing until the Lord's Prayer:* so that the rubric will read as follows:

¶ *If they answer* No: *then shall the Minister proceed as followeth, the People all standing until the Lord's Prayer.*

SCHEDULE A. — RESOLUTION 44.

Resolved, The House of Deputies concurring, that Clause (b) of Resolution XIII., on page 108 of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(b) Alter the first sentence of the rubric before the Gospel, so that it shall read:

¶ *Then the Minister shall say as followeth: or else shall pass immediately to the questions addressed to the Sponsors.*

The rubric will then read as follows:

¶ *Then the Minister shall say as followeth: or else shall pass immediately to the questions addressed to the Sponsors; But*, Note, *that in every Church the intermediate parts of the Service shall be used, once at least in every month (if there be a baptism), for the better instructing of the People in the grounds of Infant Baptism.*

SCHEDULE A. — RESOLUTION 45.

Resolved, The House of Deputies concurring, that Clause (c) of Resolution XIII., on page 108 of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(c) Print the *Amen* at the end of the Prayer "Almighty and everlasting God, heavenly Father," etc., in Roman type, to indicate that the Prayer is to be said by Minister and People, and also make the corresponding change in the Office of Adult Baptism.

SCHEDULE A. — RESOLUTION 47.

Resolved, The House of Deputies concurring, that Clause (d) of Resolution XIV., on page 110 of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(d) In the rubric after the Thanksgiving, insert between the words *in which case* and the words *he shall say* the words *all standing*, and add to the form of certification which follows the rubric the words:

Who *is* now by Baptism incorporated into the Christian Church: for our Lord Jesus Christ doth not deny his grace and mercy unto such Infants, but most lovingly doth call them unto him, as the holy Gospel doth witness to our comfort.

so that the rubric and form of certification will read as follows:

¶ *And let them not doubt, but that the Child so baptized is lawfully and sufficiently baptized, and ought not to be baptized again. Yet nevertheless, if the Child, which is after this sort baptized, do afterward live, it is expedient that it be brought into the Church, to the intent that if the Minister of the same Parish did himself baptize that Child, the Congregation may be certified of the true Form of Baptism, by him privately before used: In which case, all standing, he shall say thus:*

I CERTIFY you, that according to the due and prescribed Order of the Church, *at such a time*, and *at such a place*, before divers witnesses, I baptized *this Child*, who *is* now by Baptism incorporated into the Christian Church: for our Lord Jesus Christ doth not deny his grace and mercy unto such Infants, but most lovingly doth call them unto him, as the holy Gospel doth witness to our comfort.

SCHEDULE A. — RESOLUTION 48.

Resolved, The House of Deputies concurring, that Clause (e) of Resolution XIV., on page 111 of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(e) Omit from the second form of certification the words *on this wise*, and from the rubric that follows it the words *or else shall pass on to the questions addressed to the Sponsors:* so that the form of certification and the rubric following it will read as follows:

I CERTIFY you, that in this case all is well done, and according unto due order, concerning the baptizing of *this Child;* who *is* now by Baptism incorporated into the Christian Church; for our Lord Jesus Christ doth not deny his grace and mercy unto such Infants, but most lovingly doth call them unto him, as the holy Gospel doth witness to our comfort.

¶ *Then the Minister shall say as followeth.*

SCHEDULE A. — RESOLUTION 49.

Resolved, The House of Deputies concurring, that Clause (a) of Resolution XV., on page 112 of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(a) After the second rubric insert the words,

Hath this Person been already baptized, or no?

adding to the said rubric the words, *And standing there, the Minister shall say*, so that the rubric will read as follows:

¶ *And if they shall be found fit, then the Godfathers and Godmothers (the People being assembled upon the Sunday, Holy-day, or Prayer-day appointed) shall be ready to present them at the Font, immediately after the second Lesson, either at Morning or Evening Prayer, as the Minister in his discretion shall think fit. And standing there, the Minister shall say,*

SCHEDULE A. — RESOLUTION 50.

Resolved, The House of Deputies concurring, that Clause (b) of Resolution XV., on page 112 of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(b) Omit the third rubric, to wit:

¶ *And standing there, the Minister shall ask, whether any of the Persons here presented be baptized, or no: If they shall answer,* No; *then shall the Minister say thus:*

and add after the question, "Hath this person," &c., the rubric,

¶ *If they answer* No; *then shall the Minister* (*the People all standing until the Lord's Prayer*) *proceed as followeth.*

SCHEDULE A.—RESOLUTION 51.

Resolved, The House of Deputies concurring, that Clause (c) of Resolution XV., on page 112 of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(c) In the closing Exhortation change "representeth" to "doth represent": so that the Exhortation will read as follows:

AND as for you, who have now by Baptism put on Christ, it is your part and duty also, being made the *children* of God and of the light, by faith in Jesus Christ, to walk answerably to your Christian calling, and as becometh the children of light; remembering always that Baptism doth represent unto us our profession; which is, to follow the example of our Saviour Christ, and to be made like unto him; that as he died, and rose again for us, so should we, who are baptized, die from sin, and rise again unto righteousness; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

SCHEDULE A.—RESOLUTION 52.

Resolved, The House of Deputies concurring, that Clause (a) of Resolution XVI., on page 113 of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(a) Change the first rubric so that it will read as follows:

¶ *Upon the day appointed, all that are to be then confirmed, being placed and standing in order before the Bishop, sitting in his chair near to the Holy Table, he, or some other Minister appointed by him, may read this Preface following; the People standing until the Lord's Prayer.*

SCHEDULE A.—RESOLUTION 53.

Resolved, The House of Deputies concurring, that Clause (c) of Resolution XVI., on page 114 of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(c) Insert a form for presenting the Candidates to the Bishop, as follows:

¶ *Then the Minister shall present unto the Bishop those who are to be confirmed, and shall say,*

REVEREND Father in God. I present unto you *these Children* [or *these Persons*] to receive the Laying on of Hands.

The Bishop.

TAKE heed that the Children [or persons] whom ye present unto us, be sufficiently instructed in the principles of Christ's religion, and that they be minded to fear God and to keep his Commandments.

¶ *The Minister shall answer,*

I HAVE examined them, and think them so to be.

[¶ *Or if certain of them have been examined by another than himself, he shall say,*

I HAVE examined them, or have enquired concerning them, and think them so to be.

SCHEDULE A. — RESOLUTION 54.

Resolved, The House of Deputies concurring, that Clause (h) of Resolution XVI., on page 117 of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(h) After the final Blessing insert the rubric:

¶ *The Minister shall not omit earnestly to move the Persons confirmed to come, without delay, to the Lord's Supper.*

Attest: W. TATLOCK, *Secretary.*

On motion, the foregoing Message was referred to the Committee of the Whole.

The House went into Committee of the Whole, Mr. Sheffey of Virginia in the chair.

The Committee rose. The President having resumed the chair, the Chairman of the Committee reported progress, and asked leave to sit again.

The Rev. Dr. Hall, from the Committee on Amendments to the Constitution, presented the following Report, which was placed on the Calendar:

REPORT No. 7.

The Committee on Amendments to the Constitution, to whom was referred the resolution of Rev. Dr. Huntington, of New York, respectfully report that they consider the proposition to set forth a Book of Offices and Prayers by the General Convention to be of such doubtful constitutionality that they deem it to be inexpedient to recommend such permission.

CHARLES H. HALL, *Chairman.*

FOURTEENTH DAY.

October 21, 1886.

The House proceeded to the business on the Calendar, to wit, the resolution offered by the Rev. Dr. Egar (see p. 418), relating to changing the titlepage of the Prayer Book. The Rev. Dr. Huntington, of New York, offered the following amendment to wit: to substitute for the words, "according to the use of the Church in the United States of America," the words, "according to the use in the United States of America."

Mr. McConnell, of Louisiana, moved to lay the resolution and amendment on the table. On this motion, the Clerical Deputation of the Diocese of Springfield called for a vote by Dioceses and Orders. Of the Clergy, there were 49 Dioceses represented, — ayes, 16; nays, 28; divided, 5. Of the Laity, there were 43 Dioceses represented, — ayes, 22; nays, 14; divided, 7.

DIOCESES VOTING IN THE AFFIRMATIVE.

CLERICAL VOTE.

Connecticut. — The Rev. Drs. Beardsley, Harwood, and Hart. — *Aye.* The Rev. Mr. Sherman. — *Nay.*

Delaware. — The Rev. Dr. Littell and the Rev. Mr. Murray. — *Aye.* The Rev. Mr. Gibson. — *Nay.*

Kansas. — The Rev. Dr. Beatty and the Rev. Mr. Leonard. — *Aye.* The Rev. Mr. Bennett. — *Nay.*

Kentucky. — The Rev. Dr. Perkins, and the Rev. Messrs. Estill and Penick. — *Aye.*

Maryland. — The Rev. Drs. Elliott, Eccleston, and Hutton. — *Aye.* The Rev. Dr. Hodges. — *Nay.*

Massachusetts. — The Rev. Drs. Brooks, Courtney, and Gray, and the Rev. Mr. Converse. — *Aye.*

Minnesota. — The Rev. Mr. Plummer and the Rev. Dr. Wells. — *Aye.* The Rev. Mr. Tanner. — *Nay.*

Ohio. — The Rev. Drs. Atwill, Bates, and Bodine. — *Aye.* The Rev. Dr. Bolles. — *Nay.*

Pennsylvania. — The Rev. Drs. Goodwin, McVickar, and Harris. — *Aye.* The Rev. Dr. Davies. — *Nay.*

Pittsburgh. — The Rev. Messrs. Maxwell and Smith, and the Rev. Dr. Purdon. — *Aye.* The Rev. Mr. Carstensen. — *Nay.*

South Carolina. — The Rev. Dr. Pinckney, and the Rev. Messrs. Capers and Hanckel. — *Aye.* The Rev. Mr. McCollough. — *Nay.*

Southern Ohio. — The Rev. Drs. Benedict, Stanger, and Kendrick. — *Aye.*

Texas. — The Rev. Messrs. Starr and Rogers. — *Aye.*
Vermont. — The Rev. Drs. Fay and Bliss, and the Rev. Mr. White. — *Aye.* — The Rev. Mr. Collins. — *Nay.*
Virginia. — The Rev. Drs. Hanckel and Nelson, and the Rev. Mr. Newton. — *Aye.*
West Virginia. — The Rev. Messrs. Swope, Gibson, Mason, and Roller. — *Aye.*

LAY VOTE.

Central Pennsylvania. — Mr. Lamberton. — *Aye.*
Connecticut. — Messrs. Stark, Russell, and Skiddy. — *Aye.*
Delaware. — Messrs. Curtis and Burr. — *Aye.*
Easton. — Messrs. Adkins and Mackall. — *Aye.* Mr. Walker. — *Nay.*
Georgia. — Mr. Harrison. — *Aye.*
Iowa. — Mr. Bever. — *Aye.*
Long Island. — Messrs. Pierrepont, Gilbert, King, and Nicoll. — *Aye.*
Louisiana. — Messrs. McConnell and Ogden. — *Aye.*
Maryland. — Messrs. Packard and Davis. — *Aye.*
Massachusetts. — Messrs. Davis and Rice. — *Aye.* Mr. Shattuck. — *Nay.*
Michigan. — Messrs. Baldwin and Cranage. — *Aye.*
Minnesota. — Messrs. Wilder and Holbrook. — *Aye.*
Missouri. — Mr. Gill. — *Aye.*
New Hampshire. — Mr. Balcom. — *Aye.*
Pennsylvania. — Messrs. Biddle, Coffin, Thomas, and Patterson. — *Aye.*
Pittsburgh. — Messrs. Shoenberger and Foster. — *Aye.* Mr. Church. — *Nay.*
Rhode Island. — Messrs. Dorrance, Trotter, and Brown. — *Aye.* Mr. Nightingale. — *Nay.*
South Carolina. — Mr. Markley. — *Aye.*
Southern Ohio. — Messrs. McGuffey, Stettinius, and Short. — *Aye.*
Texas. — Messrs. Richardson and Hanrick. — *Aye.*
Virginia. — Messrs. Sheffey and Bryan. — *Aye.*
Western New York. — Messrs. J. M. Smith, Barker, and Worthington. — *Aye.* Mr. J. C. Smith. — *Nay.*

DIOCESES VOTING IN THE NEGATIVE.

CLERICAL VOTE.

Alabama. — The Rev. Drs. Stringfellow and Tucker, and the Rev. Mr. Beard. — *Nay.*
Albany. — The Rev. Drs. Payne, Morrison, and Carey. — *Nay.*
Arkansas. — The Rev. Messrs. Adams, Miller, and Estabrooke. — *Nay.*
California. — The Rev. Dr. Beers, and the Rev. Messrs. Chetwood, Spalding, and Trew. — *Nay.*
Central New York. — The Rev. Drs. Egar, Brainard, and Gibson. — *Nay.* The Rev. Dr. Wilson. — *Aye.*
Chicago. — The Rev. Drs. Vibbert and Locke, and the Rev. Mr. Morrison. — *Nay.*
East Carolina. — The Rev. Messrs. Lewis and Shields. — *Nay.* The Rev. Mr. Harding. — *Aye.*
Florida. — The Rev. Drs. Scott, Carter, and Weller, and the Rev. Mr. Carpenter. — *Nay.*
Fond du Lac. — The Rev. Messrs. Blow, Dafter, and Costelle. — *Nay.*
Indiana. — The Rev. Dr. Bradley, and the Rev. Messrs. Morris and Faude. — *Nay.* The Rev. Dr. Jenckes. — *Aye.*

Iowa. — The Rev. Mr. Stilson, and the Rev. Drs. Hale and Percival. — *Nay.* The Rev. Dr. Ringgold. — *Aye.*

Long Island. — The Rev. Drs. Browne and Moore. — *Nay.* The Rev. Dr. Snively. — *Aye.*

Maine. — The Rev. Messrs. Washburn, Leffingwell, Pyne, and Little. — *Nay.*

Michigan. — The Rev. Messrs. Clark and Blanchard. — *Nay.* The Rev. Mr. Seabrease. — *Aye.*

Mississippi. — The Rev. Drs. Harris and Hinsdale, and the Rev. Mr. Logan. — *Nay.*

Missouri. — The Rev. Messrs. Mann and Greene, and the Rev. Dr. Schuyler. — *Nay.* The Rev. Dr. Runcie. — *Aye.*

Nebraska. — The Rev. Messrs. Burgess and Hewett. — *Nay.* The Rev. Mr. Patterson. — *Aye.*

New Hampshire. — The Rev. Messrs. Roberts and Johnson. — *Nay.* The Rev. Mr. Renouf. — *Aye.*

New Jersey. — The Rev. Drs. Franklin and Hills, and the Rev. Messrs. Rodman and Murray. — *Nay.*

New York. — The Rev. Drs. Dix, Hoffman, Huntington, and Swope. — *Nay.*

North Carolina. — The Rev. Drs. Buel and Marshall. — *Nay.* The Rev. Mr. Cheshire. — *Aye.*

Northern New Jersey. — The Rev. Drs. Schuyler and Farrington, and the Rev. Messrs. Stansbury and Stoddard. — *Nay.*

Quincy. — The Rev. Dr. Leffingwell, and the Rev. Messrs. Sweet, Shrimpton, and Rudd. — *Nay.*

Springfield. — The Rev. Drs. Thrall and Dresser, and the Rev. Mr. Taylor. — *Nay.*

Tennessee. — The Rev. Messrs. Dumbell and Sessums, and the Rev. Dr. Gray. — *Nay.*

Western Michigan. — The Rev. Messrs. Bancroft, Chapin, Tate, and Rippey. — *Nay.*

Western New York. — The Rev. Drs. Brown, Doty, and Hitchcock, and the Rev. Mr. Nelson. — *Nay.*

Wisconsin. — The Rev. Drs. Adams, Royce, Ashley, and Gray. — *Nay.*

LAY VOTE.

Alabama. — Mr. Noble. — *Nay.*

Albany. — Mr. Clarkson. — *Nay.*

Florida. — Messrs. Dotterer and Fairbanks. — *Nay.*

Fond du Lac. — Messrs. Gary and Hill. — *Nay.*

Kentucky. — Messrs. Cornwall and McClarty. — *Nay.* Mr. Robinson. — *Aye.*

Maine. — Mr. Jackson. — *Nay.*

Mississippi. — Messrs. Eckford and Greene. — *Nay.*

New Jersey. — Messrs. Conover and Parker. — *Nay.* Mr. Carpender. — *Aye.*

New York. — Messrs. Morgan and Stetson. — *Nay.*

North Carolina. — Mr. Wilkes. — *Nay.*

Northern New Jersey. — Messrs. Mills, Hayes, and Wood. — *Nay.*

Springfield. — Messrs. Quinlan, Candee, and Hay. — *Nay.*

Tennessee. — Messrs. Mallory and Thomas. — *Nay.*

Vermont. — Mr. Parker. — *Nay.*

DIOCESES DIVIDED.

CLERICAL VOTE.

CENTRAL PENNSYLVANIA. — The Rev. Mr. Jones. — *Aye.* The Rev. Dr. Hopkins. — *Nay.*

EASTON. — The Rev. Dr. Barker and the Rev. Mr. Miller. — *Aye.* The Rev. Messrs. Hilliard and Batte. — *Nay.*

GEORGIA. — The Rev. Messrs. Williams and Winchester. — *Aye.* The Rev. Messrs. Boone and Rees. — *Nay.*

LOUISIANA. — The Rev. Dr. Girault and the Rev. Mr. Waters. — *Aye.* The Rev. Dr. Dalzell and the Rev. Mr. Duncan. — *Nay.*

RHODE ISLAND. — The Rev. Drs. Richards and Greer. — *Aye.* The Rev. Dr. Henshaw and the Rev. Mr. Magill. — *Nay.*

LAY VOTE.

ARKANSAS. — Mr. Van Etten. — *Aye.* Mr. McCracken. — *Nay.*

CENTRAL NEW YORK. — Messrs. Moss and Bostwick. — *Aye.* Messrs. Marvin and McWhorter. — *Nay.*

CHICAGO. — Mr. Cobb. — *Aye.* Mr. Ackerman. — *Nay.*

INDIANA. — Mr. Kiersted. — *Aye.* Mr. Martin. — *Nay.*

OHIO. — Mr. Mather. — *Aye.* Mr. King. — *Nay.*

WESTERN MICHIGAN. — Messrs. Willard and Sweet. — *Aye.* Messrs. Robinson and Williams. — *Nay.*

WISCONSIN. — Mr. Wells. — *Aye.* Mr. Doe. — *Nay.*

The motion to lay on the table was, therefore, not adopted.

The Rev. Dr. Dalzell, of Louisiana, offered the following resolution:

Resolved, That it is inexpedient to consider any changes of the titlepage of the Book of Common Prayer at this time.

On a division of the House, the resolution was lost, 129 voting in the affirmative, and 151 in the negative.

The question recurring on the amendment of the Rev. Dr. Huntington, it was lost.

The question then recurring on the Resolution of the Rev. Dr. Egar, the Lay Deputation of the Diocese of Virginia called for a vote by Dioceses and Orders. Of the Clergy, there were 49 Dioceses represented, — ayes, 30; nays, 13; divided, 6. Of the Laity, there were 44 Dioceses represented, — ayes, 15; nays, 21; divided, 8.

DIOCESES VOTING IN THE AFFIRMATIVE.

CLERICAL VOTE.

ALABAMA. — The Rev. Drs. Stringfellow and Tucker, and the Rev. Mr. Beard. — *Aye.*

ALBANY. — The Rev. Drs. Payne, Morrison, and Carey. — *Aye.*

ARKANSAS. — The Rev. Messrs. Vaulx, Adams, Miller, and Estabrooke. — *Aye.*

California. — The Rev. Dr. Beers, and the Rev. Messrs. Chetwood, Spalding, and Trew. — *Aye.*

Central New York. — The Rev. Drs. Egar, Brainard, and Gibson. — *Aye.* The Rev. Dr. Wilson. — *Nay.*

Chicago. — The Rev. Drs. Vibbert, Locke, and Gold, and the Rev. Mr. Morrison. — *Aye.*

East Carolina. — The Rev. Messrs. Lewis and Shields. — *Aye.* The Rev. Mr. Harding. — *Nay.*

Florida. — The Rev. Drs. Scott, Carter, and Weller, and the Rev. Mr. Carpenter. — *Aye.*

Fond du Lac. — The Rev. Messrs. Prescott, Blow, Dafter, and Costelle. — *Aye.*

Georgia. — The Rev. Messrs. Boone, Rees, and Winchester. — *Aye.* The Rev. Mr. Williams. — *Nay.*

Indiana. — The Rev. Dr. Bradley, and the Rev. Messrs. Morris and Faude. — *Aye.* The Rev. Dr. Jenckes. — *Nay.*

Iowa. — The Rev. Drs. Ringgold, Hale, and Percival, and the Rev. Mr. Stilson. — *Aye.*

Kansas. — The Rev. Messrs. Leonard and Bennett. — *Aye.* The Rev. Dr. Beatty. — *Nay.*

Long Island. — The Rev. Drs. Snively, Drowne, and Moore. — *Aye.* The Rev. Dr. Hall. — *Nay.*

Maine. — The Rev. Messrs. Washburn, Leffingwell, Pyne, and Little. — *Aye.*

Michigan. — The Rev. Messrs. Clark and Blanchard. — *Aye.* The Rev. Mr. Seabrease. — *Nay.*

Mississippi. — The Rev. Drs. Harris and Hinsdale, and the Rev. Mr. Logan. — *Aye.* The Rev. Mr. Short. — *Nay.*

Missouri. — The Rev. Messrs. Mann and Greene, and the Rev. Dr. Schuyler. — *Aye.* The Rev. Dr. Runcie. — *Nay.*

Nebraska. — The Rev. Messrs. Williams, Burgess, and Hewett. — *Aye.* The Rev. Mr. Paterson. — *Nay.*

New Hampshire. — The Rev. Messrs. Roberts and Johnson. — *Aye.* The Rev. Mr. Renouf. — *Nay.*

New Jersey. — The Rev. Drs. Franklin and Hills, and the Rev. Messrs. Rodman and Murray. — *Aye.*

New York. — The Rev. Drs. Dix, Hoffman, and Swope. — *Aye.* The Rev. Dr. Huntington. — *Nay.*

Northern New Jersey. — The Rev. Drs. Schuyler and Farrington, and the Rev. Mr. Stansbury. — *Aye.* The Rev. Mr. Stoddard. — *Nay.*

Quincy. — The Rev. Dr. Leffingwell, and the Rev. Messrs. Sweet and Shrimpton. — *Aye.*

Springfield. — The Rev. Drs. Thrall and Dresser, and the Rev. Messrs. Davenport and Taylor. — *Aye.*

Tennessee. — The Rev. Messrs. Dumbell and Sessums, and the Rev. Dr. Gray. — *Aye.*

Texas. — The Rev. Messrs. Bird and Starr. — *Aye.* The Rev. Mr. Rogers. — *Nay.*

Western Michigan. — The Rev. Messrs. Bancroft, Chapin, Tate, and Rippey. — *Aye.*

Western New York. — The Rev. Drs. Brown, Doty, and Hitchcock, and the Rev. Mr. Nelson. — *Aye.*

Wisconsin. — The Rev. Drs. Adams, Royce, Ashley, and Gray. — *Aye.*

LAY VOTE.

Alabama. — Mr. Noble. — *Aye.*

Albany. — Mr. Clarkson. — *Aye.*

ARKANSAS. — Messrs. McCracken and Van Etten. — *Aye.*
CHICAGO. — Messrs. Judd, Ackerman, and Cobb. — *Aye.*
FLORIDA. — Messrs. Dotterer and Fairbanks. — *Aye.*
FOND DU LAC. — Mr. Gary. — *Aye.*
IOWA. — Mr. Bever. — *Aye.*
MAINE. — Mr. Jackson. — *Aye.*
MISSISSIPPI. — Messrs. Eckford and Greene. — *Aye.*
NEBRASKA. — Mr. Hawkins. — *Aye.*
NEW JERSEY. — Messrs. Conover and Parker. — *Aye.* Mr. Carpender. — *Nay.*
NORTHERN NEW JERSEY. — Messrs. Mills, Hayes, and Wood. — *Aye.*
SPRINGFIELD. — Messrs. Quinlan, Candee, and Hay. — *Aye.*
TENNESSEE. — Messrs. Mallory and Thomas. — *Aye.*
VERMONT. — Mr. Parker. — *Aye.*

DIOCESES VOTING IN THE NEGATIVE.

CLERICAL VOTE.

CONNECTICUT. — The Rev. Drs. Beardsley, Harwood, and Hart. — *Nay.* The Rev. Mr. Sherman. — *Aye.*
DELAWARE. — The Rev. Dr. Littell and the Rev. Mr. Murray. — *Nay.* The Rev. Mr. Gordon. — *Aye.*
KENTUCKY. — The Rev. Dr. Perkins, and the Rev. Messrs. Estill and Penick. — *Nay.*
MARYLAND. — The Rev. Drs. Elliott, Eccleston, and Hutton. — *Nay.* The Rev. Dr. Hodges. — *Aye.*
MASSACHUSETTS. — The Rev. Drs. Brooks, Courtney, and Gray, and the Rev. Mr. Converse. — *Nay.*
MINNESOTA. — The Rev. Mr. Plummer and the Rev. Dr. Wells. — *Nay.* The Rev. Mr. Tanner. — *Aye.*
NORTH CAROLINA. — The Rev. Dr. Buell and the Rev. Mr. Cheshire. — *Nay.* The Rev. Dr. Marshall. — *Aye.*
OHIO. — The Rev. Drs. Atwill, Bates, and Bodine. — *Nay.* The Rev. Dr. Bolles. — *Aye.*
PENNSYLVANIA. — The Rev. Drs. Goodwin, Davies, McVickar, and Harris. — *Nay.*
PITTSBURGH. — The Rev. Messrs. Maxwell and Smith, and the Rev. Dr. Purdon. — *Nay.* The Rev. Mr. Carstensen. — *Aye.*
SOUTHERN OHIO. — The Rev. Drs. Benedict, Stanger, and Kendrick. — *Nay.*
VIRGINIA. — The Rev. Drs. Hanckel and Nelson, and the Rev. Mr. Newton. — *Nay.*
WEST VIRGINIA. — The Rev. Messrs. Swope, Gibson, Mason, and Roller. — *Nay.*

LAY VOTE.

CENTRAL PENNSYLVANIA. — Mr. Lamberton. — *Nay.*
CONNECTICUT. — Messrs. Stark, Russell, and Skiddy. — *Nay.*
GEORGIA. — Mr. Harrison. — *Nay.*
LONG ISLAND. — Messrs. Pierrepont, Gilbert, King, and Nicoll. — *Nay.*
LOUISIANA. — Messrs. McConnell and Ogden. — *Nay.*
MARYLAND. — Messrs. Packard and Davis. — *Nay.*
MASSACHUSETTS. — Messrs. Davis and Rice. — *Nay.* Mr. Shattuck. — *Aye.*

Michigan. — Messrs. Baldwin and Cranage. — *Nay.*
Minnesota. — Messrs. Wilder and Holbrook. — *Nay.*
Missouri. — Mr. Gill. — *Nay.*
New Hampshire. — Mr. Balcom. — *Nay.*
New York. — Messrs. Morgan and Stetson. — *Nay.* Mr. Nash. — *Aye.*
North Carolina. — Mr. Wilkes. — *Nay.*
Pennsylvania. — Messrs. Biddle, Coffin, Thomas, and Patterson. — *Nay.*
Pittsburgh. — Messrs. Shoenberger and Foster. — *Nay.* Mr. Church. — *Aye.*
Rhode Island. — Messrs. Dorrance, Trotter, and Brown. — *Nay.* Mr. Nightingale. — *Aye.*
South Carolina. — Mr. Markley. — *Nay.*
Southern Ohio. — Messrs. McGuffey, Stettinius, and Short. — *Nay.*
Texas. — Mr. Richardson. — *Nay.*
Virginia. — Messrs. Sheffey and Bryan. — *Nay.*
Western New York. — Messrs. J. M. Smith, Barker, and Worthington. — *Nay.* Mr. J. C. Smith. — *Aye.*

DIOCESES DIVIDED.

CLERICAL VOTE.

Central Pennsylvania. — The Rev. Dr. Hopkins. — *Aye.* The Rev. Mr. Jones. — *Nay.*
Easton. — The Rev. Messrs. Hilliard and Batte. — *Aye.* The Rev. Dr. Barber, and the Rev. Mr. Miller. — *Nay.*
Louisiana. — The Rev. Dr. Dalzell, and the Rev. Mr. Duncan. — *Aye.* The Rev. Mr. Girault, and the Rev. Mr. Waters. — *Nay.*
Rhode Island. — The Rev. Dr. Henshaw, and the Rev. Mr. Magill. — *Aye.* The Rev. Drs. Richards and Greer. — *Nay.*
South Carolina. — The Rev. Messrs. McCollough and Hanckel. — *Aye.* The Rev. Dr. Pinckney, and the Rev. Mr. Capers. — *Nay.*
Vermont. — The Rev. Dr. Bliss, and the Rev. Mr. Collins. — *Aye.* The Rev. Dr. Fay, and the Rev. Mr. White. — *Nay.*

LAY VOTE.

Central New York. — Messrs. Marvin and McWhorter. — *Aye.* Messrs. Moss and Bostwick. — *Nay.*
Delaware. — Mr. Burr. — *Aye.* Mr. Curtis. — *Nay.*
Easton. — Messrs. Goldsborough and Walker. — *Aye.* Messrs. Adkins and Markall. — *Nay.*
Indiana. — Mr. Martin. — *Aye.* Mr. Kiersted. — *Nay.*
Kentucky. — Mr. Cornwall. — *Aye.* Mr. Robinson. — *Nay.*
Ohio. — Mr. King. — *Aye.* Mr. Mather. — *Nay.*
Western Michigan. — Messrs. Robinson and Williams. — *Aye.* Messrs. Willard and Sweet. — *Nay.*
Wisconsin. — Mr. Doe. — *Aye.* Mr. Wells. — *Nay.*

And the resolution, therefore, was not adopted.

The following Messages were received, and, on motion, referred to the Committee of the Whole:

CHICAGO, 14TH DAY OF THE SESSION,
October 21, 1886.

MESSAGE No. 45.

The House of Bishops informs the House of Deputies that it has adopted the following resolutions, viz.:

SCHEDULE A. — RESOLUTION 55.

Resolved, The House of Deputies concurring, that Clause (c) of Resolution XIX., on page 124 of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted, in accordance with the provisions of Article 8 of the Constitution, as follows:

(c) At the end of the Office, insert this rubric:

¶ *This Office may be used with aged and bedridden persons, or such as are not able to attend the public Ministration in Church, substituting the Collect, Epistle, and Gospel for the Day, for those appointed above.*

SCHEDULE A. — RESOLUTION 56.

Resolved, The House of Deputies concurring, that Clause (a) of Resolution XX., on page 125 of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted, in accordance with the provisions of Article 8 of the Constitution, as follows:

(a) Insert immediately after the Lesson the following rubric:

¶ *Here may be sung a Hymn or an Anthem; and, at the discretion of the Minister, the Creed, and such fitting Prayers as are elsewhere provided in this Book, may be added.*

SCHEDULE A. — RESOLUTION 57.

Resolved, The House of Deputies concurring, that Clause (e) of Resolution XX., on page 126 of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(e) At the end of the Office put the following rubric:

¶ *Inasmuch as it may sometimes be expedient to say under shelter of the Church the whole or a part of the service appointed to be said at the Grave, the same is hereby allowed for weighty cause.*

SCHEDULE A. — RESOLUTION 58.

Resolved, The House of Deputies concurring, that Resolution XXI., on page 133 of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

Alter the third rubric so that it shall read :

¶ *Then shall be said by both of them the following Hymn, the woman still kneeling.*

SCHEDULE A. — RESOLUTION 62.

Resolved, The House of Deputies concurring, that Clause (d) of Resolution XXII., on page 135 of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(d) Insert in the title, *Prayers to be used in storms at sea*, after the word *used* the words *in all ships*, so that it shall read as follows :

Prayers to be used in all ships in storms at sea.

SCHEDULE A. — RESOLUTION 63.

Resolved, The House of Deputies concurring, that Clause (e) of Resolution XXII., on page 135, &c., of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(e) Group separately the Prayers that have reference to a storm, and those that have reference to the enemy, transferring the Lord's Prayer to a place immediately after the Absolution, and prefacing it with the rubric:

¶ *Then shall they say together the Lord's Prayer :*

so that the arrangement of said Prayers will be as follows:

Short Prayers in respect of a storm.

THOU, O Lord, who stillest the raging of the sea, hear, hear us, and save us, that we perish not.

O blessed Saviour, who didst save thy disciples ready to perish in a storm, hear us, and save us, we beseech thee.

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.
O Lord, hear us.
O Christ, hear us.

God the Father, God the Son, God the Holy Ghost, have mercy upon us, save us now and evermore. Amen.

¶ *When there shall be imminent danger, as many as can be spared from necessary service in the ship shall be called together, and make an humble confession of their sin to God : In which, every one ought seriously to reflect upon those particular sins of which his conscience shall accuse him ; saying as followeth.*

The Confession.

ALMIGHTY God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, Which we, from time to time, most grievously have committed, By thought, word, and deed, Against thy Divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, And

are heartily sorry for these our misdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christ's sake, Forgive us all that is past; And grant that we may ever hereafter Serve and please thee In newness of life, To the honour and glory of thy Name; Through Jesus Christ our Lord. Amen.

¶ *Then shall the Priest, if there be any in the ship, say,*

ALMIGHTY God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all those who with hearty repentance and true faith turn unto him; Have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness; and bring you to everlasting life; Through Jesus Christ our Lord. *Amen.*

¶ *Then shall they say together the Lord's Prayer.*

OUR Father, who art in heaven, Hallowed be thy Name. Thy Kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

The Prayer to be said before a fight at sea against any enemy.

O MOST powerful and glorious Lord God, the Lord of hosts, that rulest and commandest all things; Thou sittest in the throne judging right, and therefore we make our address to thy Divine Majesty in this our necessity, that thou wouldest take the cause into thine own hand, and judge between us and our enemies. Stir up thy strength, O Lord, and come and help us; for thou givest not alway the battle to the strong, but canst save by many or by few. O let not our sins now cry against us for vengeance; but hear us thy poor servants begging mercy, and imploring thy help, and that thou wouldest be a defence unto us against the face of the enemy. Make it appear that thou art our Saviour and mighty Deliverer, through Jesus Christ our Lord. *Amen.*

Short Prayers for single persons, who cannot meet to join in prayer with others, by reason of the fight, or storm.

General Prayers.

LORD, be merciful to us sinners, and save us for thy mercy's sake.

Thou art the great God, who hast made and rulest all things: O deliver us for thy Name's sake.

Thou art the great God to be feared above all: O save us, that we may praise thee.

Special Prayers with respect to the enemy.

THOU, O Lord, art just and powerful: O defend our cause against the face of the enemy.

O God, thou art a strong tower of defence to all who fly unto thee: O save us from the violence of the enemy.

O Lord of hosts, fight for us, that we may glorify thee.

O suffer us not to sink under the weight of our sins, or the violence of the enemy.

O Lord, arise, help us, and deliver us for thy Name's sake.

SCHEDULE A. — RESOLUTION 64.

Resolved, The House of Deputies concurring, that Clause (f) of Resolution XXII., on page 138 of the Book entitled "Notification to the Dioceses

of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(f) Arrange under distinct headings, the forms belonging to *Thanksgiving after a Storm*, and *Thanksgiving after Victory*, as follows:

THANKSGIVING AFTER A STORM.

Jubilate Deo. From Psalm lxvi.

O BE joyful in God, all ye lands: sing praises unto the honour of his Name, make his praise to be glorious.

Say unto God, O how wonderful art thou in thy works: through the greatness of thy power shall thine enemies be found liars unto thee.

For all the world shall worship thee: sing of thee, and praise thy Name.

O come hither, and behold the works of God: how wonderful he is in his doing toward the children of men.

He ruleth with his power for ever; his eyes behold the people: and such as will not believe shall not be able to exalt themselves.

O praise our God, ye people: and make the voice of his praise to be heard;

Who holdeth our soul in life: and suffereth not our feet to slip.

For thou, O God, hast proved us: thou also hast tried us, like as silver is tried.

Thou broughtest us into the snare: and laidest trouble upon our loins.

I will go into thine house with burnt-offerings: and will pay thee my vows, which I promised with my lips, and spake with my mouth, when I was in trouble.

O come hither, and hearken, all ye that fear God: and I will tell you what he hath done for my soul.

I called unto him with my mouth: and gave him praises with my tongue.

If I incline unto wickedness with mine heart: the Lord will not hear me.

But God hath heard me: and considered the voice of my prayer.

Praised be God, who hath not cast out my prayer: nor turned his mercy from me.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Confitemini Domino. From Psalm cvii.

O THAT men would praise the LORD for his goodness: and declare the wonders that he doeth for the children of men!

That they would offer unto him the sacrifice of thanksgiving: and tell out his works with gladness!

They that go down to the sea in ships: and occupy their business in great waters.

These men see the works of the LORD: and his wonders in the deep.

For at his word the stormy wind ariseth: which lifteth up the waves thereof.

They are carried up to the heaven, and down again to the deep: their soul melteth away because of the trouble.

They reel to and fro, and stagger like a drunken man: and are at their wits' end.

So when they cry unto the LORD in their trouble: he delivereth them out of their distress.

For he maketh the storm to cease: so that the waves thereof are still.

Then are they glad, because they are at rest: and so he bringeth them unto the haven where they would be.

O that men would therefore praise the LORD for his goodness: and declare the wonders that he doeth for the children of men!

That they would exalt him also in the congregation of the people: and praise him in the seat of the elders!

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

A Hymn of Praise and Thanksgiving after a dangerous Tempest.

O COME, let us give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

Great is the Lord, and greatly to be praised; let the redeemed of the Lord say so: whom he hath delivered from the merciless rage of the sea.

The Lord is gracious, and full of compassion: slow to anger, and of great mercy.

He hath not dealt with us according to our sins: neither rewarded us according to our iniquities.

But as the heaven is high above the earth: so great hath been his mercy towards us.

We found trouble and heaviness: we were even at death's door.

The waters of the sea had well-nigh covered us: the proud waters had well-nigh gone over our soul.

The sea roared: and the stormy wind lifted up the waves thereof.

We were carried up as it were to heaven, and then down again into the deep: our soul melted within us, because of trouble.

Then cried we unto thee, O Lord: and thou didst deliver us out of our distress.

Blessed be thy Name, who didst not despise the prayer of thy servants: but didst hear our cry, and hast saved us.

Thou didst send forth thy commandment: and the windy storm ceased, and was turned into a calm.

O let us therefore praise the Lord for his goodness: and declare the wonders that he hath done, and still doeth for the children of men!

Praised be the Lord daily: even the Lord that helpeth us, and poureth his benefits upon us.

He is our God, even the God of whom cometh salvation: God is the Lord, by whom we have escaped death.

Thou, Lord, hast made us glad through the operation of thy hands: and we will triumph in thy praise.

Blessed be the Lord God: even the Lord God, who only doeth wondrous things;

And blessed be the Name of his Majesty for ever: and let every one of us say, Amen, Amen.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Collects of Thanksgiving.

O MOST blessed and glorious Lord God, who art of infinite goodness and mercy; We, thy poor creatures, whom thou hast made and preserved, holding our souls in life, and now rescuing us out of the jaws of death, humbly present ourselves again before thy Divine Majesty, to offer a sacrifice of praise and thanksgiving, for that thou heardest us when we called in our trouble, and didst not cast out our prayer, which we made before thee in our great distress: even when we gave all for lost, our ship, our goods,

our lives, then didst thou mercifully look upon us, and wonderfully command a deliverance; for which we, now being in safety, do give all praise and glory to thy holy Name; through Jesus Christ our Lord. *Amen.*

¶ *Or this.*

O MOST mighty and gracious good God, thy mercy is over all thy works, but in special manner hath been extended towards us, whom thou hast so powerfully and wonderfully defended. Thou hast showed us terrible things, and wonders in the deep, that we might see how powerful and gracious a God thou art; how able and ready to help those who trust in thee. Thou hast showed us how both winds and seas obey thy command; that we may learn, even from them, hereafter to obey thy voice, and to do thy will. We therefore bless and glorify thy Name, for this thy mercy in saving us, when we were ready to perish. And, we beseech thee, make us as truly sensible now of thy mercy, as we were then of the danger; And give us hearts always ready to express our thankfulness, not only by words, but also by our lives, in being more obedient to thy holy commandments. Continue, we beseech thee, this thy goodness to us; that we, whom thou hast saved, may serve thee in holiness and righteousness all the days of our life; through Jesus Christ our Lord and Saviour. *Amen.*

THANKSGIVING AFTER VICTORY.

A Psalm or Hymn of Praise and Thanksgiving.

IF the Lord had not been on our side, now may we say: if the Lord himself had not been on our side, when men rose up against us;

They had swallowed us up quick: when they were so wrathfully displeased at us.

Yea, the waters had drowned us, and the stream had gone over our soul: the deep waters of the proud had gone over our soul.

But praised be the Lord: who hath not given us over as a prey unto them.

The Lord hath wrought: a mighty salvation for us.

We got not this by our own sword, neither was it our own arm that saved us: but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favour unto us.

The Lord hath appeared for us: the Lord hath covered our heads, and made us to stand in the day of battle.

The Lord hath appeared for us: the Lord hath overthrown our enemies, and dashed in pieces those that rose up against us.

Therefore not unto us, O Lord, not unto us: but unto thy Name be given the glory.

The Lord hath done great things for us: the Lord hath done great things for us, for which we rejoice.

Our help standeth in the Name of the Lord: who hath made heaven and earth.

Blessed be the Name of the Lord: from this time forth for evermore.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. *Amen.*

¶ *After this Hymn may be sung or said the* Te Deum.

¶ *Then this Collect.*

O ALMIGHTY God, the Sovereign Commander of all the world, in whose hand is power and might, which none is able to withstand; We bless and magnify thy great and glorious Name for this happy Victory, the whole glory whereof we do ascribe to thee, who art the only giver of Victory. And, we beseech thee, give us grace to improve this great mercy to thy glory, the

advancement of thy Gospel, the honour of our country, and, as much as in us lieth, to the good of all mankind. And, we beseech thee, give us such a sense of this great mercy, as may engage us to a true thankfulness, such as may appear in our lives by a humble, holy, and obedient walking before thee all our days; through Jesus Christ our Lord; to whom, with thee and the Holy Spirit, as for all thy mercies, so in particular for this Victory and Deliverance, be all glory and honour, world without end. *Amen.*

2 *Cor.* xiii. 14.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

SCHEDULE A. — RESOLUTION 65.

Resolved, The House of Deputies concurring, that Clause (b) of Resolution XXIII., on page 146 of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(b) Omit the words *Minister* and *Answer* from before the Versicles that follow the Lord's Prayer: so that the Versicles will be printed as follows:

O Lord, show thy mercy upon us;
And grant us thy salvation.
Turn thy face from our sins;
And blot out all our iniquities.
Send us help from thy holy place;
For thine indignation lieth hard upon us.
O Lord, hear our prayer;
And let the sighing of the prisoners come before thee.

SCHEDULE A. — RESOLUTION 66.

Resolved, The House of Deputies concurring, that Clause (c) of Resolution XXIII., on page 146 of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(c) For The Collect after the Versicles, substitute The Collect, "O God, whose nature and property," &c., and place the latter [together with the Prayer, "O God, who sparest when we deserve punishment"] after the Psalm *Miserere*, the two to be preceded by the following rubric:

¶ *Here the Minister, as he shall see convenient, may read certain or all these Prayers following, the Prayer for all Conditions of Men, or any other Prayer which he shall judge proper.*

SCHEDULE A. — RESOLUTION 67.

Resolved, The House of Deputies concurring, that Clause (d), of Resolution XXIII., on page 147 of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(d) Change the wording of the second rubric after the Creed, so that it shall read:

¶ *Then, all kneeling, the Minister shall say the Fifty-first Psalm of the Psalter;* Miserere mei, Deus.

and omit the printing of the *Miserere.*

SCHEDULE A. — RESOLUTION 68.

Resolved, The House of Deputies concurring, that Clause (e), of Resolution XXIII., on page 151 of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(e) Change the title, *Prayer for Persons under Sentence of Death,* to *A Form of Prayer for Persons under Sentence of Death,* and omit from the rubric that follows the title the words, "*immediately after the Collect,* O God, who sparest," &c., so that the rubric will read as follows:

¶ *When a Criminal is under sentence of death, the Minister shall proceed to exhort him after this form, or other like.*

SCHEDULE A. — RESOLUTION 69.

Resolved, The House of Deputies concurring, that clause (f), of Resolution XXIII., on page 151 of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(f) Omit the *Prayer for imprisoned Debtors,* to wit:

A Prayer for imprisoned Debtors.

MOST gracious God, look down in pity and compassion upon these thine afflicted servants, who are fallen under the misery of a close restraint. Give them always a deep sense of their sins, and of thy fatherly love and correction; and the more their confinement presseth hard upon them, the more let the comforts of thy grace and mercy abound towards them. Give to their creditors tenderness and compassion, and to them a meek and forgiving spirit towards all those who have confined them, and a full purpose to repair all the injuries and losses which others have sustained by them. Raise them up friends to pity and relieve them; give them the continued comfort of thy countenance here; and so sanctify their afflictions, that they may work for them an eternal weight of glory; through the merand mediation of Jesus Christ thy Son our Lord. *Amen.*

SCHEDULE A. — RESOLUTION 70.

Resolved, The House of Deputies concurring, that Clause (g) of Resolution XXIII., on pages 151, 152, of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(g) Change the rubric after the Blessing, so that it shall read,

¶ *At the time of Execution, the Minister shall use such devotions as he shall think proper.*

and add this,

Notice. *It is judged best that the Criminal should not make any public profession or declaration.*

SCHEDULE A. — RESOLUTION 72.

Resolved, The House of Deputies concurring, that Clause (b) of Resolution XXVII., on page 161 of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(b) Assign Psalm cxli. to the evening instead of to the morning of the twenty-ninth day of the month.

SCHEDULE A. — RESOLUTION 73.

Resolved, The House of Deputies concurring, that Clause (a) of Resolution XXVIII., on page 161 of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(a) Omit from the title all that follows the word *Chapel*, so that the title will read as follows:

THE FORM OF CONSECRATION OF A CHURCH OR CHAPEL.

SCHEDULE A. — RESOLUTION 74.

Resolved, The House of Deputies concurring, that Clause (c) of Resolution XXVIII., on page 162 of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(c) In the second of the six Intercessory Prayers, substitute for the words, "which they made, or which were made for them by their sureties at their Baptism, and thereupon shall be confirmed by the Bishop," the following, "of their Baptism, and be confirmed by the Bishop," so that the Prayer will read as follows:

Grant, O Lord, that they who at this place shall in their own persons renew the promises and vows of their Baptism, and be confirmed by the Bishop, may receive such a measure of thy Holy Spirit, that they may be enabled faithfully to fulfil the same, and grow in grace unto their lives' end. *Amen.*

SCHEDULE A. — RESOLUTION 75.

Resolved, The House of Deputies concurring, that Clause (d) of Resolution XXVIII., on pages 162, 163, of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the

General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(d) Supply as alternative first and second Lessons, "Genesis xxviii., at v. 10." "Revelation xxi., at v. 10."

SCHEDULE A.—RESOLUTION 76.

Resolved, The House of Deputies concurring, that Clause (e) of Resolution XXVIII., on page 163 of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(e) Omit the rubric that follows the Proper Lessons; to wit:

¶ *Morning Prayer being ended, there shall be sung from the Book of Psalms, in Metre,* Psalm xxvi., *verses* 6, 7, 8, *with the* Gloria Patri.

Attest: W. TATLOCK, *Secretary.*

CHICAGO, 14TH DAY OF THE SESSION,
October 21, 1886.

MESSAGE No. 47.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:

SCHEDULE A.—RESOLUTION 77.

Resolved, The House of Deputies concurring, that Clause (a) of Resolution XXIX., on page 164 of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(a) Omit from the title all that follows the word *Churches;* to wit:

PRESCRIBED BY THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA; ESTABLISHED IN GENERAL CONVENTION OF THE BISHOPS, THE CLERGY, AND LAITY, 1804; AND SET FORTH WITH ALTERATIONS, IN GENERAL CONVENTION, 1808.

so that the title will read as follows:

AN OFFICE OF

INSTITUTION OF MINISTERS

INTO PARISHES OR CHURCHES.

SCHEDULE A.—RESOLUTION 78.

Resolved, The House of Deputies concurring, that Clause (b) of Resolution XXIX., on page 165 of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(b) In the first rubric, substitute for what now follows the words *this Church, may,* the words *proceed to institute him into the Parish,* so that the rubric will read as follows:

¶ *The Bishop having received due Notice of the Election of a Minister into a Parish or Church, as prescribed by the Canon, concerning "the Election and Institution of Ministers," and being satisfied that the "person chosen is a qualified Minister of this Church," may proceed to institute him into the Parish.*

SCHEDULE A. — RESOLUTION 79.

Resolved, The House of Deputies concurring, that Clause (c), of Resolution XXIX., on pages 165, 166, of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886, be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(c) In the Bishop's Letter of Institution, omit the bracketed words [*or* Assistant Minister, *as the case may be*]; so that the Letter of Institution will read as follows:

To our well-beloved in Christ, A. B., *Presbyter*, *Greeting.*

WE do by these Presents give and grant unto you, in whose Learning, Diligence, sound Doctrine, and Prudence, we do fully confide, our Licence and Authority to perform the Office of a Priest, in the Parish [*or* Church] of *E.* And also hereby do institute you into said Parish, [*or* Church,] possessed of full power to perform every Act of sacerdotal Function among the People of the same; you continuing in communion with us, and complying with the rubrics and canons of the Church, and with such lawful directions as you shall at any time receive from us. *Sigillum.* *Signat.*

And as a canonically instituted Priest into the Office of Rector of ——— Parish [*or* Church], you are faithfully to feed that portion of the flock of Christ which is now intrusted to you; not as a man-pleaser, but as continually bearing in mind that you are accountable to us here, and to the Chief Bishop and Sovereign Judge of all, hereafter.

And as the Lord hath ordained that they who serve at the altar should live of the things belonging to the altar; so we authorize you to claim and enjoy all the accustomed temporalities appertaining to your cure, until some urgent reason or reasons occasion a wish in you, or in the congregation committed to your charge, to bring about a separation, and dissolution of all sacerdotal relation, between you and them: of all which you will give us due notice: and in case of any difference between you and your congregation, as to a separation and dissolution of all sacerdotal connection between you and them, we, your Bishop, with the advice of our Presbyters, are to be the ultimate arbiter and judge.

In witness whereof, we have hereunto affixed our episcopal seal and signature, at ———, this ——— day of ———, A.D. ———, and in the ——— year of our consecration.

SCHEDULE A. — RESOLUTION 80.

Resolved, The House of Deputies concurring, that Clause (d) of Resolution XXIX., on page 166, &c., of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(d) Omit the Standing Committee's Letter of Institution, and the rubric that precedes it, to wit:

¶ *In the case of a Minister to be instituted in a State or Diocese in which there is no Bishop, the Clerical Members of the Standing Committee shall send the following Letter of Institution, for the proposed Minister, to the Presbyter whom they may appoint as Institutor.*

To our Well-beloved in Christ, A. B., *Presbyter*, *Greeting.*

WE do by these Presents authorize and empower you to exercise the Office of a Priest in the Parish [*or* Church] of *E.* *Sigillum.* And by virtue of the power vested in us, do institute you into said Parish, [*or* Church,] possessed of full power to perform every Act of sacerdotal Function among the People of the same; you complying with the rubrics and canons of the Church.

And as a canonically instituted Priest into the Office of Rector [*or* Assistant Minister, *as the case may be*] of ——— Parish, [*or* Church,] you are to feed that portion of the flock of Christ which is now intrusted to you; not as a man-pleaser, but as continually bearing in mind that you are accountable to the Ecclesiastical Authority of the Church here, and to the Chief Bishop and Sovereign Judge of all, hereafter.

And as the Lord hath ordained that they who serve at the altar should live of the things belonging to the altar; so you have our authority to claim and enjoy all the accustomed temporalities appertaining to your cure, until some urgent reason or reasons occasion a wish in you, or in the congregation committed to your charge, to bring about a separation, and dissolution of all sacerdotal connection, between you and them: of all which you will give us due notice: and in case of any difference between you and your congregation, as to a separation, and dissolution of all sacerdotal connection between you and them, the Ecclesiastical Authority of the Church in this Diocese (taking the advice and aid of a Bishop) shall be the ultimate arbiter and judge.

In witness whereof, we have hereunto set our hands and seals, this ——— day of ———, in the year ———.

SCHEDULE A. — RESOLUTION 81.

Resolved, The House of Deputies concurring, that Clause (e) of Resolution XXIX., on page 168 of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(e) Alter the rubric before the *Proper Psalms*, so that it will read as follows:

¶ *On the day designated for the new Incumbent's Institution, at the usual hour for Morning Prayer, the Bishop, or the Institutor appointed by him, attended by the new Incumbent, and by the other Clergy present, shall enter the Chancel. Then all the Clergy present, standing in the Chancel or Choir, except the Bishop or the Priest who acts as Institutor, who shall go within the rails of the altar; the Wardens (or, in case of their necessary absence, two Members of the Vestry) standing on the right and left of the Altar, without the rails; the Senior Warden (or the Member of the Vestry supplying his place) holding the keys of the Church in his hand, in open view, the officiating Priest shall read Morning Prayer.*

SCHEDULE A. — RESOLUTION 82.

Resolved, The House of Deputies concurring, that Clause (f), of Resolution XXXIX., on page 168 of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant

Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(f) In the rubric which immediately precedes the Challenge to show just cause, insert before the words *the Priest*, the words *the Bishop, or:* so that it will read as follows:

¶ *Morning Prayer ended, the Bishop, or the Priest who acts as the Institutor, standing within the rails of the Altar, shall say,*

SCHEDULE A. — RESOLUTION 83.

Resolved, The House of Deputies concurring, that Clause (g), of Resolution XXIX., on pages 168, 169, of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(g) Omit from the Challenge the words (*or* Assistant Minister): so that it will read as follows:

DEARLY beloved in the Lord, we have assembled for the purpose of instituting the Rev. *A. B.* into this Parish, [*or* Church,] as Priest and Rector of the same; and we are possessed of your Vote that he has been so elected; as also of the prescribed Letter of Institution. But if any of you can show just cause why he may not be instituted, we proceed no further, because we would not that an unworthy person should minister among you.

SCHEDULE A. — RESOLUTION 84.

Resolved, The House of Deputies concurring, that Clause (h) of Resolution XXIX., on page 169 of the Book entitled "Notification to the Dioceses of the Alterations and Additions to the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(h) In the rubric which immediately follows the Challenge, insert before the words *the Priest*, the words *the Bishop, or:* so that it will read as follows:

¶ *If any objection be offered, the Bishop, or the Priest who acts as the Institutor, shall judge whether it afford just cause to suspend the Service.*

SCHEDULE A. — RESOLUTION 85.

Resolved, The House of Deputies concurring, that Clause (i) of Resolution XXIX., on page 169 of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(i) In the second rubric after the Challenge, omit the words *the Priest who acts as*, and substitute for the words *he shall next read*, the words *then shall be read:* so that it will read as follows:

¶ *No objection being offered, or the Institutor choosing to go on with the Service, then shall be read the Letter of Institution.*

SCHEDULE A. — RESOLUTION 86.

Resolved, The House of Deputies concurring, that Clause (j) of Resolution XXIX., on page 169 of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(j) In the Warden's Presentation of the keys, omit the bracketed [*or* Assistant Minister]: so that it will read as follows:

IN the name and behalf of ——— Parish [*or* Church] I do receive and acknowledge you, the Rev. *A. B.*, as Priest and Rector of the same; and in token thereof, give into your hands the keys of this Church.

SCHEDULE A. — RESOLUTION 87.

Resolved, The House of Deputies concurring, that Clause (k), of Resolution XXIX., on page 170 of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(k) In the rubric following the Reception of the keys, substitute for the words *Instituting Minister*, the word *Institutor:* so that it will read as follows:

¶ *Here the Institutor shall begin the Office.*

SCHEDULE A. — RESOLUTION 88.

Resolved, The House of Delegates concurring, that Clause (l), of Resolution XXIX., on page 170 of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted, in accordance with the provisions of Article 8 of the Constitution, as follows:

(l) In the rubric following the *Lord's Prayer*, omit the words *Priest who acts as the*, and substitute for the word *State* the word *Diocesan;* so that it will read as follows:

¶ *Then shall the Institutor receive the Incumbent within the rails of the Altar, and present him the Bible, Book of Common Prayer, and Books of Canons of the General and Diocesan Convention, saying as followeth,*

SCHEDULE A. — RESOLUTION 89.

Resolved, The House of Deputies concurring, that Clause (m), of Resolution XXIX., on page 170 of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted, in accordance with the provisions of Article 8 of the Constitution, as follows:

(m) In place of the Anthem *Laudate Nomen* and the rubric prefixed to it, substitute the following:

¶ *Then shall be said or sung Psalm* lxviii. Exurgat Deus, *or Psalm* xxvi. Judica me, Domine.

The *Gloria Patri*, and the Versicles that follow it, to be retained as at present.

SCHEDULE A. — RESOLUTION 90.

Resolved, The House of Deputies concurring, that clause (o) of Resolution XXIX., on page 171 of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(o) Omit the last clause of the last rubric, to wit, *and may preform such other duties herein assigned the Instituting Minister as he may choose:* so that the rubric will read as follows:

¶ *When the Bishop of the Diocese is present at the Institution of a Minister, he shall make to him the address prescribed in this Office in the form of a letter.*

SCHEDULE A. — RESOLUTION 91.

Resolved, The House of Deputies concurring, that Resolution XXX., on pages 171, 172, of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

Put the Articles at the end of the Prayer-Book, and give them a distinct titlepage, as follows:

Articles of Religion:

AS ESTABLISHED BY THE BISHOPS, THE CLERGY, AND THE LAITY OF THE

PROTESTANT EPISCOPAL CHURCH

IN THE UNITED STATES OF AMERICA, IN CONVENTION, ON THE TWELFTH DAY OF SEPTEMBER, IN THE YEAR OF OUR LORD 1801.

Attest: W. TATLOCK, *Secretary.*

On motion, the House went into Committee of the Whole, Mr. Sheffey, of Virginia, in the chair.

The Committee rose. The President having resumed the chair, the Chairman of the Committee reported progress, and asked leave to sit again.

The Rev. Dr. Huntington, of New York, offered the following resolution, which was adopted:

Resolved, That in part execution of the Order of the Day concerning the Alterations and Additions in the Book of Common Prayer, this House will proceed on Monday next, at 11 o'clock, to consider and act upon, *seriatim*, such resolutions on this subject as shall have been recommended for adoption by the Committee of the Whole.

SIXTEENTH DAY.

OCTOBER 23, A.M.

The following Message was received, and, on motion, referred to the Committee of the Whole:

CHICAGO, 15TH DAY OF THE SESSION,
October 22, 1886.

MESSAGE No. 54.

The House of Bishops informs the House of Deputies that it has adopted the following resolutions, viz.:

SCHEDULE B. — RESOLUTION 1.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses in order that the same may be adopted in the next General Convention, in accordance with the provisions of Article 8 of the Constitution, as follows:

Substitute for *The Order how the Psalter is appointed to be read*, and for *The Order how the rest of the Holy Scripture is appointed to be read*, the general order *Concerning the Service of the Church*, including an enlarged *Table of Proper Psalms* and a *Table of Selections of Psalms*, as follows:

CONCERNING THE SERVICE OF THE CHURCH.

THE Order for Morning Prayer, the Litany, and the Order for the Administration of the Lord's Supper or Holy Communion, are distinct Services, and may be used either separately or together; *Provided* that no one of these Services be habitually disused.

The Litany may be used either in place of the Prayers that follow the *Prayer for the President of the United States* in the Order for Morning Prayer, or in place of the Prayers that follow the *Collect for Aid against Perils* in the Order for Evening Prayer.

On any day when Morning and Evening Prayer shall have been said or are to be said in Church, the Minister may, at any other Service, for which no form is provided, use such devotions as he shall at his discretion select from this Book, subject to the direction of the Ordinary.

For days of Fasting and Thanksgiving, appointed by the Civil or by the Ecclesiastical Authority, and for other special occasions for which no Service or Prayer hath been provided in this Book, the Bishop may set forth such Form or Forms as he shall think fit, in which case none other shall be used.

THE ORDER

HOW THE PSALTER IS APPOINTED TO BE READ.

THE Psalter shall be read through once every month, as it is there appointed, both for Morning and for Evening Prayer. And when a month

hath one-and-thirty days, it is ordered that the same Psalms shall be read on the last day of the said month which are appointed for the day before.

The Minister shall, on the days for which they are appointed, use the Proper Psalms, as set forth in the Table of Proper Psalms. But *Note* that, on other days, instead of reading from the Psalter as divided for Daily Morning and Evening Prayer, he may read one of the Selections set out by this Church.

TABLE OF

PROPER PSALMS ON CERTAIN DAYS.

First Sunday in Advent.	Morning. 8, 50	Evening. 96, 97	Easter-even.	Morning. 4, 16, 17	Evening. 30, 31
Christmas-Day.	19, 45, 85	89, 110, 132	Easter-day.	2, 57, 111	113, 114, 118
Circumcision.	40, 90	65, 103	Ascension-day.	8, 15, 21	24, 47, 108
Epiphany.	46, 47, 48	72, 117, 135	Whitsun-day.	48, 68	104, 145
Purification.	20, 86, 87	84, 113, 134	Trinity Sunday.	29, 33	93, 97, 150
Ash Wednesday.	6, 32, 38	102, 130, 143	Transfiguration.	27, 61, 93	84, 99, 133
Annunciation.	89	131, 132, 138	St. Michael's.	91, 103	34, 148
Good Friday.	22, 40, 54	69, 88	All Saints' Day.	1, 15, 146	112, 121, 149

TABLE OF

SELECTIONS OF PSALMS.

First.	Psalms. 1, 15, 91	Eleventh.	Psalms. 80, 81
Second.	4, 31 to v. 7, 91, 134	Twelfth.	84, 122, 134
Third.	19, 24, 103	Thirteenth.	85, 93, 97
Fourth.	23, 34, 65	Fourteenth.	102
Fifth.	26, 43, 141	Fifteenth.	107
Sixth.	32, 130, 121	Sixteenth.	118
Seventh.	37	Seventeenth.	123, 124, 125
Eighth.	51, 42	Eighteenth.	139, 145
Ninth.	72, 96	Nineteenth.	147
Tenth.	77	Twentieth.	148, 149, 150

THE ORDER

HOW THE REST OF THE HOLY SCRIPTURE IS APPOINTED TO BE READ.

THE Old Testament is appointed for the First Lessons, and the New Testament for the Second Lessons at Morning and Evening Prayer throughout the Year.

And to know what Lessons shall be read every day, look for the day of the month in the Calendar following, and there ye shall find the Chapters that shall be read for the Lessons both at Morning and at Evening Prayer;

except only the Moveable Holy-days, which are not in the Calendar; and the Immoveable, where there is a blank left in the column of Lessons; the Proper Lessons for all which days are to be found in the Table of Proper Lessons.

If in any Church, upon a Sunday or Holy-day, both Morning and Evening Prayer be not said, the Minister may read the Lessons appointed either for Morning or for Evening Prayer.

At Evening Prayer on Sunday, the Minister may read the Lesson from the Gospels appointed for that Day of the Month, in place of the Second Lesson for the Sunday.

Upon any Day for which no Proper Lessons are provided, the Lessons appointed in the Calendar for any Day in the same week may be read in place of the Lessons for the Day.

On Days of Fasting and Thanksgiving, especially appointed, and on occasions of Ecclesiastical Conventions and of Charitable Collections, the Minister may appoint such Lessons as he shall think fit in his discretion.

HYMNS AND ANTHEMS.

HYMNS set forth and allowed by the authority of this Church, and Anthems in the words of Holy Scripture or of the Book of Common Prayer, may be sung before and after any Office in this Book, and also before and after Sermons.

SCHEDULE B. — RESOLUTION 2.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses in order that the same may be adopted in the next General Convention, in accordance with the provisions of Article 8 of the Constitution, as follows:

Substitute the following in place of the first rubric in the Order for Daily Morning Prayer:

¶ *The Minister shall always begin the Morning Prayer by reading one or more of the following Sentences of Scripture.*

¶ *On any day not a Sunday, he may omit the Exhortation following, saying instead thereof*, Let us humbly confess our sins unto Almighty God, *and may end the Morning Prayer with the Collect for Grace, and 2 Cor. xiii. 14.*

SCHEDULE B. — RESOLUTION 3.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses in order that the same may be adopted in the next General Convention, in accordance with the provisions of Article 8 of the Constitution, as follows:

Substitute the following for the Opening Sentences in the Order for Daily Morning Prayer:

THE LORD is in his holy temple: let all the earth keep silence before him. *Hab.* ii. 20.

I was glad when they said unto me, We will go into the house of the LORD. *Psalm* cxxii. 1.

Let the words of my mouth, and the meditation of my heart, be alway acceptable in thy sight, O LORD, my strength and my redeemer. *Psalm* xix. 14, 15.

Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ. *Phil.* i. 2.

Repent ye; for the kingdom of heaven is at hand. *St. Matt.* iii. 2. *Advent.*

Prepare ye the way of the LORD, make straight in the desert a highway for our God. *Isaiah* xl. 3.

Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. *St. Luke* ii. 10, 11. *Christmas.*

From the rising of the sun even unto the going down of the same my Name shall be great among the Gentiles; and in every place incense shall be offered unto my Name, and a pure offering: for my Name shall be great among the heathen, saith the LORD of hosts. *Mal.* i. 11. *Epiphany.*

Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem. *Isaiah* lii. 1.

Is it nothing to you, all ye that pass by? behold, and see if there be any sorrow like unto my sorrow which is done unto me, wherewith the LORD hath afflicted me. *Lam.* i. 12. *Good Friday.*

He is risen. The Lord is risen indeed. *St. Mark* xvi. 6. *St. Luke* xxiv. 34. *Easter.*

This is the day which the LORD hath made; we will rejoice and be glad in it. *Psalm* cxviii. 24.

Seeing that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. *Heb.* iv. 14, 16. *Ascension.*

Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying Abba, Father. *Gal.* iv. 6. *Whitsun-day.*

There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High. *Psalm* xlvi. 4.

The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth. *St. John* iv. 23.

Holy, Holy, Holy, Lord God Almighty, which was, and is, and is to come. *Rev.* iv. 8. *Trinity Sunday.*

When the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. *Ezek.* xviii. 27.

Enter not into judgment with thy servant, O Lord, for in thy sight shall no man living be justified. *Psalm* cxliii. 2.

To the Lord our God belong mercies and forgivenesses, though we have rebelled against him; neither have we obeyed the voice of the LORD our God, to walk in his laws which he set before us. *Dan.* ix. 9, 10.

I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son. *St. Luke* xv. 18, 19.

SCHEDULE B. — RESOLUTION 4.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses in order that the same may be adopted in the next General Convention, in accordance with the provisions of Article 8 of the Constitution, as follows:

Add to the rubric before the *Venite* in the Order for Daily Morning Prayer:

¶ *But* Note, *That the latter portion of the* Venite *may be omitted.*

¶ Print for the *Venite* the whole of Psalm xcv., leaving an open space before the last four verses, as follows:

Venite exultemus Domino. Psalm xcv.

O COME, let us sing unto the LORD: let us heartily rejoice in the strength of our salvation.

Let us come before his presence with thanksgiving: and show ourselves glad in him with psalms.

For the LORD is a great God: and a great King above all gods.

In his hands are all the corners of the earth: and the strength of the hills is his also.

The sea is his, and he made it: and his hands prepared the dry land.

O come, let us worship and fall down: and kneel before the LORD our Maker.

For he is the Lord our God: and we are the people of his pasture, and the sheep of his hand.

To-day if ye will hear his voice, harden not your hearts: as in the provocation, and as in the day of temptation in the wilderness;

When your fathers tempted me: proved me, and saw my works.

Forty years long was I grieved with this generation, and said: It is a people that do err in their hearts, for they have not known my ways;

Unto whom I sware in my wrath: that they should not enter into my rest.

SCHEDULE B. — RESOLUTION 5.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with the provisions of Article 8 of the Constitution, as follows:

In the Order for Daily Morning Prayer, change the rubric following the *Venite* so that it shall read as follows:

¶ *Then shall follow a* Portion *of the Psalms, as they are appointed, or one of the* Selections *of Psalms. And at the end of every Psalm, and likewise at the end of the* Venite, Benedicite, Benedictus, Jubilate, *may be, and at the end of the whole* Portion *or* Selection *from the* Psalter, *shall be sung or said the* Gloria Patri.

SCHEDULE B. — RESOLUTION 7.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed addition be made known to the several Dioceses in order that the same may be adopted in the next General Convention, in accordance with the provisions of Article 8 of the Constitution, as follows:

In the Order for Daily Morning Prayer, prefix to the *Jubilate Deo* the rubric:

¶ *Or this Psalm.*

SCHEDULE B. — RESOLUTION 8.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed addition be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with the provisions of Article 8 of the Constitution, as follows:

In the Order for Daily Morning Prayer, add to the rubric after the *Prayer for the President of the United States*, these words: *Or the Holy Communion is immediately to follow.*

so that it shall read:

¶ *The following Prayers are to be omitted here, when the Litany is said or the Holy Communion is immediately to follow:*

SCHEDULE B. — RESOLUTION 9.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with the provisions of Article 8 of the Constitution, as follows :

Substitute the following for the opening Sentences in the Order for Daily Evening Prayer :

THE LORD is in his holy temple: let all the earth keep silence before him. *Hab.* ii. 20.

LORD, I have loved the habitation of thy house, and the place where thine honour dwelleth. *Psalm* xxvi. 8.

Let my prayer be set forth in thy sight as the incense; and let the lifting up of my hands be an evening sacrifice. *Psalm* cxli. 2.

O worship the LORD in the beauty of holiness; let the whole earth stand in awe of him. *Psalm* xcvi. 9.

Watch ye, for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: lest coming suddenly he find you sleeping. *St. Mark* xiii. 35, 36. *Advent.*

Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. *Rev.* xxi. 3. *Christmas.*

Come ye, and let us walk in the light of the LORD. And he will teach us of his ways, and we will walk in his paths. *Isai.* ii. 5, 3. *Epiphany.*

For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him. *2 Cor.* v. 21. *Good Friday.*

In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace. *Eph.* i. 7.

If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. *Col.* iii. 1. *Easter.*

Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us. *Heb.* ix. 24. *Ascension.*

The Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely. *Rev.* xxii. 17. *Whitsun-day.*

O send out thy light and thy truth, that they may lead me, and bring me unto thy holy hill, and to thy dwelling. *Psalm* xliii. 3.

Holy, Holy, Holy, is the LORD of hosts: the whole earth is full of his glory. *Isaiah* vi. 3. *Trinity Sunday.*

The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. *Psalm* li. 17.

I acknowledge my transgressions; and my sin is ever before me. Hide thy face from my sins; and blot out all mine iniquities. *Psalm* li. 3, 9.

Rend your heart, and not your garments, and turn unto the LORD your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. *Joel* ii. 13.

O LORD, correct me, but with judgment; not in thine anger, lest thou bring me to nothing. *Jer.* x. 24.

If we say that we have no sin, we deceive ourselves, and the truth is not in us; but if we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. *1 St. John* i. 8, 9.

SCHEDULE B. — RESOLUTION 9½.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses in order that the same may be adopted in the next General Convention, in accordance with the provisions of Article 8 of the Constitution, as follows:

In the Order for Daily Evening Prayer, substitute the following rubric for the one that immediately precedes the opening *Sentences*.

¶ *The Minister shall begin the Evening Prayer by reading one or more of the following Sentences of Scripture, and then he shall say that which is written after them. But on days other than the Lord's Day, if Morning Prayer shall have been said, he may, at his discretion, pass at once from the Sentences to the Lord's Prayer.*

SCHEDULE B. — RESOLUTION 10.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed addition be made known to the several Dioceses in order that the same may be adopted in the next General Convention, in accordance with the provisions of Article 8 of the Constitution, as follows:

In the Order for Daily Evening Prayer, substitute for the present *Prayer for the* President of the United States, *and all in civil authority*, the following:

A Prayer for all in Civil Authority.

ALMIGHTY God, whose kingdom is everlasting and power infinite, have mercy upon this whole land; and so rule the hearts of all those whom thou hast set in authority over us, that they, knowing whose ministers they are, may above all things seek thine honour and glory; and that we and all the People, duly considering whose authority they bear, may faithfully and obediently honour them, in thee, and for thee, according to thy blessed Word and ordinance; through Jesus Christ our Lord, who with thee and the Holy Ghost liveth and reigneth, ever one God, world without end. *Amen.*

SCHEDULE B. — RESOLUTION 11.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses in order that the same may be adopted in the next General Convention, in accordance with the provisions of Article 8 of the Constitution, as follows:

Substitute for the rubric prefixed to the Litany the following rubrics:

¶ *To be used on Sundays, Wednesdays, and Fridays, and on the Ember-days and Rogation-days.*

¶ *To be used also on any day in Lent, at the discretion of the Minister.*

¶ *Note*, That the LITANY may be omitted altogether on *Christmas-day, Easter-day*, and *Whitsun-day.*

SCHEDULE B. — RESOLUTION 12.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses in order that the same may be adopted in the next General Convention, in accordance with the provisions of Article 8 of the Constitution, as follows:

In Prayers and Thanksgivings upon Several Occasions, omit the present rubric, to wit:

¶ *To be used before the two final Prayers of Morning and Evening Service*, immediately after the title, and insert after the word *Prayers*, the following rubric:

¶ *To be used before the General Thanksgiving, or, when that is not said, before the final Prayer of Blessing or the Benediction.*

SCHEDULE B. — RESOLUTION 13.

Resolved, The House of Deputies concurring, That the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses in order that the same may be adopted in the next General Convention, in accordance with the provisions of Article 8 of the Constitution, as follows:

Transfer the *Prayer to be used at Meetings of Convention* to a place immediately after the *Prayer for Congress;* change the word "Councils" to "Council;" and omit the word "present" in the two places where it occurs; so that the Prayer shall read as follows:

A Prayer to be used at Meetings of Convention.

ALMIGHTY and everlasting God, who by thy Holy Spirit didst preside in the Council of the blessed Apostles, and hast promised through thy Son Jesus Christ, to be with thy Church to the end of the world; We beseech thee to be with the Council of thy Church *here* assembled in thy Name and Presence. Save *us* from all error, ignorance, pride, and prejudice; and of thy great mercy vouchsafe, we beseech thee, so to direct, sanctify, and govern *us* in *our* work, by the mighty power of the Holy Ghost, that the comfortable Gospel of Christ may be truly preached, truly received, and truly followed, in all places, to the breaking down the kingdom of sin, Satan, and death; till at length the whole of thy dispersed sheep, being gathered into one fold, shall become partakers of everlasting life; through the merits and death of Jesus Christ our Saviour. *Amen.*

Alter the rubric appended to the foregoing *Prayer*, so that it shall read as follows:

¶ *During or before the session of any General or Diocesan Convention, the above Prayer may be used by all Congregations of this Church, or of the Diocese concerned; the clause*, here assembled in thy Name, *being changed to*, now assembled [*or*, about to assemble] in thy Name and Presence; *and the clause*, govern us in our work, *to*, govern them in their work.

SCHEDULE B. — RESOLUTION 14.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed addition be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with the provisions of Article 8 of the Constitution, as follows:

In Prayers and Thanksgivings upon Several Occasions, insert after the word Thanksgivings, the following rubric:

¶ *To be used after the General Thanksgiving, or, when that is not said, before the final Prayer of Blessing or the Benediction.*

Attest: W. TATLOCK, *Secretary.*

On motion, the House went into Committee of the Whole, Mr. Sheffey, of Virginia, in the Chair.

The Committee rose. The President having resumed the Chair, the Chairman of the Committee reported progress, and asked leave to sit again.

SEVENTEENTH DAY.

October 25, A. M.

Mr. Sheffey, of Virginia, presented a Report from the Committee of the Whole, recommending for adoption the resolutions contained in Messages 34, 37, 38, 45, and 47, from the House of Bishops.

The same gentleman offered the following resolution, which, on motion, was adopted:

Resolved, That the votes upon the several alterations and additions in the Book of Common Prayer, adopted by the House of Bishops, as shown by their Messages numbered 34, 37, 38, 45, and 47, and recommended for adoption by the Committee of the Whole of this House, shall be taken as follows; that is to say: the vote on each addition or alteration shall be taken severally; and the question on each shall be, "Will the House concur with the House of Bishops in adopting the proposed alteration [or addition] in the Book of Common Prayer?" — and the question being put to the House, the Secretary shall proceed to call the roll of Dioceses; and each Order in the Diocese called shall promptly announce its vote, "Yea," or "Nay," or "Divided," as the case may be; and the Secretary will record the vote accordingly. But, if either Order of a Diocese shall require it, the names and votes of the Deputies in that Order shall be recorded severally.

The House proceeded to the consideration of Resolution 1 in Message No. 34 (see p. 419).

The question recurring on the motion to concur with the House of Bishops in adopting the proposed alteration in the Book of Common Prayer, the motion prevailed by the following vote:

DIOCESES VOTING IN THE AFFIRMATIVE.

Clerical Vote. — Alabama, Albany, California, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, East Carolina, Easton, Florida, Georgia, Indiana, Kansas, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Minnesota, Mississippi, Missouri, New Hampshire, New Jersey, North Carolina, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Vermont, Western Michigan, Western New York, West Virginia, Wisconsin, — 43.

Lay Vote. — Albany, Arkansas, Central New York, Central Pennsylvania, Chicago, Connecticut, Easton, Florida, Indiana, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Minnesota, Mississippi, Missouri, New Hampshire, New Jersey, New York, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Vermont, Western Michigan, West Virginia, — 34.

DIOCESES VOTING IN THE NEGATIVE.

Clerical Vote. — Arkansas, Fond du Lac, Iowa, Nebraska, Virginia, — 5.

Lay Vote. — Fond du Lac, Iowa, Nebraska, North Carolina, Virginia, Western New York, — 6.

DIOCESES DIVIDED.

Clerical Vote. — New York, — 1.
Lay Vote. — Delaware, — 1.

The House proceeded to the consideration of Resolution 4, in the same Message. The question recurring on the motion to concur with the House of Bishops in adopting the proposed alteration in the Book of Common Prayer, the motion prevailed by the following vote:

DIOCESES VOTING IN THE AFFIRMATIVE.

Clerical Vote. — Alabama, Albany, California, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, East Carolina, Easton, Florida, Fond du Lac, Georgia, Indiana, Kansas, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Minnesota, Mississippi, Missouri, New Hampshire, New Jersey, New York, North Carolina, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Vermont, Virginia, Western Michigan, Western New York, West Virginia, Wisconsin, — 46.

Lay Vote. — Albany, Arkansas, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, Easton, Florida, Fond du Lac, Indiana, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, North Carolina, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Vermont, Virginia, Western Michigan, West Virginia, — 39.

DIOCESES VOTING IN THE NEGATIVE.

Clerical Vote. — Arkansas, Iowa, Nebraska, — 3.
Lay Vote. — Iowa, Western New York, — 2.

The House proceeded to the consideration of Resolution 6, in the same Message. The question recurring on the motion to concur with the House of Bishops in adopting the proposed alteration in the Book of Common Prayer, the motion prevailed by the following vote:

DIOCESES VOTING IN THE AFFIRMATIVE.

Clerical Vote. — Alabama, Albany, California, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, East Carolina, Easton, Florida, Fond du Lac, Georgia, Indiana, Kansas, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Minnesota,

Mississippi, Missouri, New Hampshire, New Jersey, New York, North Carolina, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Vermont, Virginia, Western Michigan, Western New York, West Virginia, Wisconsin, — 46.

Lay Vote. — Albany, Arkansas, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, Easton, Florida, Fond du Lac, Indiana, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, North Carolina, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Vermont, Virginia, Western Michigan, West Virginia, — 39.

DIOCESES VOTING IN THE NEGATIVE.

Clerical Vote. — Arkansas, Iowa, Nebraska, — 3.
Lay Vote. — Iowa, Western New York, — 2.

The House proceeded to the consideration of Resolution 7, in Message No. 37 (see p. 425). The question recurring on the motion to concur with the House of Bishops in adopting the proposed addition to the Book of Common Prayer, the motion prevailed by the following vote:

DIOCESES VOTING IN THE AFFIRMATIVE.

Clerical Vote. — Alabama, Albany, California, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, East Carolina, Easton, Florida, Fond du Lac, Georgia, Indiana, Kansas, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Minnesota, Mississippi, Missouri, New Hampshire, New Jersey, New York, North Carolina, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Vermont, Virginia, Western Michigan, Western New York, West Virginia, Wisconsin, — 46.

Lay Vote. — Albany, Arkansas, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, Easton, Florida, Fond du Lac, Indiana, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Vermont, Virginia, Western Michigan, Western New York, West Virginia, — 39.

DIOCESES VOTING IN THE NEGATIVE.

Clerical Vote. — Iowa, Nebraska.
Lay Vote. — Iowa, North Carolina.

The House proceeded to the consideration of Resolution 8, in the same Message. The question recurring on the motion to concur with the House of Bishops in adopting the proposed addition to the Book of Common Prayer, the motion prevailed by the following vote:

DIOCESES VOTING IN THE AFFIRMATIVE.

CLERICAL VOTE. — Alabama, Albany, Central New York, Central Pennsylvania, Chicago, Connecticut, East Carolina, Easton, Florida, Georgia, Kansas, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Minnesota, Mississippi, New Hampshire, New Jersey, New York, North Carolina, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Rhode Island, South Carolina, Southern Ohio, Tennessee, Texas, Vermont, Virginia, Western Michigan, West Virginia, Wisconsin, — 38.

LAY VOTE. — Albany, Arkansas, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, Easton, Florida, Kentucky, Louisiana, Maine, Maryland, Massachusetts, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, North Carolina, Ohio, Pennsylvania, Pittsburgh, Rhode Island, South Carolina, Southern Ohio, Tennessee, Texas, Vermont, Virginia, Western Michigan, West Virginia, — 34.

DIOCESES VOTING IN THE NEGATIVE.

CLERICAL VOTE. — California, Fond du Lac, Indiana, Iowa, Missouri, Nebraska, Quincy, Springfield, — 8.

LAY VOTE. — Fond du Lac, Indiana, Iowa, Long Island, Northern New Jersey, Springfield, — 6.

DIOCESES DIVIDED.

CLERICAL VOTE. — Delaware, Western New York, — 2.

LAY VOTE. — Western New York, — 1.

The House proceeded to the consideration of Resolution 9, in the same Message. The question recurring on the motion to concur with the House of Bishops in adopting the proposed alteration in the Book of Common Prayer, the motion prevailed by the following vote :

DIOCESES VOTING IN THE AFFIRMATIVE.

CLERICAL VOTE. — Alabama, Albany, California, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, East Carolina, Easton, Florida, Fond du Lac, Georgia, Indiana, Kansas, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Minnesota, Mississippi, Missouri, New Hampshire, New Jersey, New York, North Carolina, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Vermont, Virginia, Western Michigan, Western New York, West Virginia, Wisconsin, — 46.

LAY VOTE. — Albany, Arkansas, Central Pennsylvania, Chicago, Connecticut, Delaware, Easton, Florida, Fond du Lac, Indiana, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Minnesota, Mississippi, Missouri, New Hampshire, New Jersey, New York, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Vermont, Virginia, Western Michigan, West Virginia, — 36.

DIOCESES VOTING IN THE NEGATIVE.

CLERICAL VOTE. — Iowa, Nebraska, — 2.

LAY VOTE. — Iowa, Nebraska, North Carolina, Western New York, — 4.

DIOCESE DIVIDED.

LAY VOTE. — Central New York, — 1.

The House proceeded to the consideration of Resolution 10, in the same Message. The question recurring on the motion to concur with the House of Bishops in adopting the proposed alteration in the Book of Common Prayer, the motion prevailed by the following vote:

DIOCESES VOTING IN THE AFFIRMATIVE.

CLERICAL VOTE. — Alabama, Albany, California, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, East Carolina, Easton, Florida, Georgia, Indiana, Kansas, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Minnesota, Mississippi, Missouri, New Hampshire, New Jersey, New York, North Carolina, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Vermont, Virginia, Western Michigan, Western New York, West Virginia, Wisconsin, — 45.

LAY VOTE. — Albany, Arkansas, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, Easton, Florida, Indiana, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Vermont, Virginia, Western Michigan, West Virginia, — 37.

DIOCESES VOTING IN THE NEGATIVE.

CLERICAL VOTE. — Arkansas, Fond du Lac, Iowa, Nebraska, — 4.

LAY VOTE. — Fond du Lac, Iowa, North Carolina, Western New York, — 4.

The House proceeded to the consideration of Resolution 11, in the same Message. The question recurring on the motion to concur with the House of Bishops in adopting the proposed addition in the Book of Common Prayer, the motion prevailed by the following vote:

DIOCESES VOTING IN THE AFFIRMATIVE.

CLERICAL VOTE. — Alabama, Albany, California, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, East Carolina, Easton, Florida, Fond du Lac, Georgia, Kansas, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Minnesota, Mississippi, Missouri, New Hampshire, New Jersey, New York, North Carolina, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, Southern Ohio, Springfield, Tennessee, Texas, Vermont, Virginia, Western Michigan, Western New York, West Virginia, Wisconsin, — 44.

LAY VOTE. — Albany, Arkansas, Central New York, Central Pennsylvania, Chicago, Connecticut, Easton, Florida, Fond du Lac, Long Island, Louisiana, Maine, Maryland, Massachusetts, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, Northern New

Jersey, Ohio, Pennsylvania, Pittsburgh, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Vermont, Virginia, Western Michigan, West Virginia, — 35.

DIOCESES VOTING IN THE NEGATIVE.

CLERICAL VOTE. — Arkansas, Iowa, Nebraska, South Carolina, — 4.
LAY VOTE. — Indiana, Iowa, Kentucky, North Carolina, Western New York, — 5.

DIOCESES DIVIDED.

CLERICAL VOTE. — Indiana, — 1.
LAY VOTE. — Delaware, — 1.

The House proceeded to the consideration of Resolution 12, in the same Message. The question recurring on the motion to concur with the House of Bishops in adopting the proposed alteration in the Book of Common Prayer, the motion prevailed by the following vote:

DIOCESES VOTING IN THE AFFIRMATIVE.

CLERICAL VOTE. — Alabama, Albany, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, East Carolina, Easton, Florida, Fond du Lac, Georgia, Indiana, Kansas, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Minnesota, Mississippi, New Hampshire, New Jersey, New York, North Carolina, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Quincy, South Carolina, Springfield, Tennessee, Texas, Vermont, Western Michigan, Western New York, West Virginia, Wisconsin, — 41.
LAY VOTE. — Albany, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, Easton, Florida, Indiana, Long Island, Louisiana, Maine, Maryland, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, Northern New Jersey, Ohio, Pittsburgh, Springfield, Texas, Western Michigan, Western New York, — 27.

DIOCESES VOTING IN THE NEGATIVE

CLERICAL VOTE. — Arkansas, Iowa, Nebraska, Southern Ohio, Virginia, — 5.
LAY VOTE. — Iowa, Massachusetts, North Carolina, South Carolina, Southern Ohio, Virginia, West Virginia, — 7.

DIOCESES DIVIDED.

CLERICAL VOTE. — California, Rhode Island, — 2.
LAY VOTE. — Pennsylvania, Rhode Island, — 2.

The House proceeded to the consideration of Resolution 13, in the same Message. The question recurring on the motion to concur with the House of Bishops in adopting the proposed addition in the Book of Common Prayer, the motion prevailed by the following vote:

DIOCESES VOTING IN THE AFFIRMATIVE.

CLERICAL VOTE. — Alabama, Albany, California, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, East Carolina, Easton, Florida, Georgia, Long Island, Louisiana, Maine, Maryland, Massachusetts, Minnesota, New Hampshire, New Jersey, New York, North Carolina, Northern New Jersey, Pennsylvania, Quincy, South Carolina, Springfield, Tennessee, Texas, Vermont, Western Michigan, Western New York, West Virginia, — 33.

LAY VOTE. — Albany, Central New York, Central Pennsylvania, Chicago, Connecticut, Easton, Florida, Louisiana, Maine, Maryland, Massachusetts, Minnesota, Mississippi, New Hampshire, New Jersey, Northern New Jersey, Pennsylvania, Pittsburgh, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Vermont, Western Michigan, West Virginia, — 26.

DIOCESES VOTING IN THE NEGATIVE.

CLERICAL VOTE. — Arkansas, Fond du Lac, Indiana, Iowa, Kansas, Kentucky, Mississippi, Ohio, Pittsburgh, Southern Ohio, Virginia, — 11.

LAY VOTE. — Arkansas, Delaware, Indiana, Iowa, Kentucky, Long Island, Missouri, New York, North Carolina, Ohio, Rhode Island, Virginia, Western New York, — 13.

DIOCESES DIVIDED.

CLERICAL VOTE. — Michigan, Nebraska, Rhode Island, Wisconsin, — 4.

The House proceeded to the consideration of Resolution 14, in the same Message. The question recurring on the motion to concur with the House of Bishops in adopting the proposed alteration in the Book of Common Prayer, the motion prevailed by the following vote:

DIOCESES VOTING IN THE AFFIRMATIVE.

CLERICAL VOTE. — Alabama, Albany, California, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, East Carolina, Easton, Florida, Fond du Lac, Georgia, Indiana, Kansas, Kentucky, Long Island, Louisiana, Maine, Massachusetts, Michigan, Minnesota, Mississippi, Nebraska, New Hampshire, New Jersey, New York, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Texas, Vermont, Virginia, Western Michigan, Western New York, West Virginia, Wisconsin, — 43.

LAY VOTE. — Albany, Arkansas, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, Easton, Florida, Fond du Lac, Indiana, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Vermont, Virginia, Western Michigan, West Virginia, — 38.

DIOCESES VOTING IN THE NEGATIVE.

CLERICAL VOTE. — Arkansas, Iowa, North Carolina, Tennessee, — 4.

LAY VOTE. — Iowa, North Carolina, — 2.

DIOCESES DIVIDED.

CLERICAL VOTE. — Maryland, — 1.
LAY VOTE. — Western New York, — 1.

The House proceeded to the consideration of Resolution 15, in the same Message. The question recurring on the motion to concur with the House of Bishops in adopting the proposed alteration in the Book of Common Prayer, the motion prevailed by the following vote:

DIOCESES VOTING IN THE AFFIRMATIVE.

CLERICAL VOTE. — Alabama, Albany, California, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, East Carolina, Easton, Florida, Georgia, Indiana, Kansas, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Minnesota, Mississippi, Nebraska, New Hampshire, New Jersey, New York, North Carolina, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Vermont, Virginia, Western Michigan, Western New York, West Virginia, Wisconsin, — 45.

LAY VOTE. — Albany, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, Easton, Florida, Indiana, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Minnesota, Mississippi, Missouri, New Hampshire, New Jersey, New York, North Carolina, Northern New Jersey, Ohio, Pittsburgh, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Vermont, Virginia, Western Michigan, West Virginia, — 35.

DIOCESES VOTING IN THE NEGATIVE.

CLERICAL VOTE. — Arkansas, Fond du Lac, Iowa, — 3.
LAY VOTE. — Arkansas, Fond du Lac, Iowa, Pennsylvania, — 4.

DIOCESES DIVIDED.

LAY VOTE. — Western New York, — 1.

The House proceeded to the consideration of Resolution 16, in the same Message. The question recurring on the motion to concur with the House of Bishops in adopting the proposed alteration in the Book of Common Prayer, the motion prevailed by the following vote:

DIOCESES VOTING IN THE AFFIRMATIVE.

CLERICAL VOTE. — Alabama, Albany, California, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, East Carolina, Easton, Florida, Fond du Lac, Georgia, Indiana, Kansas, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, North Carolina, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Tennessee, Texas, Vermont, Virginia, Western Michigan, Western New York, West Virginia, Wisconsin, — 46.

Lay Vote. — Albany, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, Easton, Florida, Fond du Lac, Indiana, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Vermont, Virginia, Western Michigan, — 36.

DIOCESES VOTING IN THE NEGATIVE.

Clerical Vote. — Arkansas, Iowa, Springfield, — 3.
Lay Vote. — Arkansas, Iowa, North Carolina, — 3.

DIOCESE DIVIDED.

Lay Vote. — Western New York, — 1.

The House proceeded to the consideration of Resolution 17, in the same Message. The question recurring on the motion to concur with the House of Bishops in adopting the proposed alteration in the Book of Common Prayer, the motion prevailed by the following vote:

DIOCESES VOTING IN THE AFFIRMATIVE.

Clerical Vote. — Alabama, Albany, California, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, East Carolina, Easton, Florida, Fond du Lac, Georgia, Indiana, Kansas, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, North Carolina, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Vermont, Virginia, Western Michigan, Western New York, West Virginia, Wisconsin, — 47.

Lay Vote. — Albany, Arkansas, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, Easton, Florida, Fond du Lac, Indiana, Long Island, Louisiana, Maine, Maryland, Massachusetts, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, North Carolina, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Vermont, Virginia, Western Michigan, West Virginia, Wisconsin, — 39.

DIOCESE VOTING IN THE NEGATIVE.

Clerical Vote. — Arkansas, Iowa, — 2.
Lay Vote. — Iowa, Kentucky, — 2.

DIOCESE DIVIDED.

Lay Vote. — Western New York, — 1.

The House proceeded to the consideration of Resolution 18, in the same Message. The question recurring on the motion to concur with the House of Bishops in adopting the proposed alteration in the Book of Common Prayer, the motion prevailed by the following vote:

DIOCESES VOTING IN THE AFFIRMATIVE.

CLERICAL VOTE. — Alabama, Albany, Central New York, Central Pennsylvania, Connecticut, Delaware, East Carolina, Florida, Georgia, Kansas, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Minnesota, Missouri, Nebraska, North Carolina, Ohio, Pennsylvania, Pittsburgh, Rhode Island, South Carolina, Southern Ohio, Texas, Vermont, Virginia, Western Michigan, West Virginia, — 31.

LAY VOTE. — Alabama, Albany, Central New York, Central Pennsylvania, Connecticut, Delaware, Easton, Florida, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Minnesota, Mississippi, Missouri, Nebraska, New Jersey, New York, Ohio, Pennsylvania, Rhode Island, South Carolina, Southern Ohio, Texas, Virginia, Western Michigan, West Virginia, — 29.

DIOCESES VOTING IN THE NEGATIVE.

CLERICAL VOTE. — Arkansas, California, Chicago, Easton, Fond du Lac, Indiana, Iowa, Michigan, Mississippi, New Hampshire, New Jersey, Northern New Jersey, Quincy, Springfield, Tennessee, Western New York, Wisconsin, — 17.

LAY VOTE. — Arkansas, Chicago, Fond du Lac, Indiana, Iowa, New Hampshire, North Carolina, Northern New Jersey, Pittsburgh, Springfield, Tennessee, Vermont, Western New York, Wisconsin, — 14.

DIOCESE DIVIDED.

CLERICAL VOTE. — New York, — 1.

The House proceeded to the consideration of Resolution 19, in the same Message. The question recurring on the motion to concur with the House of Bishops in adopting the proposed addition in the Book of Common Prayer, the motion prevailed by the following vote:

DIOCESES VOTING IN THE AFFIRMATIVE.

CLERICAL VOTE. — Alabama, Albany, California, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, East Carolina, Easton, Florida, Fond du Lac, Georgia, Indiana, Iowa, Kansas, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, North Carolina, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Vermont, Western Michigan, Western New York, West Virginia, Wisconsin, — 47.

LAY VOTE. — Alabama, Albany, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, Easton, Florida, Fond du Lac, Indiana, Louisiana, Maine, Maryland, Massachusetts, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, North Carolina, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Vermont, Western Michigan, Western New York, West Virginia, Wisconsin, — 38.

DIOCESES VOTING IN THE NEGATIVE.

CLERICAL VOTE. — Arkansas, Virginia, — 2.

LAY VOTE. — Arkansas, Iowa, Kentucky, Virginia, — 4.

DIOCESE DIVIDED.

LAY VOTE. — Long Island, — 1.

The House proceeded to the consideration of Resolution 19½, in the same Message. The question recurring on the motion to concur with the House of Bishops in adopting the proposed addition in the Book of Common Prayer, the motion prevailed by the following vote:

DIOCESES VOTING IN THE AFFIRMATIVE.

CLERICAL VOTE. — Alabama, Albany, California, Central New York, Central Pennsylvania, Connecticut, Delaware, East Carolina, Easton, Florida, Georgia, Indiana, Kansas, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, Southern Ohio, Tennessee, Texas, Vermont, Western Michigan, Western New York, West Virginia, Wisconsin, — 40.

LAY VOTE. — Alabama, Albany, Central New York, Central Pennsylvania, Connecticut, Easton, Florida, Indiana, Louisiana, Maine, Maryland, Massachusetts, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Rhode Island, Southern Ohio, Tennessee, Texas, Vermont, Western Michigan, Western New York, West Virginia, Wisconsin, — 32.

DIOCESES VOTING IN THE NEGATIVE.

CLERICAL VOTE. — Arkansas, Chicago, Fond du Lac, Iowa, Kentucky, South Carolina, Springfield, Virginia, — 8.

LAY VOTE. — Arkansas, Chicago, Fond du Lac, Iowa, Kentucky, Long Island, North Carolina, South Carolina, Springfield, — 9.

DIOCESES DIVIDED.

LAY VOTE. — Delaware, Virginia, — 2.

The House proceeded to the consideration of Resolution 20, in the same Message. The question recurring on the motion to concur with the House of Bishops in adopting the proposed addition in the Book of Common Prayer, the motion prevailed by the following vote:

DIOCESES VOTING IN THE AFFIRMATIVE.

CLERICAL VOTE. — Alabama, Albany, California, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, East Carolina, Easton, Florida, Fond du Lac, Georgia, Indiana, Iowa, Kansas, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, North Carolina, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Vermont, Virginia, Western Michigan, Western New York, West Virginia, Wisconsin, — 47.

Lay Vote. — Alabama, Albany, Arkansas, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, Easton, Florida, Fond du Lac, Indiana, Long Island, Louisiana, Maine, Maryland, Massachusetts, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, North Carolina, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Vermont, Virginia, Western Michigan, Western New York, West Virginia, Wisconsin, — 41.

DIOCESES VOTING IN THE NEGATIVE.

Clerical Vote. — Arkansas, Kentucky, — 2.
Lay Vote. — Iowa, Kentucky, — 2.

The House proceeded to the consideration of Resolution 21, in the same Message. The question recurring on the motion to concur with the House of Bishops in adopting the proposed alteration in the Book of Common Prayer, the motion prevailed by the following vote:

DIOCESES VOTING IN THE AFFIRMATIVE.

Clerical Vote. — Alabama, Albany, California, Central New York, Central Pennsylvania, Connecticut, Delaware, East Carolina, Easton, Florida, Georgia, Indiana, Iowa, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, North Carolina, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, Southern Ohio, Texas, Vermont, Virginia, Western Michigan, Western New York, West Virginia, — 41.

Lay Vote. — Alabama, Albany, Central New York, Central Pennsylvania, Connecticut, Easton, Florida, Indiana, Long Island, Louisiana, Maine, Maryland, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Rhode Island, Southern Ohio, Springfield, Texas, Vermont, Virginia, Western Michigan, Western New York, — 31.

DIOCESES VOTING IN THE NEGATIVE.

Clerical Vote. — Arkansas, Chicago, Fond du Lac, Kansas, South Carolina, Springfield, Tennessee, Wisconsin, — 8.

Lay Vote. — Arkansas, Chicago, Delaware, Fond du Lac, Iowa, Kentucky, Massachusetts, South Carolina, Tennessee, West Virginia, Wisconsin, — 11.

The House proceeded to the consideration of Resolution 22, in the same Message. The question recurring on the motion to concur with the House of Bishops in adopting the proposed alteration in the Book of Common Prayer, the motion prevailed by the following vote:

DIOCESES VOTING IN THE AFFIRMATIVE.

Clerical Vote. — Alabama, Albany, Arkansas, California, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, East Carolina,

Easton, Florida, Fond du Lac, Georgia, Indiana, Iowa, Kansas, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Minnesota, Mississippi, Nebraska, New Hampshire, New Jersey, New York, North Carolina, Northern New Jersey, Ohio, Pennsylvania, Quincy, Rhode Island, Southern Ohio, Springfield, Tennessee, Texas, Vermont, Western Michigan, Western New York, West Virginia, Wisconsin, — 45.

Lay Vote. — Alabama, Albany, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, Easton, Florida, Fond du Lac, Indiana, Kentucky, Louisiana, Maine, Maryland, Massachusetts, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, North Carolina, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Vermont, Western Michigan, Western New York, West Virginia, Wisconsin, — 39.

DIOCESES VOTING IN THE NEGATIVE.

Clerical Vote. — Missouri, Pittsburgh, Virginia, — 3.
Lay Vote. — Arkansas, Iowa, Virginia, — 3.

DIOCESES DIVIDED.

Clerical Vote. — South Carolina, — 1.
Lay Vote. — Long Island, — 1.

The House proceeded to the consideration of Resolution 23, in the same Message. The question recurring on the motion to concur with the House of Bishops in adopting the proposed addition in the Book of Common Prayer, the motion prevailed by the following vote:

DIOCESES VOTING IN THE AFFIRMATIVE.

Clerical Vote. — Alabama, Albany, California, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, East Carolina, Easton, Florida, Fond du Lac, Georgia, Indiana, Iowa, Kansas, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Minnesota, Mississippi, Nebraska, New Hampshire, New Jersey, New York, North Carolina, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Tennessee, Texas, Vermont, Virginia, Western Michigan, Western New York, West Virginia, Wisconsin, — 46.

Lay Vote. — Alabama, Albany, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, Easton, Florida, Fond du Lac, Indiana, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, North Carolina, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Vermont, Virginia, Western Michigan, Western New York, West Virginia, Wisconsin, — 41.

DIOCESES VOTING IN THE NEGATIVE.

Clerical Vote. — Arkansas, Missouri, Springfield, — 3.
Lay Vote. — Arkansas, Iowa, — 2.

The House proceeded to the consideration of Resolution 24, in

Message 38 (see p. 431). The question recurring on the motion to concur with the House of Bishops in adopting the proposed addition in the Book of Common Prayer, the motion prevailed by the following vote:

DIOCESES VOTING IN THE AFFIRMATIVE.

Clerical Vote. — Alabama, Albany, California, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, East Carolina, Easton, Florida, Fond du Lac, Georgia, Indiana, Kansas, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, North Carolina, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Vermont, Virginia, Western Michigan, Western New York, West Virginia, Wisconsin, — 47.

Lay Vote. — Alabama, Albany, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, Easton, Florida, Fond du Lac, Indiana, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Minnesota, Missouri, Nebraska, New Hampshire, New Jersey, New York, North Carolina, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Rhode Island, South Carolina, Southern Ohio, Springfield, Texas, Vermont, Virginia, Western Michigan, Western New York, West Virginia, Wisconsin, — 39.

DIOCESES VOTING IN THE NEGATIVE.

Clerical Vote. — Arkansas, Iowa, — 2.
Lay Vote. — Arkansas, Iowa, — 2.

The House proceeded to the consideration of Resolution 25, in the same Message. The question recurring on the motion to concur with the House of Bishops in adopting the proposed alteration in the Book of Common Prayer, the motion prevailed by the following vote:

DIOCESES VOTING IN THE AFFIRMATIVE.

Clerical Vote. — Alabama, Albany, California, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, East Carolina, Easton, Florida, Fond du Lac, Georgia, Indiana, Kansas, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, North Carolina, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Vermont, Virginia, Western Michigan, Western New York, West Virginia, Wisconsin, — 47.

Lay Vote. — Alabama, Albany, Arkansas, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, Easton, Florida, Fond du Lac, Indiana, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, North Carolina, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Rhode Island, South Carolina, Southern Ohio, Springfield, Texas, Vermont, Virginia, Western Michigan, Western New York, West Virginia, Wisconsin, — 41.

DIOCESES VOTING IN THE NEGATIVE.

CLERICAL VOTE. — Arkansas, Iowa, — 2.
LAY VOTE. — Iowa, — 1.

The House proceeded to the consideration of Resolution 26, in the same Message. The question recurring on the motion to concur with the House of Bishops in adopting the proposed addition in the Book of Common Prayer, the motion prevailed by the following vote:

DIOCESES VOTING IN THE AFFIRMATIVE.

CLERICAL VOTE. — Alabama, Albany, California, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, East Carolina, Easton, Florida, Fond du Lac, Georgia, Indiana, Kansas, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, North Carolina, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Vermont, Virginia, Western Michigan, Western New York, West Virginia, Wisconsin, — 47.

LAY VOTE. — Alabama, Albany, Arkansas, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, Easton, Florida, Fond du Lac, Indiana, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Rhode Island, South Carolina, Southern Ohio, Springfield, Texas, Vermont, Virginia, Western Michigan, Western New York, West Virginia, Wisconsin, — 40.

DIOCESES VOTING IN THE NEGATIVE.

CLERICAL VOTE. — Arkansas, Iowa, — 2.
LAY VOTE. — Iowa, North Carolina, — 2.

The House proceeded to the consideration of Resolution 27, in the same Message. The question recurring on the motion to concur with the House of Bishops in adopting the proposed addition in the Book of Common Prayer, the motion prevailed by the following vote:

DIOCESES VOTING IN THE AFFIRMATIVE.

CLERICAL VOTE. — Alabama, Albany, California, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, East Carolina, Easton, Florida, Fond du Lac, Georgia, Indiana, Kansas, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, North Carolina, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Vermont, Virginia, Western Michigan, Western New York, West Virginia, Wisconsin, — 47.

LAY VOTE. — Alabama, Albany, Arkansas, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, Easton, Florida, Fond du

Lac, Indiana, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, North Carolina, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Rhode Island, South Carolina, Southern Ohio, Springfield, Texas, Vermont, Virginia, Western Michigan, Western New York, West Virginia, Wisconsin, — 41.

DIOCESES VOTING IN THE NEGATIVE.

CLERICAL VOTE. — Arkansas, Iowa, — 2.
LAY VOTE. — Iowa, — 1.

The House proceeded to the consideration of Resolution 28, in the same Message. The question recurring on the motion to concur with the House of Bishops in adopting the proposed addition in the Book of Common Prayer, the motion prevailed by the following vote:

DIOCESES VOTING IN THE AFFIRMATIVE.

CLERICAL VOTE. — Alabama, Albany, California, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, East Carolina, Easton, Florida, Fond du Lac, Georgia, Indiana, Kansas, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, North Carolina, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Vermont, Virginia, Western Michigan, Western New York, West Virginia, Wisconsin, — 47.

LAY VOTE. — Alabama, Albany, Arkansas, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, Easton, Florida, Fond du Lac, Indiana, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, North Carolina, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Rhode Island, South Carolina, Southern Ohio, Springfield, Texas, Vermont, Virginia, Western Michigan, Western New York, West Virginia, Wisconsin, — 41.

DIOCESES VOTING IN THE NEGATIVE.

CLERICAL VOTE. — Arkansas, Iowa, — 2.
LAY VOTE. — Iowa, — 1.

The House proceeded to the consideration of Resolution 29, in the same Message. The question recurring on the motion to concur with the House of Bishops in adopting the proposed alteration in the Book of Common Prayer, the motion prevailed by the following vote:

DIOCESES VOTING IN THE AFFIRMATIVE.

CLERICAL VOTE. — Alabama, Albany, California, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, East Carolina, Easton, Florida, Fond du Lac, Georgia, Indiana, Kansas, Kentucky, Long

Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, North Carolina, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Vermont, Virginia, Western Michigan, Western New York, West Virginia, Wisconsin, — 47.

Lay Vote. — Alabama, Albany, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, Easton, Florida, Fond du Lac, Indiana, Kentucky, Louisiana, Maine, Maryland, Massachusetts, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, North Carolina, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Rhode Island, South Carolina, Southern Ohio, Springfield, Texas, Virginia, Western Michigan, Western New York, West Virginia, Wisconsin, — 38.

DIOCESES VOTING IN THE NEGATIVE.

Clerical Vote. — Arkansas, Iowa, — 2.
Lay Vote. — Arkansas, Iowa, — 2.

DIOCESE DIVIDED.

Lay Vote. — Long Island, — 1.

The House proceeded to the consideration of Resolution 31, in the same Message. The question recurring on the motion to concur with the House of Bishops in adopting the proposed alteration in the Book of Common Prayer, the motion prevailed by the following vote:

DIOCESES VOTING IN THE AFFIRMATIVE.

Clerical Vote. — Alabama, Albany, California, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, East Carolina, Easton, Florida, Fond du Lac, Georgia, Indiana, Kansas, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, North Carolina, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Vermont, Virginia, Western Michigan, Western New York, West Virginia, Wisconsin, — 47.

Lay Vote. — Alabama, Albany, Arkansas, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, Easton, Florida, Fond du Lac, Indiana, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, North Carolina, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Rhode Island, South Carolina, Southern Ohio, Springfield, Texas, Virginia, Western Michigan, Western New York, West Virginia, Wisconsin, — 40.

DIOCESES VOTING IN THE NEGATIVE.

Clerical Vote. — Arkansas, Iowa, — 2.
Lay Vote. — Iowa, — 1.

The House proceeded to the consideration of Resolution 32, in the same Message. The question recurring on the motion to con-

cur with the House of Bishops in adopting the proposed alteration in the Book of Common Prayer, the motion prevailed by the following vote:

DIOCESES VOTING IN THE AFFIRMATIVE.

CLERICAL VOTE. — Alabama, Albany, California, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, Easton, Florida, Georgia, Indiana, Kansas, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, North Carolina, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Quincy, Southern Ohio, Springfield, Tennessee, Texas, Western Michigan, Western New York, West Virginia, Wisconsin, — 41.

LAY VOTE. — Alabama, Albany, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, Easton, Florida, Indiana, Long Island, Louisiana, Maine, Maryland, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Southern Ohio, Springfield, Texas, Western Michigan, Western New York, West Virginia, Wisconsin, — 32.

DIOCESES VOTING IN THE NEGATIVE.

CLERICAL VOTE. — Arkansas, East Carolina, Fond du Lac, Iowa, Rhode Island, Virginia, — 6.

LAY VOTE. — Arkansas, Fond du Lac, Iowa, Kentucky, Massachusetts, North Carolina, Rhode Island, South Carolina, Virginia, — 9.

DIOCESES DIVIDED.

CLERICAL VOTE. — South Carolina, Vermont, — 2.

The House proceeded to the consideration of Resolution 33, in the same Message. The question recurring on the motion to concur with the House of Bishops in adopting the proposed alteration in the Book of Common Prayer, the motion prevailed by the following vote:

DIOCESES VOTING IN THE AFFIRMATIVE.

CLERICAL VOTE. — Alabama, Albany, Arkansas, California, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, East Carolina, Easton, Florida, Fond du Lac, Georgia, Indiana, Kansas, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, North Carolina, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Vermont, Western Michigan, Western New York, West Virginia, Wisconsin, — 47.

LAY VOTE. — Alabama, Albany, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, Easton, Florida, Fond du Lac, Indiana, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Rhode Island,

South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Vermont, Virginia, Western Michigan, Western New York, West Virginia, Wisconsin, —40.

DIOCESES VOTING IN THE NEGATIVE.

Clerical Vote. — Virginia, —1.
Lay Vote. — Arkansas, Iowa, North Carolina, —3.

DIOCESE DIVIDED.

Clerical Vote. — Iowa, —1.

The House proceeded to the consideration of Resolution 34, in the same Message. The question recurring on the motion to concur with the House of Bishops in adopting the proposed alteration in the Book of Common Prayer, the motion prevailed by the following vote:

DIOCESES VOTING IN THE AFFIRMATIVE.

Clerical Vote. — Alabama, Albany, California, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, East Carolina, Easton, Florida, Fond du Lac, Georgia, Indiana, Kansas, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, North Carolina, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Vermont, Virginia, Western Michigan, Western New York, West Virginia, Wisconsin, —47.

Lay Vote. — Alabama, Albany, Arkansas, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, Easton, Florida, Fond du Lac, Indiana, Kentucky, Long Island, Louisiana, Maryland, Massachusetts, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, North Carolina, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Vermont, Virginia, Western Michigan, Western New York, West Virginia, Wisconsin, —40.

DIOCESES VOTING IN THE NEGATIVE.

Clerical Vote. — Arkansas, —1.
Lay Vote. — Iowa, Maine, —2.

DIOCESES DIVIDED.

Clerical Vote. — Iowa, —1.
Lay Vote. — Texas, —1.

The House proceeded to the consideration of Resolution 35, in the same Message. The question recurring on the motion to concur with the House of Bishops in adopting the proposed addition in the Book of Common Prayer, the motion prevailed by the following vote:

DIOCESES VOTING IN THE AFFIRMATIVE.

CLERICAL VOTE. — Alabama, Albany, California, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, East Carolina, Easton, Florida, Fond du Lac, Georgia, Indiana, Iowa, Kansas, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, North Carolina, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Vermont, Virginia, Western Michigan, Western New York, West Virginia, Wisconsin, — 48.

LAY VOTE. — Alabama, Albany, Arkansas, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, Easton, Florida, Fond du Lac, Indiana, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, North Carolina, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Vermont, Virginia, Western Michigan, Western New York, West Virginia, Wisconsin, — 42.

DIOCESES VOTING IN THE NEGATIVE.

CLERICAL VOTE. — Arkansas, — 1.
LAY VOTE. — Iowa, — 1.

The House proceeded to the consideration of Resolution 36, in the same Message. The question recurring on the motion to concur with the House of Bishops in adopting the proposed alteration in the Book of Common Prayer, the motion prevailed by the following vote:

DIOCESES VOTING IN THE AFFIRMATIVE.

CLERICAL VOTE. — Alabama, Albany, Arkansas, California, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, East Carolina, Easton, Florida, Fond du Lac, Georgia, Indiana, Kansas, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, North Carolina, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Vermont, Virginia, Western Michigan, Western New York, West Virginia, Wisconsin, — 48.

LAY VOTE. — Alabama, Albany, Arkansas, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, Easton, Florida, Fond du Lac, Indiana, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Minnesota, Mississippi, Missouri, New Hampshire, New Jersey, New York, North Carolina, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Vermont, Virginia, Western Michigan, Western New York, West Virginia, Wisconsin, — 41.

DIOCESES VOTING IN THE NEGATIVE.

CLERICAL VOTE. — Iowa, — 1.
LAY VOTE. — Iowa, — 1.

The House proceeded to the consideration of Resolution 37, in

the same Message. The question recurring on the motion to concur with the House of Bishops in adopting the proposed addition in the Book of Common Prayer, the motion prevailed by the following vote:

DIOCESES VOTING IN THE AFFIRMATIVE.

CLERICAL VOTE. — Alabama, Albany, Arkansas, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, East Carolina, Easton, Florida, Fond du Lac, Georgia, Indiana, Kansas, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, North Carolina, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Vermont, Western Michigan, Western New York, West Virginia, Wisconsin, — 46.

LAY VOTE. — Alabama, Albany, Arkansas, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, Easton, Florida, Fond du Lac, Indiana, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Vermont, Western Michigan, Western New York, West Virginia, Wisconsin, — 40.

DIOCESES VOTING IN THE NEGATIVE.

CLERICAL VOTE. — Iowa, Virginia, — 2.
LAY VOTE. — Iowa, North Carolina, Virginia, — 3.

DIOCESE DIVIDED.

CLERICAL VOTE. — California, — 1.

EIGHTEENTH DAY.

OCTOBER 26, A.M.

The House proceeded to the consideration of Resolution 38, in Message No. 38 (see p. 435). The question recurring on the motion to concur with the House of Bishops in adopting the proposed alteration in the Book of Common Prayer, the motion prevailed by the following vote:

DIOCESES VOTING IN THE AFFIRMATIVE.

CLERICAL VOTE. — Alabama, Albany, California, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, East Carolina, Easton, Florida, Fond du Lac, Georgia, Indiana, Iowa, Kansas, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, North Carolina, Northern New Jersey, Ohio, Pittsburgh, Quincy, Rhode

Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Vermont, Western Michigan, Western New York, West Virginia, Wisconsin, —46.

Lay Vote. —Alabama, Albany, Arkansas, Central New York, Central Pennsylvania, Chicago, Connecticut, Easton, Florida, Fond du Lac, Indiana, Kentucky, Louisiana, Maine, Maryland, Massachusetts, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, Northern New Jersey, Ohio, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Western Michigan, Western New York, West Virginia, Wisconsin, —37.

DIOCESES VOTING IN THE NEGATIVE.

Clerical Vote. —Arkansas, Pennsylvania, Virginia, —3.

Lay Vote.— Delaware, Iowa, Long Island, North Carolina, Pennsylvania, —5.

DIOCESE DIVIDED.

Lay Vote. — Virginia, —1.

The House proceeded to the consideration of Resolution 39, in the same Message. The question recurring on the motion to concur with the House of Bishops in adopting the proposed alteration in the Book of Common Prayer, the motion prevailed by the following vote:

DIOCESES VOTING IN THE AFFIRMATIVE.

Clerical Vote. — Alabama, Albany, Arkansas, California, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, East Carolina, Easton, Florida, Fond du Lac, Georgia, Indiana, Kansas, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, North Carolina, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Vermont, Virginia, Western Michigan, Western New York, West Virginia, Wisconsin, —48.

Lay Vote. — Alabama, Albany, Arkansas, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, Easton, Florida, Fond du Lac, Indiana, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, North Carolina, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Virginia, Western Michigan, Western New York, West Virginia, Wisconsin, 42.

DIOCESES VOTING IN THE NEGATIVE.

Clerical Vote. — Iowa, 1.

Lay Vote. — Iowa, —1.

The House proceeded to the consideration of Resolution 40, in the same Message. The question recurring on the motion to concur with the House of Bishops in adopting the proposed alteration in the Book of Common Prayer, the motion prevailed by the following vote:

DIOCESES VOTING IN THE AFFIRMATIVE.

CLERICAL VOTE. — Alabama, Albany, Arkansas, California, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, East Carolina, Easton, Florida, Fond du Lac, Georgia, Indiana, Kansas, Kentucky, Long Island, Louisiana, Maine, Maryland, Michigan, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, North Carolina, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Vermont, Virginia, Western Michigan, Western New York, West Virginia, Wisconsin, — 47.

LAY VOTE. — Alabama, Albany, Arkansas, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, Easton, Florida, Fond du Lac, Indiana, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Virginia, Western Michigan, Western New York, West Virginia, Wisconsin, — 41.

DIOCESES VOTING IN THE NEGATIVE.

CLERICAL VOTE. — Massachusetts, — 1.
LAY VOTE. — Iowa, North Carolina, — 2.

DIOCESE DIVIDED.

CLERICAL VOTE. — Iowa, — 1.

The House proceeded to the consideration of Resolution 42, in the same Message. The question recurring on the motion to concur with the House of Bishops in adopting the proposed alteration in the Book of Common Prayer, the motion prevailed by the following vote:

DIOCESES VOTING IN THE AFFIRMATIVE.

CLERICAL VOTE. — Alabama, Albany, Arkansas, California, Central New York, Central Pennsylvania, Connecticut, Delaware, East Carolina, Easton, Florida, Georgia, Indiana, Iowa, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Missouri, New Hampshire, North Carolina, Ohio, Pennsylvania, Pittsburgh, Rhode Island, South Carolina, Southern Ohio, Texas, Vermont, Western Michigan, Western New York, West Virginia, — 34.

LAY VOTE. — Alabama, Albany, Arkansas, Central New York, Central Pennsylvania, Connecticut, Easton, Florida, Indiana, Long Island, Louisiana, Maine, Maryland, Massachusetts, Minnesota, Missouri, Nebraska, New Hampshire, New Jersey, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Texas, Western Michigan, Western New York, — 29.

DIOCESES VOTING IN THE NEGATIVE.

CLERICAL VOTE. — Chicago, Fond du Lac, Kansas, Kentucky, Minnesota, Mississippi, Nebraska, New Jersey, Northern New Jersey, Quincy, Springfield, Tennessee, Virginia, Wisconsin, — 14.

Lay Vote. — Chicago, Delaware, Fond du Lac, Iowa, Kentucky, Mississippi, New York, North Carolina, Northern New Jersey, Springfield, Tennessee, Virginia, Wisconsin, — 13.

DIOCESES DIVIDED.

Clerical Vote. — New York, — 1.
Lay Vote. — West Virginia, — 1.

The House proceeded to the consideration of Resolution 43, in the same Message. The question recurring on the motion to concur with the House of Bishops in adopting the proposed addition in the Book of Common Prayer, the motion prevailed by the following vote:

DIOCESES VOTING IN THE AFFIRMATIVE.

Clerical Vote. — Alabama, Albany, Arkansas, California, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, East Carolina, Easton, Florida, Fond du Lac, Georgia, Indiana, Iowa, Kansas, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, North Carolina, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Vermont, Virginia, Western Michigan, Western New York, West Virginia, Wisconsin, — 49.

Lay Vote. — Alabama, Albany, Arkansas, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, Easton, Florida, Fond du Lac, Indiana, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, North Carolina, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Virginia, Western Michigan, Western New York, West Virginia, Wisconsin, — 41.

DIOCESES VOTING IN THE NEGATIVE.

Lay Vote. — Iowa, — 1.

The House proceeded to the consideration of Resolution 44, in the same Message. The question recurring on the motion to concur with the House of Bishops in adopting the proposed alteration in the Book of Common Prayer, the motion prevailed by the following vote:

DIOCESES VOTING IN THE AFFIRMATIVE.

Clerical Vote. — Alabama, Albany, Arkansas, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, East Carolina, Easton, Florida, Georgia, Indiana, Kansas, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, North Carolina, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Ver-

mont, Virginia, Western Michigan, Western New York, West Virginia, Wisconsin, — 46.

Lay Vote. — Alabama, Albany, Arkansas, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, Easton, Florida, Indiana, Kentucky, Louisiana, Maine, Maryland, Massachusetts, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, North Carolina, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Virginia, Western Michigan, Western New York, West Virginia, Wisconsin, — 40.

DIOCESES VOTING IN THE NEGATIVE.

Clerical Vote. — California, Fond du Lac, — 2.
Lay Vote. — Fond du Lac, Iowa, — 2.

DIOCESES DIVIDED.

Clerical Vote. — Iowa, — 1.
Lay Vote. — Long Island, — 1.

The House proceeded to the consideration of Resolution 45, in the same Message. The question recurring on the motion to concur with the House of Bishops in adopting the proposed alteration in the Book of Common Prayer, the motion prevailed by the following vote:

DIOCESES VOTING IN THE AFFIRMATIVE.

Clerical Vote. — Alabama, Albany, Arkansas, California, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, East Carolina, Easton, Florida, Fond du Lac, Georgia, Indiana, Iowa, Kansas, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, North Carolina, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Texas, Vermont, Virginia, Western Michigan, Western New York, West Virginia, Wisconsin, — 48.

Lay Vote. — Alabama, Albany, Arkansas, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, Easton, Florida, Fond du Lac, Indiana, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, North Carolina, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Texas, Virginia, Western Michigan, Western New York, West Virginia, Wisconsin, — 41.

DIOCESES VOTING IN THE NEGATIVE.

Clerical Vote. — Tennessee, — 1.
Lay Vote. — Iowa, Tennessee, — 2.

The House proceeded to the consideration of Resolution 47, in the same Message. The question recurring on the motion to concur with the House of Bishops in adopting the proposed addition in the Book of Common Prayer, the motion prevailed by the following vote:

DIOCESES VOTING IN THE AFFIRMATIVE.

CLERICAL VOTE. — Alabama, Albany, Arkansas, California, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, Easton, Florida, Georgia, Indiana, Kansas, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, North Carolina, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Vermont, Virginia, Western Michigan, Western New York, West Virginia, Wisconsin, — 46.

LAY VOTE. — Alabama, Albany, Arkansas, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, Easton, Florida, Indiana, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Virginia, Western Michigan, Western New York, West Virginia, Wisconsin, — 40.

DIOCESES VOTING IN THE NEGATIVE.

CLERICAL VOTE. — East Carolina, Fond du Lac, — 2.
LAY VOTE. — Fond du Lac, Iowa, — 2.

DIOCESE DIVIDED.

CLERICAL VOTE. — Iowa, — 1.

The House proceeded to the consideration of Resolution 48, in the same Message. The question recurring on the motion to concur with the House of Bishops in adopting the proposed alteration in the Book of Common Prayer, the motion prevailed by the following vote:

DIOCESES VOTING IN THE AFFIRMATIVE.

CLERICAL VOTE. — Alabama, Albany, Arkansas, California, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, East Carolina, Easton, Florida, Georgia, Indiana, Kansas, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, North Carolina, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Vermont, Virginia, Western Michigan, Western New York, West Virginia, Wisconsin, — 47.

LAY VOTE. — Alabama, Albany, Arkansas, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, Easton, Florida, Indiana, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Virginia, Western Michigan, Western New York, West Virginia, Wisconsin, — 40.

DIOCESES VOTING IN THE NEGATIVE.

CLERICAL VOTE. — Fond du Lac, Iowa, — 2.
LAY VOTE. — Fond du Lac, Iowa, — 2.

The House proceeded to the consideration of Resolution 49, in the same Message. The question recurring on the motion to concur with the House of Bishops in adopting the proposed addition in the Book of Common Prayer, the motion prevailed by the following vote:

DIOCESES VOTING IN THE AFFIRMATIVE.

Clerical Vote. — Alabama, Albany, Arkansas, California, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, East Carolina, Easton, Florida, Georgia, Indiana, Kansas, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, North Carolina, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Vermont, Virginia, Western Michigan, Western New York, West Virginia, Wisconsin, — 46.

Lay Vote. — Alabama, Albany, Arkansas, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, Easton, Florida, Indiana, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Virginia, Western Michigan, Western New York, West Virginia, Wisconsin, — 40.

DIOCESES VOTING IN THE NEGATIVE.

Clerical Vote. — Fond du Lac, Iowa, — 2.
Lay Vote. — Fond du Lac, Iowa, — 2.

The House proceeded to the consideration of Resolution 50, in the same Message. The question recurring on the motion to concur with the House of Bishops in adopting the proposed alteration in the Book of Common Prayer, the motion prevailed by the following vote:

DIOCESES VOTING IN THE AFFIRMATIVE.

Clerical Vote. — Alabama, Albany, Arkansas, California, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, East Carolina, Easton, Florida, Georgia, Indiana, Kansas, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, North Carolina, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Vermont, Virginia, Western Michigan, Western New York, West Virginia, Wisconsin, — 47.

Lay Vote. — Alabama, Albany, Arkansas, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, Easton, Florida, Indiana, Long Island, Louisiana, Maine, Maryland, Massachusetts, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Virginia, Western Michigan, Western New York, West Virginia, Wisconsin, — 39.

DIOCESES VOTING IN THE NEGATIVE.

CLERICAL VOTE. — Fond du Lac, Iowa, — 2.
LAY VOTE. — Fond du Lac, Iowa, Kentucky, — 3.

The House proceeded to the consideration of Resolution 51, in the same Message. The question recurring on the motion to concur with the House of Bishops in adopting the proposed alteration in the Book of Common Prayer, the motion prevailed by the following vote:

DIOCESES VOTING IN THE AFFIRMATIVE.

CLERICAL VOTE. — Alabama, Albany, Arkansas, California, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, East Carolina, Easton, Florida, Georgia, Indiana, Kansas, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, North Carolina, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Vermont, Virginia, Western Michigan, Western New York, West Virginia, — 45.
LAY VOTE. — Alabama, Albany, Arkansas, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, Easton, Florida, Fond du Lac, Indiana, Long Island, Louisiana, Maine, Maryland, Massachusetts, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Virginia, Western Michigan, Western New York, West Virginia, — 39.

DIOCESES VOTING IN THE NEGATIVE.

CLERICAL VOTE. — Fond du Lac, Iowa, Kentucky, Wisconsin, — 4.
LAY VOTE. — Iowa, Kentucky, Wisconsin, — 3.

The House proceeded to the consideration of Resolution 52, in the same Message. The question recurring on the motion to concur with the House of Bishops in adopting the proposed alteration in the Book of Common Prayer, the motion prevailed by the following vote:

DIOCESES VOTING IN THE AFFIRMATIVE.

CLERICAL VOTE. — Alabama, Albany, Arkansas, California, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, East Carolina, Easton, Florida, Fond du Lac, Georgia, Indiana, Iowa, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, North Carolina, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Rhode Island, South Carolina, Southern Ohio, Springfield, Texas, Vermont, Western Michigan, Western New York, West Virginia, — 44.
LAY VOTE. — Alabama, Albany, Arkansas, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, Easton, Florida, Fond du Lac, Indiana, Long Island, Louisiana, Maine, Maryland, Massachusetts, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey,

New York, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Texas, Western Michigan, Western New York, West Virginia, — 37.

DIOCESES VOTING IN THE NEGATIVE.

CLERICAL VOTE. — Kansas, Quincy, Tennessee, Virginia, Wisconsin, — 5.

LAY VOTE. — Iowa, Kentucky, Tennessee, Virginia, Wisconsin, — 5.

The House proceeded to the consideration of Resolution 53, in the same Message. The question recurring on the motion to concur with the House of Bishops in adopting the proposed addition in the Book of Common Prayer, the motion was lost by the following vote:

DIOCESES VOTING IN THE AFFIRMATIVE.

CLERICAL VOTE. — Alabama, Albany, East Carolina, Indiana, Kentucky, Long Island, Maryland, Michigan, Mississippi, Missouri, New Jersey, Ohio, Rhode Island, Southern Ohio, Vermont, West Virginia, — 16.

LAY VOTE. — Alabama, Albany, Central Pennsylvania, Chicago, Connecticut, Easton, Indiana, Maryland, Minnesota, Mississippi, Nebraska, New Hampshire, New Jersey, New York, Northern New Jersey, Ohio, Pennsylvania, Rhode Island, Southern Ohio, Western Michigan, Western New York, West Virginia, — 22.

DIOCESES VOTING IN THE NEGATIVE.

CLERICAL VOTE. — Arkansas, California, Central New York, Central Pennsylvania, Chicago, Connecticut, Easton, Florida, Fond du Lac, Georgia, Iowa, Kansas, Maine, Massachusetts, Minnesota, New Hampshire, New York, North Carolina, Northern New Jersey, Pennsylvania, Quincy, South Carolina, Springfield, Tennessee, Texas, Virginia, Western Michigan, Wisconsin, — 28.

LAY VOTE. — Arkansas, Central New York, Delaware, Florida, Fond du Lac, Iowa, Kentucky, Louisiana, Maine, Massachusetts, Missouri, North Carolina, Pittsburgh, Quincy, South Carolina, Springfield, Tennessee, Texas, Wisconsin, — 19.

DIOCESES DIVIDED.

CLERICAL VOTE. — Delaware, Louisiana, Nebraska, Pittsburgh, Western New York, — 5.

LAY VOTE. — Long Island, Virginia, — 2.

The House proceeded to the consideration of Resolution 54, in the same Message. The question recurring on the motion to concur with the House of Bishops in adopting the proposed addition in the Book of Common Prayer, the motion prevailed by the following vote:

DIOCESES VOTING IN THE AFFIRMATIVE.

CLERICAL VOTE. — Alabama, Albany, Arkansas, California, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, East Carolina, Easton, Florida, Fond du Lac, Georgia, Indiana, Kansas, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Minnesota, Mississippi, Nebraska, New Hampshire, New Jersey, New York, North Carolina, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Vermont, Virginia, Western Michigan, Western New York, West Virginia, Wisconsin, —44.

LAY VOTE. — Alabama, Albany, Arkansas, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, Easton, Florida, Fond du Lac, Indiana, Long Island, Louisiana, Maine, Maryland, Massachusetts, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, North Carolina, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Virginia, Western Michigan, Western New York, West Virginia, Wisconsin, —40.

DIOCESES VOTING IN THE NEGATIVE.

CLERICAL VOTE. — Missouri, Springfield, Tennessee, —3.
LAY VOTE. — Iowa, Kentucky, —2.

DIOCESES DIVIDED.

CLERICAL VOTE. — Iowa, Texas, —2.
LAY VOTE. — Texas, —1.

The House proceeded to the consideration of Resolution 55, in Message 45 (see p. 448). The question recurring on the motion to concur with the House of Bishops in adopting the proposed alteration in the Book of Common Prayer, the motion prevailed by the following vote:

DIOCESES VOTING IN THE AFFIRMATIVE.

CLERICAL VOTE. — Alabama, Albany, Arkansas, California, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, East Carolina, Easton, Florida, Georgia, Indiana, Kansas, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, North Carolina, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Vermont, Virginia, Western Michigan, Western New York, West Virginia, Wisconsin, —47.

LAY VOTE. — Alabama, Albany, Arkansas, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, Easton, Florida, Indiana, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, North Carolina, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Virginia, Western Michigan, Western New York, West Virginia, Wisconsin, —41.

DIOCESES VOTING IN THE NEGATIVE.

CLERICAL VOTE. — Fond du Lac, Iowa, — 2.
LAY VOTE. — Fond du Lac, Iowa, — 2.

The House proceeded to the consideration of Resolution 56, in the same Message. The question recurring on the motion to concur with the House of Bishops in adopting the proposed alteration in the Book of Common Prayer, the motion prevailed by the following vote:

DIOCESES VOTING IN THE AFFIRMATIVE.

CLERICAL VOTE. — Alabama, Albany, Arkansas, California, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, East Carolina, Easton, Florida, Fond du Lac, Georgia, Indiana, Kansas, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, North Carolina, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Vermont, Virginia, Western Michigan, Western New York, West Virginia, Wisconsin, — 48.

LAY VOTE. — Alabama, Albany, Arkansas, Central New York, Central Pennsylvania, Connecticut, Delaware, Easton, Florida, Fond du Lac, Indiana, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, North Carolina, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Virginia, Western Michigan, Western New York, West Virginia, Wisconsin, — 41.

DIOCESES VOTING IN THE NEGATIVE.

CLERICAL VOTE. — Iowa, — 1.
LAY VOTE. — Iowa, — 1.

The House proceeded to the consideration of Resolution 57, in the same Message. The question recurring on the motion to concur with the House of Bishops in adopting the proposed alteration in the Book of Common Prayer, the motion prevailed by the following vote:

DIOCESES VOTING IN THE AFFIRMATIVE.

CLERICAL VOTE. — Alabama, Albany, Arkansas, California, Central New York, Central Pennsylvania, Chicago, Connecticut, Easton, Florida, Georgia, Indiana, Iowa, Kansas, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Texas, Vermont, Virginia, Western Michigan, Western New York, West Virginia, Wisconsin, — 43.

LAY VOTE. — Alabama, Albany, Arkansas, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, Easton, Florida, Indiana,

Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Texas, Virginia, Western Michigan, Western New York, West Virginia, Wisconsin, —39.

DIOCESES VOTING IN THE NEGATIVE.

Clerical Vote. — Delaware, East Carolina, Fond du Lac, North Carolina, Springfield, Tennessee, — 6.
Lay Vote. — Fond du Lac, Iowa, North Carolina, Tennessee, — 4.

October 26, P.M.

The House proceeded to the consideration of Resolution 58, in the same Message. The question recurring on the motion to concur with the House of Bishops in adopting the proposed alteration in the Book of Common Prayer, the motion prevailed by the following vote:

DIOCESES VOTING IN THE AFFIRMATIVE.

Clerical Vote. — Alabama, Albany, Arkansas, California, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, East Carolina, Easton, Florida, Fond du Lac, Georgia, Indiana, Kansas, Kentucky, Long Island, Louisiana, Maine, Massachusetts, Michigan, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, North Carolina, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Vermont, Virginia, Western Michigan, Western New York, West Virginia, Wisconsin, — 46.
Lay Vote. — Alabama, Albany, Central New York, Chicago, Connecticut, Easton, Florida, Indiana, Kentucky, Long Island, Louisiana, Maine, Massachusetts, Minnesota, Missouri, Nebraska, New York, North Carolina, Ohio, Pennsylvania, Pittsburgh, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Virginia, Western Michigan, Western New York, West Virginia, Wisconsin, — 31.

DIOCESES VOTING IN THE NEGATIVE.

Clerical Vote. — Iowa, — 1.
Lay Vote. — Delaware, Iowa, — 2.

DIOCESE DIVIDED.

Clerical Vote. — Maryland, — 1.

The House proceeded to the consideration of Resolution 62, in the same Message. The question recurring on the motion to concur with the House of Bishops in adopting the proposed alteration in the Book of Common Prayer, the motion prevailed by the following vote:

DIOCESES VOTING IN THE AFFIRMATIVE.

Clerical Vote. — Alabama, Albany, Arkansas, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, East Carolina, Easton, Florida, Georgia, Indiana, Kansas, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, North Carolina, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Tennessee, Texas, Vermont, Virginia, Western Michigan, Western New York, West Virginia, Wisconsin, — 45.

Lay Vote. — Alabama, Albany, Arkansas, Central New York, Chicago, Connecticut, Delaware, Easton, Florida, Indiana, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Minnesota, Missouri, Nebraska, New York, North Carolina, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Virginia, Western Michigan, West Virginia, Wisconsin, — 34.

DIOCESES VOTING IN THE NEGATIVE.

Clerical Vote. — Fond du Lac, Iowa, Springfield, — 3.
Lay Vote. — Iowa, — 1.

DIOCESE DIVIDED.

Clerical Vote. — California, — 1.

The House proceeded to the consideration of Resolution 63, in the same Message. The question recurring on the motion to concur with the House of Bishops in adopting the proposed alteration in the Book of Common Prayer, the motion prevailed by the following vote:

DIOCESES VOTING IN THE AFFIRMATIVE.

Clerical Vote. — Alabama, Albany, Arkansas, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, East Carolina, Easton, Florida, Georgia, Indiana, Kansas, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, North Carolina, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Vermont, Virginia, Western Michigan, Western New York, West Virginia, Wisconsin, — 46.

Lay Vote. — Alabama, Albany, Arkansas, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, Easton, Florida, Indiana, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Minnesota, Missouri, Nebraska, New Jersey, New York, North Carolina, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Virginia, Western Michigan, West Virginia, Wisconsin, — 36.

DIOCESES VOTING IN THE NEGATIVE.

Clerical Vote. — Fond du Lac, Iowa, — 2.
Lay Vote. — Iowa, — 1.

DIOCESE DIVIDED.

Clerical Vote. — California. — 1.

The House proceeded to the consideration of Resolution 64, in the same Message. The question recurring on the motion to concur with the House of Bishops in adopting the proposed alteration in the Book of Common Prayer, the motion prevailed by the following vote:

DIOCESES VOTING IN THE AFFIRMATIVE.

CLERICAL VOTE. — Alabama, Albany, Arkansas, California, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, East Carolina, Easton, Florida, Georgia, Indiana, Kansas, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, North Carolina, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Vermont, Virginia, Western Michigan, Western New York, West Virginia, Wisconsin, — 47.

LAY VOTE. — Alabama, Albany, Arkansas, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, Easton, Florida, Indiana, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Minnesota, Missouri, Nebraska, New Hampshire, New Jersey, New York, North Carolina, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Virginia, Western Michigan, West Virginia, Wisconsin, — 37.

DIOCESES VOTING IN THE NEGATIVE.

CLERICAL VOTE. — Fond du Lac, Iowa, — 2.
LAY VOTE. — Fond du Lac, Iowa, — 2.

The House proceeded to the consideration of Resolution 65, in the same Message. The question recurring on the motion to concur with the House of Bishops in adopting the proposed alteration in the Book of Common Prayer, the motion prevailed by the following vote:

DIOCESES VOTING IN THE AFFIRMATIVE.

CLERICAL VOTE. — Alabama, Albany, Arkansas, California, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, East Carolina, Easton, Florida, Georgia, Indiana, Kansas, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, North Carolina, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Vermont, Virginia, Western Michigan, Western New York, West Virginia, Wisconsin, — 47.

LAY VOTE. — Alabama, Albany, Arkansas, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, Easton, Florida, Indiana, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Minnesota, Missouri, Nebraska, New Hampshire, New Jersey, New York, North Carolina, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Virginia, Western Michigan, Western New York, West Virginia, Wisconsin, — 38.

DIOCESES VOTING IN THE NEGATIVE.

CLERICAL VOTE. — Fond du Lac, Iowa, — 2.
LAY VOTE. — Fond du Lac, Iowa, — 2.

The House proceeded to the consideration of Resolution 66, in the same Message. The question recurring on the motion to concur with the House of Bishops in adopting the proposed alteration in the Book of Common Prayer, the motion prevailed by the following vote:

DIOCESES VOTING IN THE AFFIRMATIVE.

CLERICAL VOTE. — Alabama, Albany, Arkansas, California, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, East Carolina, Easton, Florida, Fond du Lac, Georgia, Indiana, Kansas, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, North Carolina, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Tennessee, Texas, Vermont, Virginia, Western Michigan, Western New York, West Virginia, Wisconsin, — 47.

LAY VOTE. — Alabama, Albany, Arkansas, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, Easton, Florida, Fond du Lac, Indiana, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Minnesota, Missouri, Nebraska, New Hampshire, New Jersey, New York, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Tennessee, Virginia, Western Michigan, Western New York, West Virginia, Wisconsin, — 38.

DIOCESES VOTING IN THE NEGATIVE.

CLERICAL VOTE. — Iowa, Springfield, — 2.
LAY VOTE. — Iowa, North Carolina, Springfield, — 3.

The House proceeded to the consideration of Resolution 67, in the same Message. The question recurring on the motion to concur with the House of Bishops in adopting the proposed alteration in the Book of Common Prayer, the motion prevailed by the following vote:

DIOCESES VOTING IN THE AFFIRMATIVE.

CLERICAL VOTE. — Alabama, Albany, Arkansas, California, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, East Carolina, Easton, Florida, Fond du Lac, Georgia, Indiana, Kansas, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, North Carolina, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Vermont, Virginia, Western Michigan, Western New York, West Virginia, Wisconsin, — 48.

LAY VOTE. — Alabama, Albany, Arkansas, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, Easton, Florida, Fond du

Lac, Indiana, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Minnesota, Missouri, Nebraska, New Hampshire, New Jersey, New York, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Virginia, Western Michigan, Western New York, West Virginia, Wisconsin, — 39.

DIOCESES VOTING IN THE NEGATIVE.

CLERICAL VOTE. — Iowa, — 1.
LAY VOTE. — Iowa, North Carolina, — 2.

The House proceeded to the consideration of Resolution 68, in the same Message. The question recurring on the motion to concur with the House of Bishops in adopting the proposed alteration in the Book of Common Prayer, the motion prevailed by the following vote:

DIOCESES VOTING IN THE AFFIRMATIVE.

CLERICAL VOTE. — Alabama, Albany, Arkansas, California, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, East Carolina, Easton, Florida, Georgia, Indiana, Kansas, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, North Carolina, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Vermont, Virginia, Western Michigan, Western New York, West Virginia, Wisconsin, — 47.

LAY VOTE. — Alabama, Albany, Arkansas, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, Easton, Florida, Indiana, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Minnesota, Missouri, Nebraska, New Hampshire, New Jersey, New York, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Virginia, Western Michigan, Western New York, West Virginia, Wisconsin, — 38.

DIOCESES VOTING IN THE NEGATIVE.

CLERICAL VOTE. — Fond du Lac, Iowa, — 2.
LAY VOTE. — Fond du Lac, Iowa, North Carolina, — 3.

The House proceeded to the consideration of Resolution 69, in the same Message. The question recurring on the motion to concur with the House of Bishops in adopting the proposed alteration in the Book of Common Prayer, the motion prevailed by the following vote:

DIOCESES VOTING IN THE AFFIRMATIVE.

CLERICAL VOTE. — Alabama, Albany, Arkansas, California, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, East Carolina, Easton, Florida, Georgia, Indiana, Kansas, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, North Caro-

lina, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Vermont, Virginia, Western Michigan, Western New York, West Virginia, Wisconsin, — 47.

Lay Vote. — Alabama, Albany, Arkansas, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, Easton, Florida, Indiana, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Minnesota, Missouri, Nebraska, New Hampshire, New Jersey, New York, North Carolina, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Virginia, Western Michigan, Western New York, West Virginia, Wisconsin, — 39.

DIOCESES VOTING IN THE NEGATIVE.

Clerical Vote. — Fond du Lac, Iowa, — 2.
Lay Vote. — Fond du Lac, Iowa, — 2.

The House proceeded to the consideration of Resolution 70, in the same Message. The question recurring on the motion to concur with the House of Bishops in adopting the proposed alteration in the Book of Common Prayer, the motion prevailed by the following vote:

DIOCESES VOTING IN THE AFFIRMATIVE.

Clerical Vote. — Alabama, Albany, Arkansas, California, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, East Carolina, Easton, Florida, Georgia, Indiana, Iowa, Kansas, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, North Carolina, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Vermont, Virginia, Western Michigan, Western New York, West Virginia, Wisconsin, — 48.

Lay Vote. — Alabama, Albany, Arkansas, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, Easton, Florida, Fond du Lac, Indiana, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Minnesota, Missouri, Nebraska, New Hampshire, New Jersey, New York, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Virginia, Western Michigan, Western New York, West Virginia, Wisconsin, — 39.

DIOCESES VOTING IN THE NEGATIVE.

Clerical Vote. — Fond du Lac, — 1.
Lay Vote. — Iowa, North Carolina, — 2.

The House proceeded to the consideration of Resolution 72, in the same Message. The question recurring on the motion to concur with the House of Bishops in adopting the proposed alteration in the Book of Common Prayer, the motion prevailed by the following vote:

DIOCESES VOTING IN THE AFFIRMATIVE.

CLERICAL VOTE. — Alabama, Albany, Arkansas, California, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, East Carolina, Easton, Florida, Georgia, Indiana, Kansas, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, North Carolina, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Vermont, Virginia, Western Michigan, Western New York, West Virginia, Wisconsin, — 47.

LAY VOTE. — Alabama, Albany, Arkansas, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, Easton, Florida, Indiana, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Minnesota, Missouri, Nebraska, New Hampshire, New Jersey, New York, North Carolina, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Virginia, Western Michigan Western New York, West Virginia, Wisconsin, — 39.

DIOCESES VOTING IN THE NEGATIVE.

CLERICAL VOTE. — Fond du Lac, Iowa, — 2.
LAY VOTE. — Fond du Lac, Iowa, — 2.

The House proceeded to the consideration of Resolution 73, in the same Message. The question recurring on the motion to concur with the House of Bishops in adopting the proposed alteration in the Book of Common Prayer, the motion prevailed by the following vote:

DIOCESES VOTING IN THE AFFIRMATIVE.

CLERICAL VOTE. — Alabama, Albany, Arkansas, California, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, East Carolina, Easton, Florida, Fond du Lac, Georgia, Indiana, Kansas, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, North Carolina, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Tennessee, Texas, Vermont, Virginia, Western Michigan, Western New York, West Virginia, Wisconsin, — 47.

LAY VOTE. — Alabama, Albany, Arkansas, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, Easton, Florida, Fond du Lac, Indiana, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Missouri, Nebraska, New Hampshire, New Jersey, New York, North Carolina, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Virginia, Western Michigan, Western New York, West Virginia, Wisconsin, — 39.

DIOCESES VOTING IN THE NEGATIVE.

CLERICAL VOTE. — Iowa, — 1.
LAY VOTE. — Iowa, — 1.

DIOCESE DIVIDED.

CLERICAL VOTE. — Springfield, — 1.

The House proceeded to the consideration of Resolution 74, in the same Message. The question recurring on the motion to concur with the House of Bishops in adopting the proposed alteration in the Book of Common Prayer, the motion prevailed by the following vote:

DIOCESES VOTING IN THE AFFIRMATIVE.

Clerical Vote. — Alabama, Albany, Arkansas, California, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, East Carolina, Easton, Florida, Fond du Lac, Georgia, Indiana, Kansas, Kentucky, Long Island, Louisiana, Maine, Maryland, Michigan, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, North Carolina, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Tennessee, Texas, Vermont, Virginia, Western Michigan, Western New York, West Virginia, — 45.

Lay Vote. — Alabama, Albany, Arkansas, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, Easton, Florida, Fond du Lac, Indiana, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Missouri, Nebraska, New Hampshire, New Jersey, New York-Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Tennessee, Virginia, Western Michi, gan, Western New York, West Virginia, Wisconsin, — 37.

DIOCESES VOTING IN THE NEGATIVE.

Clerical Vote. — Iowa, Springfield, — 2.

Lay Vote. — Iowa, North Carolina, Springfield, — 3.

DIOCESES DIVIDED.

Clerical Vote. — Massachusetts, Wisconsin, — 2.

The House proceeded to the consideration of Resolution 75, in the same Message. The question recurring on the motion to concur with the House of Bishops in adopting the proposed addition in the Book of Common Prayer, the motion prevailed by the following vote:

DIOCESES VOTING IN THE AFFIRMATIVE.

Clerical Vote. — Alabama, Albany, Arkansas, California, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, East Carolina, Easton, Florida, Georgia, Indiana, Kansas, Kentucky, Long Island, Louisiana, Maine, Maryland, Michigan, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, North Carolina, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Vermont, Virginia, Western Michigan, Western New York, West Virginia, Wisconsin, — 46.

Lay Vote. — Alabama, Albany, Arkansas, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, Easton, Florida, Indiana, Kentucky, Louisiana, Maine, Maryland, Massachusetts, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, North Carolina,

Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Virginia, Western Michigan, Western New York, West Virginia, Wisconsin, — 38.

DIOCESES VOTING IN THE NEGATIVE.

Clerical Vote. — Fond du Lac, Iowa, — 2.
Lay Vote. — Fond du Lac, Iowa, — 2.

DIOCESES DIVIDED.

Clerical Vote. — Massachusetts, — 1.
Lay Vote. — Long Island, — 1.

The House proceeded to the consideration of Resolution 76, in the same Message. The question recurring on the motion to concur with the House of Bishops in adopting the proposed alteration in the Book of Common Prayer, the motion prevailed by the following vote:

DIOCESES VOTING IN THE AFFIRMATIVE.

Clerical Vote. — Alabama, Albany, Arkansas, California, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, East Carolina, Easton, Florida, Fond du Lac, Georgia, Indiana, Iowa, Kansas, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, North Carolina, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Vermont, Virginia, Western Michigan, Western New York, West Virginia, Wisconsin, — 49.

Lay Vote. — Alabama, Albany, Arkansas, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, Easton, Florida, Fond du Lac, Indiana, Long Island, Louisiana, Maine, Maryland, Massachusetts, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, North Carolina, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Virginia, Western Michigan, Western New York, West Virginia, Wisconsin, — 39.

DIOCESES VOTING IN THE NEGATIVE.

Lay Vote. — Iowa, Kentucky, — 2.

The House proceeded to the consideration of Resolution 77, in Message No. 47 (see p. 457). The question recurring on the motion to concur with the House of Bishops in adopting the proposed alteration in the Book of Common Prayer, the motion prevailed by the following vote:

DIOCESES VOTING IN THE AFFIRMATIVE.

Clerical Vote. — Alabama, Albany, Arkansas, California, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, East Carolina, Easton, Florida, Fond du Lac, Georgia, Indiana, Iowa, Kansas, Long

Island, Louisiana, Maine, Maryland, Michigan, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, North Carolina, Northern New Jersey, Ohio, Pittsburgh, Quincy, Rhode Island, Springfield, Tennessee, Texas, Vermont, Western Michigan, Western New York, Wisconsin, — 42.

Lay Vote. — Alabama, Albany, Arkansas, Central New York, Central Pennsylvania, Chicago, Connecticut, Easton, Florida, Fond du Lac, Indiana, Kentucky, Louisiana, Maine, Maryland, Massachusetts, Minnesota, Mississippi, Nebraska, New Jersey, New York, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, Southern Ohio, Springfield, Tennessee, Western Michigan, Western New York, Wisconsin, — 33.

DIOCESES VOTING IN THE NEGATIVE.

Clerical Vote. — Kentucky, Southern Ohio, Virginia, — 3.

Lay Vote. — Iowa, Missouri, New Hampshire, North Carolina, South Carolina, Virginia, West Virginia, — 7.

DIOCESES DIVIDED.

Clerical Vote. — Massachusetts, Pennsylvania, South Carolina, West Virginia, — 4.

Lay Vote. — Delaware, Long Island, — 2.

The House proceeded to the consideration of Resolution 78, in the same Message. The question recurring on the motion to concur with the House of Bishops in adopting the proposed alteration in the Book of Common Prayer, the motion prevailed by the following vote:

DIOCESES VOTING IN THE AFFIRMATIVE.

Clerical Vote. — Alabama, Albany, Arkansas, California, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, East Carolina, Easton, Florida, Fond du Lac, Georgia, Indiana, Kansas, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, North Carolina, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Vermont, Western Michigan, Western New York, West Virginia, Wisconsin, — 46.

Lay Vote. — Alabama, Albany, Arkansas, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, Easton, Florida, Fond du Lac, Indiana, Long Island, Louisiana, Maine, Maryland, Massachusetts, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New York, North Carolina, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Western Michigan, Western New York, Wisconsin, — 37.

DIOCESES VOTING IN THE NEGATIVE.

Clerical Vote. — Iowa, Virginia, — 2.

Lay Vote. — Iowa, Kentucky, Virginia, West Virginia, — 4.

DIOCESE DIVIDED.

Clerical Vote. — Kentucky, — 1.

The House proceeded to the consideration of Resolution 79, in the same Message. The question recurring on the motion to concur with the House of Bishops in adopting the proposed alteration in the Book of Common Prayer, the motion prevailed by the following vote:

DIOCESES VOTING IN THE AFFIRMATIVE.

Clerical Vote. — Alabama, Albany, Arkansas, California, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, East Carolina, Easton, Florida, Fond du Lac, Georgia, Indiana, Kansas, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, North Carolina, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Vermont, Western Michigan, Western New York, West Virginia, Wisconsin, — 46.

Lay Vote. — Alabama, Albany, Arkansas, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, Easton, Florida, Fond du Lac, Indiana, Long Island, Louisiana, Maine, Maryland, Massachusetts, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Western Michigan, Western New York, Wisconsin, — 38.

DIOCESES VOTING IN THE NEGATIVE.

Clerical Vote. — Iowa, Virginia, — 2.
Lay Vote. — Iowa, Kentucky, Virginia, West Virginia, — 4.

DIOCESE DIVIDED.

Clerical Vote. — Kentucky, — 1.

The House proceeded to the consideration of Resolution 80, in the same Message. The question recurring on the motion to concur with the House of Bishops in adopting the proposed alteration in the Book of Common Prayer, the motion prevailed by the following vote:

DIOCESES VOTING IN THE AFFIRMATIVE.

Clerical Vote. — Alabama, Albany, Arkansas, California, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, East Carolina, Easton, Florida, Fond du Lac, Georgia, Indiana, Kansas, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, North Carolina, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield; Tennessee, Texas, Vermont, Western Michigan, Western New York, West Virginia, Wisconsin, — 46.

Lay Vote. — Alabama, Albany, Arkansas, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, Easton, Florida, Fond du

Lac, Indiana, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Western Michigan, Western New York, Wisconsin, — 39.

DIOCESES VOTING IN THE NEGATIVE.

CLERICAL VOTE. — Iowa, Virginia, — 2.
LAY VOTE. — Iowa, Virginia, West Virginia, — 3.

DIOCESE DIVIDED.

CLERICAL VOTE. — Kentucky, — 1.

The House proceeded to the consideration of Resolution 81, in the same Message. The question recurring on the motion to concur with the House of Bishops in adopting the proposed alteration in the Book of Common Prayer, the motion prevailed by the following vote:

DIOCESES VOTING IN THE AFFIRMATIVE.

CLERICAL VOTE. — Alabama, Albany, Arkansas, California, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, East Carolina, Easton, Florida, Fond du Lac, Georgia, Indiana, Kansas, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, North Carolina, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Vermont, Western Michigan, Western New York, West Virginia, Wisconsin, — 46.

LAY VOTE. — Alabama, Albany, Arkansas, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, Easton, Florida, Fond du Lac, Indiana, Long Island, Louisiana, Maine, Maryland, Massachusetts, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Western Michigan, Western New York, Wisconsin, — 38.

DIOCESES VOTING IN THE NEGATIVE.

CLERICAL VOTE. — Iowa, Virginia, — 2.
LAY VOTE. — Iowa, Kentucky, Virginia, West Virginia, — 4.

DIOCESE DIVIDED.

CLERICAL VOTE. — Kentucky, — 1.

The House proceeded to the consideration of Resolution 82, in the same Message. The question recurring on the motion to concur with the House of Bishops in adopting the proposed alteration in the Book of Common Prayer, the motion prevailed by the following vote:

DIOCESES VOTING IN THE AFFIRMATIVE.

CLERICAL VOTE. — Alabama, Albany, Arkansas, California, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, East Carolina, Easton, Florida, Fond du Lac, Georgia, Indiana, Kansas, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, North Carolina, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Vermont, Western Michigan, Western New York, West Virginia, Wisconsin, — 46.

LAY VOTE. — Alabama, Albany, Arkansas, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, Easton, Florida, Fond du Lac, Indiana, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Western Michigan, Western New York, Wisconsin, — 39.

DIOCESES VOTING IN THE NEGATIVE.

CLERICAL VOTE. — Iowa, Virginia, — 2.
LAY VOTE. — Iowa, Virginia, West Virginia, — 3.

DIOCESE DIVIDED.

CLERICAL VOTE. — Kentucky, — 1.

The House proceeded to the consideration of Resolution 83, in the same Message. The question recurring on the motion to concur with the House of Bishops in adopting the proposed alteration in the Book of Common Prayer, the motion prevailed by the following vote:

DIOCESES VOTING IN THE AFFIRMATIVE.

CLERICAL VOTE. — Alabama, Albany, Arkansas, California, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, East Carolina, Easton, Florida, Fond du Lac, Georgia, Indiana, Kansas, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, North Carolina, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Vermont, Western Michigan, Western New York, West Virginia, Wisconsin, — 46.

LAY VOTE. — Alabama, Albany, Arkansas, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, Easton, Florida, Fond du Lac, Indiana, Kentucky, Long Island, Louisiana, Maine, Massachusetts, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Western Michigan, Western New York, Wisconsin, — 38.

DIOCESES VOTING IN THE NEGATIVE.

CLERICAL VOTE. — Iowa, Virginia, — 2.
LAY VOTE. — Iowa, Virginia, West Virginia, — 3.

DIOCESE DIVIDED.

CLERICAL VOTE. — Kentucky, — 1.

The House proceeded to the consideration of Resolution 84, in the same Message. The question recurring on the motion to concur with the House of Bishops in adopting the proposed alteration in the Book of Common Prayer, the motion prevailed by the following vote:

DIOCESES VOTING IN THE AFFIRMATIVE.

CLERICAL VOTE. — Alabama, Albany, Arkansas, California, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, East Carolina, Easton, Florida, Fond du Lac, Georgia, Indiana, Kansas, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, North Carolina, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Vermont, Western Michigan, Western New York, West Virginia, Wisconsin, — 46.

LAY VOTE. — Alabama, Albany, Arkansas, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, Easton, Florida, Fond du Lac, Indiana, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Western Michigan, Western New York, Wisconsin, — 39.

DIOCESES VOTING IN THE NEGATIVE.

CLERICAL VOTE. — Iowa, Virginia, — 2.
LAY VOTE. — Iowa, Virginia, West Virginia, — 3.

DIOCESE DIVIDED.

CLERICAL VOTE. — Kentucky, — 1.

The House proceeded to the consideration of Resolution 85, in the same Message. The question recurring on the motion to concur with the House of Bishops in adopting the proposed alteration in the Book of Common Prayer, the motion prevailed by the following vote:

DIOCESES VOTING IN THE AFFIRMATIVE.

CLERICAL VOTE. — Alabama, Albany, Arkansas, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, East Carolina, Easton, Florida, Fond du Lac, Georgia, Indiana, Kansas, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, North Carolina, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Vermont, Western Michigan, Western New York, West Virginia, Wisconsin, — 45.

LAY VOTE. — Alabama, Albany, Arkansas, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, Easton, Florida, Fond du Lac, Indiana, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Western Michigan, Western New York, Wisconsin, — 39.

DIOCESES VOTING IN THE NEGATIVE.

CLERICAL VOTE. — Iowa, Virginia, — 2.
LAY VOTE. — Iowa, Virginia, West Virginia, — 3.

DIOCESE DIVIDED.

CLERICAL VOTE. — California, — 1.

The House proceeded to the consideration of Resolution 86, in the same Message. The question recurring on the motion to concur with the House of Bishops in adopting the proposed alteration in the Book of Common Prayer, the motion prevailed by the following vote:

DIOCESES VOTING IN THE AFFIRMATIVE.

CLERICAL VOTE. — Alabama, Albany, Arkansas, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, East Carolina, Easton, Florida, Fond du Lac, Georgia, Indiana, Kansas, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, North Carolina, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Vermont, Western Michigan, Western New York, West Virginia, Wisconsin, — 45.

LAY VOTE. — Alabama, Albany, Arkansas, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, Easton, Florida, Fond du Lac, Indiana, Kentucky, Long Island, Maine, Maryland, Massachusetts, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Western Michigan, Western New York, Wisconsin, — 38.

DIOCESES VOTING IN THE NEGATIVE.

CLERICAL VOTE. — Iowa, Virginia, — 2.
LAY VOTE. — Iowa, Virginia, West Virginia, — 3.

DIOCESES DIVIDED.

CLERICAL VOTE. — California, Kentucky, — 2.

The House proceeded to the consideration of Resolution 87, in the same Message. The question recurring on the motion to concur with the House of Bishops in adopting the proposed alteration in the Book of Common Prayer, the motion prevailed by the following vote:

DIOCESES VOTING IN THE AFFIRMATIVE.

CLERICAL VOTE. — Alabama, Albany, Arkansas, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, East Carolina, Easton, Florida, Fond du Lac, Georgia, Indiana, Kansas, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, North Carolina, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Vermont, Western Michigan, Western New York, West Virginia, Wisconsin, — 45.

LAY VOTE. — Alabama, Albany, Arkansas, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, Easton, Florida, Fond du Lac, Indiana, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Western Michigan, Western New York, Wisconsin, — 39.

DIOCESES VOTING IN THE NEGATIVE.

CLERICAL VOTE. — Iowa, Virginia, — 2.
LAY VOTE. — Iowa, Virginia, West Virginia, — 3.

DIOCESES DIVIDED.

CLERICAL VOTE. — California, Kentucky, — 2.

The House proceeded to the consideration of Resolution 88, in the same Message. The question recurring on the motion to concur with the House of Bishops in adopting the proposed alteration in the Book of Common Prayer, the motion prevailed by the following vote:

DIOCESES VOTING IN THE AFFIRMATIVE.

CLERICAL VOTE. — Alabama, Albany, Arkansas, California, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, East Carolina, Easton, Florida, Fond du Lac, Georgia, Indiana, Kansas, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, North Carolina, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Vermont, Western Michigan, Western New York, West Virginia, Wisconsin, — 46.

LAY VOTE. — Alabama, Albany, Arkansas, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, Easton, Florida, Fond du Lac, Indiana, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, North Carolina, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Western Michigan, Western New York, Wisconsin, — 40.

DIOCESES VOTING IN THE NEGATIVE.

CLERICAL VOTE. — Iowa, Virginia, — 2.
LAY VOTE. — Iowa, Virginia, West Virginia, — 3.

DIOCESE DIVIDED.

CLERICAL VOTE. — Kentucky, — 1.

The House proceeded to the consideration of Resolution 89, in the same Message. The question recurring on the motion to concur with the House of Bishops in adopting the proposed alteration in the Book of Common Prayer, the motion prevailed by the following vote:

DIOCESES VOTING IN THE AFFIRMATIVE.

CLERICAL VOTE. — Alabama, Albany, Arkansas, California, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, East Carolina, Easton, Florida, Fond du Lac, Georgia, Indiana, Kansas, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, North Carolina, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Vermont, Western Michigan, Western New York, West Virginia, Wisconsin, — 46.

LAY VOTE. — Alabama, Albany, Arkansas, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, Easton, Florida, Fond du Lac, Indiana, Kentucky, Louisiana, Maine, Maryland, Massachusetts, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Western Michigan, Western New York, Wisconsin, — 38.

DIOCESES VOTING IN THE NEGATIVE.

CLERICAL VOTE. — Iowa, Kentucky, Virginia, — 3.

LAY VOTE. — Iowa, Long Island, Virginia, West Virginia, — 4.

The House proceeded to the consideration of Resolution 90, in the same Message. The question recurring on the motion to concur with the House of Bishops in adopting the proposed alteration in the Book of Common Prayer, the motion prevailed by the following vote:

DIOCESES VOTING IN THE AFFIRMATIVE.

CLERICAL VOTE. — Alabama, Albany, Arkansas, California, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, East Carolina, Easton, Florida, Fond du Lac, Georgia, Indiana, Kansas, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, North Carolina, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Vermont, Western Michigan, Western New York, West Virginia, Wisconsin, — 46.

LAY VOTE. — Alabama, Albany, Arkansas, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, Easton, Florida, Fond du Lac, Indiana, Kentucky, Long Island, Louisiana, Maine, Maryland, Massa-

chusetts, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Western Michigan, Western New York, Wisconsin, — 39.

DIOCESES VOTING IN THE NEGATIVE.

CLERICAL VOTE. — Iowa, Virginia, — 2.
LAY VOTE. — Iowa, Virginia, West Virginia, — 3.

DIOCESE DIVIDED.

CLERICAL VOTE. — Kentucky, — 1.

The House proceeded to the consideration of Resolution 91, in the same Message. The question recurring on the motion to concur with the House of Bishops in adopting the proposed alteration in the Book of Common Prayer, the motion prevailed by the following vote:

DIOCESES VOTING IN THE AFFIRMATIVE.

CLERICAL VOTE. — Alabama, Albany, Arkansas, California, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, East Carolina, Easton, Florida, Georgia, Indiana, Kansas, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Mississippi, Missouri, Nebraska, New Jersey, New York, North Carolina, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Vermont, Virginia, Western Michigan, Western New York, West Virginia, — 44.

LAY VOTE. — Alabama, Albany, Arkansas, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, Easton, Florida, Fond du Lac, Indiana, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Virginia, Western Michigan, Western New York, West Virginia, — 40.

DIOCESES VOTING IN THE NEGATIVE.

CLERICAL VOTE. — Fond du Lac, Iowa, New Hampshire, — 3.
LAY VOTE. — Iowa, Wisconsin, — 2.

DIOCESE DIVIDED.

CLERICAL VOTE. — Wisconsin, — 1.

P.M.

Mr. Sheffey presented a report from the Committee of the Whole.

On motion, the Committee of the Whole was discharged from the further consideration of the subject.

The House proceeded to the consideration of Resolution 1, in Message 54 (see p. 463).

On motion of the Rev. Mr. Nelson, of Western New York, the second paragraph under "Concerning the Service of the Church" was amended by substituting the words *Collect for Grace* for the words, "Prayer for the President of the United States."

The question recurring on the motion to concur with the House of Bishops in the adoption of said resolution, thus amended, the motion prevailed by the following vote:

DIOCESES VOTING IN THE AFFIRMATIVE.

CLERICAL VOTE. — Alabama, Albany, Arkansas, California, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, East Carolina, Easton, Florida, Georgia, Indiana, Kansas, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, Northern New Jersey, Ohio, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Vermont, Virginia, Western Michigan, Western New York, West Virginia, —44.

LAY VOTE. — Alabama, Albany, Arkansas, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, Easton, Florida, Indiana, Kentucky, Louisiana, Maine, Maryland, Massachusetts, Minnesota, Mississippi, Nebraska, New Hampshire, New Jersey, New York, North Carolina, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Western Michigan, Western New York, West Virginia, Wisconsin, —38.

DIOCESES VOTING IN THE NEGATIVE.

CLERICAL VOTE. — Fond du Lac, Iowa, Pennsylvania, Wisconsin, —4.
LAY VOTE. — Fond du Lac, Iowa, Long Island, Virginia, —4.

DIOCESES DIVIDED.

CLERICAL VOTE. — North Carolina, —1.
LAY VOTE. — Missouri, —1.

The Rev. Dr. Beardsley, of Connecticut, offered the following preamble and resolution, which were referred to the Committee on Amendments to the Constitution:

WHEREAS, This House has adopted changes in the Offices for the Consecration of Churches and the Institution of Ministers, and also the Title of the Articles of Religion, in connection with and by the same manner of voting with changes in the Prayer Book, therefore

Resolved, That it is hereby declared that they are not thus made parts of the Prayer Book.

(For the Report of the Committee, see p. 521.)

The House took a recess until 8 P.M.

OCTOBER 26, 8 P.M.

The Rev. Dr. Huntington, from the Committee on Amendments to the Constitution, presented the following Report:

Report No. 12.

Whereas, The House of Deputies in the General Convention of 1820 concurred in the following resolution communicated to it by the House of Bishops: namely:

Resolved, That this House propose to the House of Clerical and Lay Deputies the following instructions to be observed in editions of the Book of Common Prayer:

1. That special attention be paid to the Title-page and Table of Contents, so that nothing may be cancelled or added.

2. That the Book of Common Prayer be distinguished from the Book of Psalms in metre, the Articles of Religion, and Sunday Offices set forth by this Church, namely the Form and Manner of Making, Ordaining, and Consecrating Bishops, Priests, and Deacons; the Form of Consecration of a Church or Chapel; a Prayer to be used at the Meeting of Convention; an Office of Institution of Ministers into Parishes or Churches, — all of which are of equal authority with the Book of Common Prayer, but which, when bound up with it, ought not to appear as parts thereof; therefore

Resolved, That the offices for the Consecration of Churches, and for the Institution of Ministers, and also the Articles of Religion, have not been made a part of the Book of Common Prayer, in the proper sense of that term, although the changes in said offices, and in the Title of the Articles of Religion, have been made in the same manner as adopted in making changes in the Book of Common Prayer.

The question recurring on the foregoing resolution, the clerical delegation of the Diocese of New Jersey called for a vote by Dioceses and Orders. Of the Clergy, there were 48 Dioceses represented, — ayes 34, nays 11, divided 3. Of the Laity, there were 40 Dioceses represented, — ayes 33, nays 5, divided 2.

DIOCESES VOTING IN THE AFFIRMATIVE.

CLERICAL VOTE.

Albany. — The Rev. Drs. Morrison and Carey. — *Aye.*

Arkansas. — The Rev. Messrs. Vaulx, Adams, and Estabrooke. — *Aye.*

Central New York. — The Rev. Drs. Egar, Brainard, and Gibson. — *Aye.*

Central Pennsylvania. — The Rev. Drs. Knight and Hopkins. — *Aye.*

Chicago. — The Rev. Drs. Vibbert, Locke, and Gold. — *Aye.*

Connecticut. — The Rev. Drs. Beardsley, Harwood, and Hart. — *Aye.*

Florida. — The Rev. Drs. Scott and Weller. — *Aye.*

Georgia. — The Rev. Messrs. Boone and Williams. — *Aye.*

Kansas. — The Rev. Mr. Bennett. — *Aye.*

Kentucky. — The Rev. Mr. Estill. — *Aye.*

Long Island. — The Rev. Drs. Snively and Drowne. — *Aye.* The Rev. Dr. Moore. — *Nay.*

Louisiana. — The Rev. Dr. Dalzell, and the Rev. Messrs. Duncan and Waters. — *Aye.*

Maine. — The Rev. Messrs. Leffingwell and Pyne. — *Aye.* The Rev. Mr. Little. — *Nay.*

Massachusetts. — The Rev. Drs. Brooks, Courtney, and Gray, and the Rev. Mr. Converse. — *Aye.*

Michigan. — The Rev. Messrs. Clark, Blanchard, Seabrease, and MacLean. — *Aye.*

Minnesota. — The Rev. Messrs. Tanner and Plummer. — *Aye.*

Mississippi. — The Rev. Dr. Harris and the Rev. Mr. Logan. — *Aye.*

Missouri. — The Rev. Mr. Mann. — *Aye.*
Nebraska. — The Rev. Messrs. Williams, Patterson, and Wells. — *Aye.*
New Hampshire. — The Rev. Messrs. Smith, Roberts, Renouf, and Johnson. — *Aye.*
New York. — The Rev. Drs. Dix, Hoffman, Huntington, and Swope. — *Aye.*
North Carolina. — The Rev. Dr. Buel and the Rev. Mr. Cheshire. — *Aye.*
Ohio. — The Rev. Drs. Atwill and Bodine. — *Aye.*
Pennsylvania. — The Rev. Drs. Goodwin, Davies, and McVickar. — *Aye.*
Pittsburgh. — The Rev. Mr. Maxwell and the Rev. Dr. Purdon. — *Aye.* The Rev. Mr. Smith. — *Nay.*
Quincy. — The Rev. Dr. Leffingwell and the Rev. Messrs. Sweet and Shrimpton. — *Aye.*
Rhode Island. — The Rev. Drs. Richards and Greer. — *Aye.* The Rev. Dr. Henshaw. — *Nay.*
South Carolina. — The Rev. Messrs. Capers and McCollough. — *Aye.*
Southern Ohio. — The Rev. Drs. Benedict, Stanger, Babcock, and Kendrick. — *Aye.*
Texas. — The Rev. Messrs. Starr, Rogers, and Smith. — *Aye.*
Vermont. — The Rev. Dr. Fay and the Rev. Mr. White. — *Aye.* The Rev. Mr. Collins. — *Nay.*
Virginia. — The Rev. Dr. Hanckel. — *Aye.*
Western Michigan. — The Rev. Messrs. Bancroft, Tate, and Rippey. — *Aye.*
West Virginia. — The Rev. Messrs. Mason and Roller. — *Aye.*

LAY VOTE.

Albany. — Mr. Clarkson. — *Aye.*
Arkansas. — Mr. McCracken. — *Aye.*
Central New York. — Messrs. Moss and McWhorter. — *Aye.*
Central Pennsylvania. — Mr. Lamberton. — *Aye.*
Chicago. — Messrs. Ackerman and Walker. — *Aye.*
Connecticut. — Messrs. Stark and Skiddy. — *Aye.*
Florida. — Messrs. Dotterer and Fairbanks. — *Aye.*
Indiana. — Mr. Kiersted. — *Aye.*
Iowa. — Mr. Copeland. — *Aye.*
Kentucky. — Mr. Cornwall. — *Aye.*
Long Island. — Messrs. King and Nicoll. — *Aye.*
Louisiana. — Messrs. McConnell and Ogden. — *Aye.*
Maine. — Mr. Jackson. — *Aye.*
Maryland. — Mr. Wilmer. — *Aye.*
Massachusetts. — Messrs. Bennett and Shattuck. — *Aye.*
Minnesota. — Mr. Wilder. — *Aye.*
Mississippi. — Mr. Speed. — *Aye.*
Missouri. — Mr. Gill. — *Aye.*
New Hampshire. — Mr. Balcom. — *Aye.*
New Jersey. — Messrs. Conover and Carpender. — *Aye.* Mr. Parker. — *Nay.*
North Carolina. — Mr. Wilkes. — *Aye.*
Northern New Jersey. — Messrs. Mills and Wood. — *Aye.*
Ohio. — Mr. Mather. — *Aye.*
Pennsylvania. — Messrs. Biddle, Coffin, and Thomas. — *Aye.*
Quincy. — Mr. Williamson. — *Aye.*
South Carolina. — Mr. Markley. — *Aye.*
Southern Ohio. — Messrs. Stettinius, Wood, and Short. — *Aye.*

SPRINGFIELD. — Messrs. Quinlan and Gilbert. — *Aye.*
TEXAS. — Mr. Hanrick. — *Aye.*
VIRGINIA. — Mr. Sheffey. — *Aye.*
WESTERN MICHIGAN. — Messrs. Robinson and Willard. — *Aye.*
WEST VIRGINIA. — Mr. Lee. — *Aye.*
WISCONSIN. — Mr. Morehouse. — *Aye.*

DIOCESES VOTING IN THE NEGATIVE.

CLERICAL VOTE.

CALIFORNIA. — The Rev. Messrs. Spalding and Trew. — *Nay.* The Rev. Mr. Chetwood. — *Aye.*
DELAWARE. — The Rev. Dr. Littell and the Rev. Mr. Gibson. — *Nay.*
EAST CAROLINA. — The Rev. Dr. Hughes and the Rev. Mr. Lewis. — *Nay.* The Rev. Mr. Harding. — *Aye.*
EASTON. — The Rev. Messrs. Hilliard and Batte. — *Nay.* The Rev. Dr. Barber. — *Aye.*
FOND DU LAC. — The Rev. Messrs. Prescott and Blow. — *Nay.*
IOWA. — The Rev. Dr. Percival and the Rev. Mr. Richmond. — *Nay.* The Rev. Mr. Stilson. — *Aye.*
NEW JERSEY. — The Rev. Dr. Hills, and the Rev. Messrs. Rodman and Murray. — *Nay.*
NORTHERN NEW JERSEY. — The Rev. Mr. Stansbury. — *Nay.*
SPRINGFIELD. — The Rev. Dr. Thrall. — *Nay.*
TENNESSEE. — The Rev. Messrs. Dumbell and Sessums, and the Rev. Dr. Gray. — *Nay.*
WESTERN NEW YORK. — The Rev. Dr. Brown and the Rev. Mr. Nelson. *Nay.* The Rev. Dr. Doty. — *Aye.*

LAY VOTE.

ALABAMA. — Mr. Noble. — *Nay.*
EASTON. — Mr. Walker. — *Nay.*
PITTSBURGH. — Messrs. Foster and Church. — *Nay.*
TENNESSEE. — Mr. Mallory. — *Nay.*
WESTERN NEW YORK. — Mr. J. C. Smith and Mr. Richards. — *Nay.*

DIOCESES DIVIDED.

CLERICAL VOTE.

INDIANA. — The Rev. Dr. Jenckes. — *Aye.* The Rev. Mr. Faudé. — *Nay.*
MARYLAND. — The Rev. Drs. Elliott and Eccleston. — *Aye.* The Rev. Drs. Hodges and Hutton. — *Nay.*
WISCONSIN. — The Rev. Dr. Royce. — *Aye.* The Rev. Dr. Ashley. — *Nay.*

LAY VOTE.

DELAWARE. — Mr. Burr. — *Aye.* Mr. Curtis. — *Nay.*
RHODE ISLAND. — Mr. Dorrance. — *Aye.* Mr. Nightingale. — *Nay.*

And the resolution, therefore, was adopted.

The House proceeded to the consideration of Resolution 2, in Message 54 from the House of Bishops (see p. 465). On motion, it was voted to amend the proposed rubric, by substituting the following:

2. In place of the first rubric in the Order for Daily Morning Prayer.

¶ *The Minister shall always begin the Morning Prayer by reading one or more of the following Sentences of Scripture.*

¶ *On any day not a Sunday, he may omit the Exhortation following, saying instead thereof,* Let us humbly confess our sins unto Almighty God, *and may end the Morning Prayer with the Collect for Grace* (2 Cor. xiii. 14).

¶ *On any day when the Holy Communion is immediately to follow, the Minister may, at his discretion, pass at once from the Sentences to the Lord's Prayer, first pronouncing,* The Lord be with you. *Answer.* And with thy spirit. *Minister.* Let us pray.

The question recurring on the motion to concur with the House of Bishops in the adoption of the resolution thus amended, the motion prevailed by the following vote:

DIOCESES VOTING IN THE AFFIRMATIVE.

CLERICAL VOTE. — Alabama, Albany, Arkansas, California, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, East Carolina, Easton, Florida, Fond du Lac, Georgia, Indiana, Iowa, Kansas, Kentucky, Long Island, Louisiana, Maine, Maryland, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New York, Northern New Jersey, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Vermont, Western Michigan, Western New York, West Virginia, Wisconsin, — 42.

LAY VOTE. — Alabama, Albany, Arkansas, Central New York, Central Pennsylvania, Chicago, Easton, Florida, Indiana, Kentucky, Louisiana, Maine, Maryland, Minnesota, Mississippi, Missouri, Nebraska, New Jersey, New York, Northern New Jersey, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Western Michigan, Western New York, West Virginia, Wisconsin, — 33.

DIOCESES VOTING IN THE NEGATIVE.

CLERICAL VOTE. — Massachusetts, Ohio, — 2.

LAY VOTE. — Connecticut, Iowa, New Hampshire, North Carolina, Ohio, Virginia, — 6.

DIOCESES DIVIDED.

CLERICAL VOTE. — New Jersey, North Carolina, Pennsylvania, — 3.

LAY VOTE. — Delaware, Long Island, — 2.

The House proceeded to the consideration of Resolution 3, in the same Message. On motion of the Rev. Dr. Hoffman, of New York, it was voted to amend the resolution by adding to the last group of Sentences the following:

I acknowledge my transgressions; and my sin is ever before me. *Psalm* li. 3.

Hide thy face from my sins; and blot out all mine iniquities. *Psalm* li. 9.

The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. *Psalm* li. 17.

Rend your heart, and not your garments, and turn unto the LORD your God; for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. *Joel* ii. 13.

O Lord, correct me, but with judgment; not in thine anger, lest thou bring me to nothing. *Jer.* x. 24. *Psalm* vi. 1.

If we say that we have no sin, we deceive ourselves, and the truth is not in us; but if we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. *1 John* i. 8, 9.

The question recurring on the motion to concur with the House of Bishops in the adoption of the resolution thus amended, the motion prevailed by the following vote:

DIOCESES VOTING IN THE AFFIRMATIVE.

Clerical Vote. — Alabama, Albany, Arkansas, California, Central New York, Central Pennsylvania, Chicago, Delaware, East Carolina, Easton, Florida, Georgia, Indiana, Iowa, Kentucky, Long Island, Louisiana, Maine, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, North Carolina, Northern New Jersey, Ohio, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Tennessee, Texas, Vermont, Western Michigan, Western New York, West Virginia, — 38.

Lay Vote. — Alabama, Albany, Arkansas, Central New York, Central Pennsylvania, Easton, Florida, Indiana, Louisiana, Maine, Maryland, Minnesota, Mississippi, Nebraska, New Hampshire, New Jersey, New York, Northern New Jersey, Ohio, Pennsylvania, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Texas, Western Michigan, Western New York, West Virginia, — 29.

DIOCESES VOTING IN THE NEGATIVE.

Clerical Vote. — Connecticut, Fond du Lac, Massachusetts, Pennsylvania, Wisconsin, — 5.

Lay Vote. — Chicago, Connecticut, Iowa, Massachusetts, Virginia, Wisconsin, — 6.

DIOCESES DIVIDED.

Clerical Vote. — Maryland, Springfield, — 2.

Lay Vote. — Delaware, Long Island, Pittsburgh, — 3.

NINETEENTH DAY.

October 27, A.M.

The following Messages were received:

Chicago, 17th day of the Session,
October 25, 1886.

Message No. 73.

The House of Bishops informs the House of Deputies that it has adopted the following resolutions:

SCHEDULE B. — RESOLUTION 15.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that the same may be adopted

in the next General Convention, in accordance with the provisions of Article 8 of the Constitution, as follows :

In the Order for the Administration of the Lord's Supper, for the rubric,

¶ *Then shall be read the Apostles' or Nicene Creed, etc.*,

substitute the following rubric, placing after it the *Creed ;*

¶ *Then shall be said the Creed commonly called the* Nicene, *or else the* Apostles' Creed; *but the Creed may be omitted, if it hath been said immediately before in Morning Prayer ;* Provided, *that the Nicene Creed shall be said on* Christmas-day, Easter-day, Ascension-day, Whitsun-day, and Trinity Sunday.

I BELIEVE in one God the Father Almighty, Maker of heaven and earth, And of all things visible and invisible:

And in one Lord Jesus Christ, the only-begotten Son of God, Begotten of his Father before all worlds, God of God, Light of Light, Very God of very God; Begotten, not made; Being of one substance with the Father; By whom all things were made: Who for us men, and for our salvation, came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man: And was crucified also for us under Pontius Pilate; He suffered and was buried: And the third day he rose again according to the Scriptures: And ascended into heaven, And sitteth on the right hand of the Father. And he shall come again with glory to judge both the quick and the dead; Whose kingdom shall have no end.

And I believe in the Holy Ghost, The Lord, and Giver of Life, Who proceedeth from the Father and the Son, Who with the Father and the Son together is worshipped and glorified, Who spake by the Prophets. And I believe one Catholic and Apostolic Church. I acknowledge one Baptism for the remission of sins: And I look for the Resurrection of the dead: And the Life of the world to come. Amen.

SCHEDULE B. — RESOLUTION 16.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed addition be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with the provisions of Article 8 of the Constitution, as follows:

In the Order for the Administration of the Lord's Supper, add to the Offertory Sentences the following:

Speak unto the children of Israel, that they bring me an offering; of every man that giveth it willingly with his heart ye shall take my offering. *Exod.* xxv. 2.

Ye shall not appear before the LORD empty; every man shall give as he is able, according to the blessing of the LORD thy God which he hath given thee. *Deut.* xvi. 16, 17.

Thine, O LORD, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O LORD, and thou art exalted as head above all. *1 Chron.* xxix. 11.

All things come of thee, O LORD, and of thine own have we given thee. *1 Chron.* xxix. 14.

SCHEDULE B. — RESOLUTION 17.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with the provisions of Article 8 of the Constitution, as follows:

Substitute the following for the rubric immediately before the *Prayer for Christ's Church Militant*, in the Order for the Administration of the Lord's Supper:

¶ *And the Priest shall then place upon the Table so much bread and wine as he shall think sufficient.*

¶ *And when the Alms and Oblations are presented, there may be sung or said an Offertory Anthem, in the words of Holy Scripture or of the Book of Common Prayer, under the direction of the Minister.*

¶ *Then shall the Priest say:*

SCHEDULE B.—RESOLUTION 19.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed addition be made known to the several Dioceses in order that the same may be adopted in the next General Convention, in accordance with the provisions of Article 8 of the Constitution, as follows:

In the Order of Confirmation, after the Preface insert as follows:

¶ *Then the Bishop, or some Minister appointed by him, may say,*

Hear the words of the Evangelist Saint *Luke*, in the eighth Chapter of the Book of the *Acts of the Apostles.*

When the Apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Ghost: (for as yet he was fallen upon none of them: only they were baptized in the Name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost.

SCHEDULE B.—RESOLUTION 20.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses in order that the same may be adopted in the next General Convention, in accordance with the provisions of Article 8 of the Constitution, as follows:

In the Order of Confirmation, in place of the present Question and Answer, insert:

¶ *Then shall the Bishop demand of those who are to be confirmed, these questions following:*

The Bishop.

Do ye here, in the presence of God, and of this congregation, renew the promise and vow that ye made, or that was made in your name at your baptism, solemnly ratifying the same, and acknowledging yourselves bound to renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the sinful desires of the flesh, so that ye will not follow nor be led by them?

¶ *And every one shall audibly answer,*

I do.

The Bishop. And to believe all the Articles of the Christian faith as contained in the Apostles' Creed?

Answer. I do.

The Bishop. And to keep God's holy will and Commandments, and walk in the same all the days of your life?

Answer. I do.

¶ *Or this.*

The Bishop.

Do ye here, in the presence of God, and of this congregation, renew the promise and vow that ye made, or that was made in your name at your bap-

tism, solemnly ratifying the same, and acknowledging yourselves bound to believe and to do all those things which ye then undertook, or your sponsors undertook for you ?

¶ *And every one shall audibly answer,*
I do.

SCHEDULE B.—RESOLUTION 21.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses in order that the same may be adopted in the next General Convention, in accordance with the provisions of Article 8 of the Constitution, as follows:

In the Solemnization of Matrimony, for the words "which is commended," etc., substitute the following:

Which is an honourable estate, instituted of God in the time of man's innocency, signifying unto us the mystical union that is betwixt Christ and his Church; which holy estate Christ adorned and sanctified with his presence and first miracle that he wrought at the marriage in Cana of Galilee, and is commended of St. Paul to be honourable, etc.

SCHEDULE B.—RESOLUTION 22.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed addition be made known to the several Dioceses in order that the same may be adopted in the next General Convention, in accordance with the provisions of Article 8 of the Constitution, as follows:

Insert after the *Commendatory Prayer*, in the Order for the Visitation of the Sick, the following:

A Commendatory Prayer.

Into thy hands, O merciful Saviour, we commend the soul of thy servant, now departing from the body. Acknowledge, we humbly beseech thee, a sheep of thine own fold, a lamb of thine own flock, a sinner of thine own redeeming. Receive *him* into the arms of thy mercy, and finally into the blessed rest of everlasting peace, into the glorious estate of thy chosen saints in heaven. O most merciful Jesus, that soul cannot perish which thou takest into thy charge; Receive, we beseech thee, *his* spirit in peace. *Amen.*

SCHEDULE B.—RESOLUTION 23.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses in order that the same may be adopted in the next General Convention in accordance with the provisions of Article 8 of the Constitution, as follows:

In the Communion of the Sick, in the first rubric, for the word *two* read *one*, and add to the rubric the words *the Minister first pronouncing:* so that the rubric will read as follows:

¶ *Forasmuch as all mortal men are subject to many sudden perils, diseases, and sicknesses, and ever uncertain what time they shall depart out of this life; therefore, to the intent they may be always, in readiness to die, whensoever it shall please Almighty God to call them, the Ministers shall diligently from time to time (but especially in the time of pestilence, or other infectious sickness) exhort their parishioners to the often receiving of the Holy Communion of the Body and Blood of our Saviour Christ, when it shall be publicly administered in the Church; that so doing, they may, in case of sudden visitation, have the less cause to be disquieted for lack of the same. But if the sick person be not able to come to the Church, and*

yet is desirous to receive the Communion in his house; then he must give timely notice to the Minister, signifying also how many there are to communicate with him, (which shall be one at the least;) and all things necessary being prepared, the Priest shall there celebrate the Holy Communion, beginning with the Collect, Epistle, and Gospel, here following, the Priest first pronouncing:

After the rubric and before the Collect insert the following:

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.
The Lord be with you.
And with thy spirit.
Let us pray.

SCHEDULE B. — RESOLUTION 24.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed addition be made known to the several Dioceses in order that the same may be adopted in the next General Convention, in accordance with the provisions of Article 8 of the Constitution, as follows:

In the Communion of the Sick, insert between the second and the third of the rubrics after *The Gospel* the following rubric and order:

¶ *In the times of contagious sickness or disease, or when extreme weakness renders it expedient, the following form shall suffice:*

"Ye who do truly," &c.

The Confession and the Absolution.

"Lift up your hearts," &c., through the *Sanctus.*

The Prayer of Consecration, ending with these words, — "partakers of his most blessed Body and Blood."

The Communion.

The Lord's Prayer.

The Benediction.

Attest: W. TATLOCK, *Secretary.*

CHICAGO, 18TH DAY OF THE SESSION,
October 26, 1886.

MESSAGE No. 74.

The House of Bishops informs the House of Deputies that it has adopted the following resolutions, viz.:

SCHEDULE B.— RESOLUTION 35.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed addition be made known to the several Dioceses in order that the same may be adopted in the next General Convention, in accordance with the provisions of Article 8 of the Constitution, as follows:

Add to the Calendar a Feast to be entitled, *The Transfiguration of our Lord Jesus Christ*, and assign the same to the eighteenth day of January.

SCHEDULE B. — RESOLUTION 36.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed addition be made known to the several Dioceses in order that the same may be adopted in the next General Convention, in accordance with the provisions of Article 8 of the Constitution, as follows:

Substitute for the present Tables of Lessons the Lectionary as adopted

by the Convention, with amendments to provide for the Feast of the Transfiguration. The Lectionary, thus amended, will be as follows:

[Insert the Feast and the Lessons as follows:

	Morning.		Evening.	
TRANSFIGURATION.	First Lesson.	Second Lesson.	First Lesson.	Second Lesson.
	Exod. 34, v. 29	2 Corinthians 3	Malachi 4, v. 2	Matt. 17 to v. 14

before the Feast of the Conversion of St. Paul.]

SCHEDULE B. — RESOLUTION 37.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed addition be made known to the several Dioceses in order that the same may be adopted in the next General Convention, in accordance with the provisions of Article 8 of the Constitution, as follows:

Insert in *The Table of Feasts*, after the words *The Epiphany*, the words *The Transfiguration of Our Lord Jesus Christ*, and after the words *St. Barnabas*, the words *the Apostle;* so that it shall read as follows:

["The Epiphany.
The Transfiguration of Our Lord JESUS CHRIST.
The Purification, &c," &c.
"St. Barnabas the Apostle," etc.]

SCHEDULE B. — RESOLUTION 38.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed addition be made known to the several Dioceses in order that the same may be adopted in the next General Convention, in accordance with the provisions of Article 8 of the Constitution, as follows:

Insert between *The Gospel* for *The Conversion of St. Paul* and *The Collect* for *The Purification of the Blessed Virgin*, *The Collect*, *Epistle* and *Gospel* for **The Transfiguration of Christ**, as follows:

[As in Book of Notification, pp. 96, 97, except for *the Gospel* St. Luke ix. 27–36 instead of St. Luke ix. 28–36.]

Attest: W. TATLOCK, *Secretary.*

Mr. Biddle of Pennsylvania offered the following resolution, which was not adopted:

Resolved, That the House now lay aside the consideration of the Message of the House of Bishops concerning Schedule B, in order to take up and complete the consideration of Schedule A and any amendments thereto which this House may desire to make.

The House proceeded to the consideration of Resolution 4, in Message 54 (see p. 463.) The question recurring on the motion to concur with the House of Bishops in the adoption of the said resolution, the motion did not prevail; the vote standing as follows:

Of the Clergy there were 49 Dioceses represented, — ayes 20, nays 21, divided 8. Of the Laity there were 40 Dioceses represented, — ayes 14, nays 24, divided 2.

The House proceeded to the consideration of Resolution 5, in the same Message. The question recurring on the motion to concur with the House of Bishops in the adoption of the said resolution, the motion prevailed by the following vote:

DIOCESES VOTING IN THE AFFIRMATIVE.

Clerical Vote. — Alabama, Albany, Arkansas, California, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, East Carolina, Easton, Florida, Fond du Lac, Georgia, Indiana, Iowa, Kansas, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, North Carolina, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Vermont, Virginia, Western Michigan, Western New York, West Virginia, Wisconsin, — 49.

Lay Vote. — Alabama, Albany, Arkansas, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, Easton, Florida, Fond du Lac, Indiana, Iowa, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Minnesota, Missouri, Nebraska, New Hampshire, New Jersey, New York, North Carolina, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Virginia, Western Michigan, Western New York, West Virginia, Wisconsin, — 41.

DIOCESE VOTING IN THE NEGATIVE.

Clerical Vote. — Tennessee, — 1.

The House proceeded to the consideration of Resolution 7, in the same Message. The question recurring on the motion to concur with the House of Bishops in the adoption of the said resolution, the motion prevailed by the following vote:

DIOCESES VOTING IN THE AFFIRMATIVE.

Clerical Vote. — Alabama, Albany, Arkansas, California, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, East Carolina, Easton, Florida, Fond du Lac, Georgia, Indiana, Iowa, Kansas, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, North Carolina, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Texas, Vermont, Virginia, Western Michigan, Western New York, West Virginia, Wisconsin, — 48.

Lay Vote. — Alabama, Albany, Arkansas, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, Easton, Florida, Fond du Lac, Indiana, Iowa, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, North Carolina, Northern New Jersey, Ohio, Penn-

sylvania, Pittsburgh, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Virginia, Western Michigan, Western New York, West Virginia, Wisconsin, — 41.

DIOCESE VOTING IN THE NEGATIVE.

Clerical Vote. — Tennessee, — 1.

The House proceeded to the consideration of Resolution 8, in the same Message. On motion of the Rev. Dr. Courtney of Massachusetts, the resolution was amended by substituting in the rubric the word "shall" for the words "are to"; and the insertion of the words "may be omitted when" after the words "said or"; and substituting the word "and" for "or." The question recurring on the motion to concur with the House of Bishops in the adoption of said resolution thus amended, the motion prevailed by the following vote:

DIOCESES VOTING IN THE AFFIRMATIVE.

Clerical Vote. — Alabama, Albany, Arkansas, California, Central New York, Central Pennsylvania, Chicago, Connecticut, East Carolina, Easton, Florida, Georgia, Iowa, Kansas, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, North Carolina, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Texas, Vermont, Western Michigan, Western New York, West Virginia, Wisconsin, — 43.

Lay Vote. — Alabama, Arkansas, Central New York, Central Pennsylvania, Chicago, Connecticut, Easton, Long Island, Louisiana, Maine, Maryland, Massachusetts, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, North Carolina, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Western Michigan, Western New York, West Virginia, — 34.

DIOCESES VOTING IN THE NEGATIVE.

Clerical Vote. — Delaware, Fond du Lac, Tennessee, Virginia, — 4.
Lay Vote. — Fond du Lac, Iowa, Kentucky, Virginia, — 4.

DIOCESES DIVIDED.

Clerical Vote. — Indiana, — 1.
Lay Vote. — Delaware, Indiana, — 2.

The House proceeded to the consideration of Resolution 9, in the same Message. On motion of the Rev. Dr. Hoffman of New York, the resolution was amended by inserting the sentences enumerated 2d and 3d in clause (b) of Resolution IV. in the "Notification to the Dioceses," etc.; and the sentence 11th, in the same

clause, after the Advent sentence; and the sentences 4th, 9th, 12th, and 13th, in the same clause, at the end of the third group. The question recurring on the motion to concur with the House of Bishops in the adoption of said resolution, thus amended, the motion prevailed by the following vote:

DIOCESES VOTING IN THE AFFIRMATIVE.

CLERICAL VOTE. — Alabama, Albany, Arkansas, California, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, East Carolina, Easton, Florida, Georgia, Indiana, Kansas, Long Island, Louisiana, Maryland, Michigan, Minnesota, Mississippi, Nebraska, New Hampshire, New York, North Carolina, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Vermont, Virginia, Western Michigan, Western New York, West Virginia, Wisconsin, — 41.

LAY VOTE. — Alabama, Arkansas, Central New York, Central Pennsylvania, Chicago, Connecticut, Easton, Florida, Indiana, Louisiana, Maine, Maryland, Massachusetts, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, North Carolina, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Virginia, Western Michigan, Western New York, West Virginia, Wisconsin, — 37.

DIOCESES VOTING IN THE NEGATIVE.

CLERICAL VOTE. — Fond du Lac, Iowa, Kentucky, Maine, Massachusetts, Missouri, New Jersey, — 7.

LAY VOTE. — Fond du Lac, Iowa, Kentucky, Long Island, — 4.

DIOCESE DIVIDED.

LAY VOTE. — Delaware, — 1.

The House proceeded to the consideration of Resolution 9½, in the same Message. The motion to concur with the House of Bishops in the adoption of said resolution was lost by the following vote: Of the Clergy there were 48 Dioceses represented, — ayes 5, nays 42, divided 1. Of the Laity there were 40 Dioceses represented, — ayes 6, nays 32, divided 2.

The House proceeded to the consideration of Resolution 10, in the same Message. The motion to concur with the House of Bishops in the adoption of said resolution was lost by the following vote: Of the Clergy there were 47 Dioceses represented, — ayes 25, nays 20, divided 2. Of the Laity there were 37 Dioceses represented, — ayes 12, nays 20, divided 5.

On motion of the Rev. Dr. Hoffman, of New York, it was

Resolved, The House of Bishops concurring, that Clause (p) of Resolution IV., on page 48 of the Book entitled "Notification to the Dioceses of

the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution.

The vote on the foregoing resolution being as follows:

DIOCESES VOTING IN THE AFFIRMATIVE.

CLERICAL VOTE. — Albany, California, Central New York, Central Pennsylvania, Chicago, Connecticut, Easton, Florida, Fond du Lac, Georgia, Indiana, Long Island, Maryland, Michigan, Missouri, Nebraska, New Hampshire, New Jersey, New York, North Carolina, Pennsylvania, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Vermont, Western Michigan, Western New York, Wisconsin, — 30.

LAY VOTE. — Arkansas, Central New York, Central Pennsylvania, Chicago, Fond du Lac, Indiana, Kentucky, Long Island, Nebraska, New Jersey, New York, Northern New Jersey, Pennsylvania, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Western Michigan, — 19.

DIOCESES VOTING IN THE NEGATIVE.

CLERICAL VOTE. — Alabama, Arkansas, East Carolina, Iowa, Kentucky, Louisiana, Maine, Mississippi, Ohio, Pittsburgh, Tennessee, Texas, West Virginia, — 13.

LAY VOTE. — Alabama, Connecticut, Delaware, Iowa, Louisiana, Maine, Maryland, Massachusetts, Minnesota, Mississippi, New Hampshire, North Carolina, Pittsburgh, Tennessee, Virginia, West Virginia, Wisconsin, — 17.

DIOCESES DIVIDED.

CLERICAL VOTE. — Delaware, Massachusetts, — 2.

LAY VOTE. — Western New York, — 1.

The House proceeded to the consideration of Resolution 11, in the same Message. The question recurring on the motion to concur with the House of Bishops in the adoption of said resolution, the motion prevailed by the following vote:

DIOCESES VOTING IN THE AFFIRMATIVE.

CLERICAL VOTE. — Alabama, Albany, Arkansas, California, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, East Carolina, Easton, Florida, Fond du Lac, Indiana, Iowa, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, North Carolina, Ohio, Pennsylvania, Pittsburgh, Quincy, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Vermont, Western Michigan, Western New York, Wisconsin, — 41.

LAY VOTE. — Alabama, Arkansas, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, Florida, Fond du Lac, Indiana, Long Island, Louisiana, Maine, Maryland, Massachusetts, Minnesota, Nebraska, New Hampshire, New Jersey, New York, North Carolina, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Virginia, Western Michigan, Western New York, — 33.

DIOCESES VOTING IN THE NEGATIVE.

CLERICAL VOTE. — Kentucky, — 1.
LAY VOTE. — Iowa, Kentucky, — 2.

DIOCESES DIVIDED.

CLERICAL VOTE. — Georgia, Rhode Island, — 2.

The following Message was received:

CHICAGO, 19TH DAY OF THE SESSION,
October 27, 1886.

MESSAGE No. 76.

The House of Bishops informs the House of Deputies that it does not concur in the action of the House of Deputies upon Resolution numbered 53, communicated to this House in Message No. 67 from the House of Deputies, and asks for a Committee of Conference.

The House of Bishops appoints as members of such Committee, on its part, the Bishops of Albany and North Carolina.

Attest: W. TATLOCK, *Secretary.*

On motion, the Committee of Conference was granted, and the President appointed as members, on the part of this House,

The Rev. Dr. Hoffman, of New York; the Rev. Mr. Nelson, of Western New York; and Mr. Biddle, of Pennsylvania.

The Rev. Dr. Hoffman, from the Committee of Conference, presented the following Report:

The Committee of Conference appointed on Message No. 38 from the House of Bishops, as contained in Clause (c), Resolution XVI., Schedule B, of the Report of the Joint Committee on Liturgical Revision, recommend the adoption of the following resolution:

Resolved, The House of Bishops concurring, that the following change be made in the Book of Common Prayer, and that the proposed addition be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with the provisions of Article 8 of the Constitution, as follows:

Insert after the Preface of the Confirmation Office:

¶ *Then the Minister shall present unto the Bishop those who are to be confirmed, and shall say:*

Reverend Father in God, I present unto you *these Children* [*or these Persons*] to receive the Laying on of Hands.

E. A. HOFFMAN,
For the Committee.

On motion, the resolution appended to the foregoing Report was adopted by the following vote:

DIOCESES VOTING IN THE AFFIRMATIVE.

CLERICAL VOTE. — Alabama, Albany, Arkansas, California, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, East Carolina, Easton, Florida, Fond du Lac, Georgia, Indiana, Kansas, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan,

Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New York, North Carolina, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Vermont, Virginia, Western Michigan, Western New York, Wisconsin, — 45.

Lay Vote. — Alabama, Arkansas, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, Florida, Fond du Lac, Indiana, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Minnesota, Mississippi, Nebraska, New Hampshire, New Jersey, New York, North Carolina, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Virginia, Western Michigan, Western New York, Wisconsin, — 37.

DIOCESES VOTING IN THE NEGATIVE.

Clerical Vote. — Iowa, — 1.
Lay Vote. — Iowa, West Virginia, — 2.

DIOCESES DIVIDED.

Clerical Vote. — New Jersey, West Virginia, — 2.

The following Message was received:

Chicago, 19th day of the Session,
October 27, 1886.

Message No. 77.

The House of Bishops informs the House of Deputies that it does not concur in the amendment proposed in Message No. 69 from the House of Deputies, substituting the words "Collect for Grace" for the words "Prayer for the President of the United States" in Resolution 1, of Message No. 54 from this House, and asks for a Committee of Conference.

The House of Bishops appoints as members of such committee on its part, the Bishops of Albany and North Carolina.

Attest: W. TATLOCK, *Secretary.*

On motion, a Committee of Conference was granted, and the President appointed, as members on the part of this House,

The Rev. Dr. Huntington, of New York, the Rev. Mr. Nelson, of Western New York, and Mr. Biddle, of Pennsylvania.

The Rev. Dr. Huntington, from the Committee of Conference, presented the following Report:

The Committee of Conference with the House of Bishops on the subject of non-concurrence of this House in Resolution 1, of Schedule B, contained in Message No. 54 from the House of Bishops, respectfully report that they have considered the subject committed to them, and recommend that this House recede from its action in the premises.

W. R. HUNTINGTON, *for the Committee.*

The question recurring on the motion that the House recede from its former action, and concur with the House of Bishops in the adoption of Resolution 1, in Message 54 (see p. 463), the motion prevailed by the following vote:

DIOCESES VOTING IN THE AFFIRMATIVE.

CLERICAL VOTE. — Alabama, Albany, Arkansas, Central New York, Connecticut, East Carolina, Easton, Florida, Georgia, Kansas, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Minnesota, Mississippi, Missouri, Nebraska, North Carolina, Ohio, Pennsylvania, Pittsburgh, Rhode Island, Southern Ohio, Virginia, Western Michigan, West Virginia, — 29.

LAY VOTE. — Alabama, Arkansas, Central New York, Central Pennsylvania, Connecticut, Easton, Indiana, Long Island, Louisiana, Maine, Massachusetts, Minnesota, Missouri, Nebraska, New York, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Rhode Island, Southern Ohio, Springfield, Virginia, Western Michigan, Western New York, Wisconsin, — 26.

DIOCESES VOTING IN THE NEGATIVE.

CLERICAL VOTE. — California, Central Pennsylvania, Chicago, Delaware, Fond du Lac, Iowa, Kentucky, New Hampshire, New Jersey, New York, Northern New Jersey, Quincy, South Carolina, Springfield, Tennessee, Western New York, Wisconsin, — 17.

LAY VOTE. — Chicago, Delaware, Fond du Lac, Iowa, Kentucky, New Jersey, North Carolina, Quincy, South Carolina, West Virginia, — 10.

DIOCESES DIVIDED.

CLERICAL VOTE. — Indiana, Vermont, — 2.
LAY VOTE. — Albany, — 1.

The Rev. Dr. Hodges, of Maryland, offered the following resolution, which, on motion, was referred to the Committee on Amendments to the Constitution:

Resolved, The House of Bishops concurring, that until a duly certified edition of the Book of Common Prayer, containing the alterations made in that Book by this Convention, shall be printed and published, so that both Clergy and Congregations may be able to take their parts readily and intelligently in the prescribed worship of the Church, the use of the alterations made in this Convention shall not be obligatory.

(For the Report of the Committee, see p. 544.)

The following Messages were received:

CHICAGO, 19TH DAY OF THE SESSION,
October 27, 1886.

MESSAGE No. 78.

The House of Bishops informs the House of Deputies that it concurs with the House of Deputies in the amendment adding a rubric to Resolution No. 2 of Message No. 54, as communicated to this House in Message No. 69 from the House of Deputies.

Attest: W. TATLOCK, *Secretary.*

CHICAGO, 19TH DAY OF THE SESSION,
October 27, 1886.

MESSAGE No. 79.

The House of Bishops informs the House of Deputies that it concurs in the amendment proposed in Message No. 69 from the House of Deputies, adding to the sentences proposed in Resolution No. 3 of Message No. 54

from this House, the first six sentences on page 25 of the Book of Notification, etc.

Attest: W. TATLOCK, *Secretary.*

CHICAGO, 19TH DAY OF THE SESSION,
October 27, 1886.

MESSAGE No. 83.

The House of Bishops informs the House of Deputies that it has adopted the following resolutions:

SCHEDULE B. — RESOLUTION 26.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses in order that the same may be adopted in the next General Convention, in accordance with the provisions of Article 8 of the Constitution, as follows:

Change the Rubric and the Form of Committal for the Burial of the Dead at Sea, at the end of Forms of Prayer to be used at Sea, so that they shall read as follows:

AT THE BURIAL OF THE DEAD AT SEA.

¶ *For the Sentence of Committal say,*

FORASMUCH as it hath pleased Almighty God, in his wise providence, to take out of this world the soul of our *brother* departed, we therefore commit *his* body to the deep, to be turned into corruption, looking for the general Resurrection in the last day, and the life of the world to come, through our Lord Jesus Christ; at whose second coming in glorious majesty to judge the world, the earth and the sea shall give up their dead; and the corruptible bodies of those who sleep in him shall be changed, and made like unto his own glorious body; according to the mighty working whereby he is able to subdue all things unto himself.

SCHEDULE B. — RESOLUTION 27.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses in order that the same may be adopted in the next General Convention, in accordance with the provisions of Article 8 of the Constitution, as follows:

Omit the "Selections of Psalms for Holy Days" which immediately precede the Psalter.

SCHEDULE B. — RESOLUTION 28.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses in order that the same may be adopted in the next General Convention, in accordance with the provisions of Article 8 of the Constitution, as follows:

Print the numbers of the Psalms in common numerals, and number the parts of Psalm cxix.

SCHEDULE B. — RESOLUTION 29.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses in order that the same may be adopted

in the next General Convention, in accordance with the provisions of Article 8 of the Constitution, as follows:

In the Form of Consecration of a Church or Chapel, in the First Prayer, omit the words "the performance of," so that the Prayer shall read as follows:

O ETERNAL God, mighty in power, and of majesty incomprehensible, whom the heaven of heavens cannot contain, much less the walls of temples made with hands: and who yet hast been graciously pleased to promise thy especial presence, wherever two or three of thy faithful servants shall assemble in thy Name, to offer up their praises and supplications unto thee; Vouchsafe, O Lord, to be present with us, who are here gathered together with all humility and readiness of heart, to consecrate this place to the honour of thy great Name; separating it henceforth from all unhallowed, ordinary, and common uses; and dedicating it to thy service, for reading thy holy Word, for celebrating thy holy sacraments, for offering to thy glorious Majesty the sacrifices of prayer and thanksgiving, for blessing thy people in thy Name, and for all other holy offices: accept, O Lord, this service at our hands, and bless it with such success as may tend most to thy glory, and the furtherance of our happiness both temporal and spiritual; through Jesus Christ our blessed Lord and Saviour. *Amen.*

SCHEDULE B. — RESOLUTION 30.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses in order that the same may be adopted in the next General Convention, in accordance with the provisions of Article 8 of the Constitution, as follows:

In the Form of Consecration of a Church or Chapel, change the Prayer before the final Blessing, so that it shall read as follows:

BLESSED be thy Name, O Lord God, for that it hath pleased thee to have thy habitation among the sons of men, and to dwell in the midst of the assembly of the saints upon the earth; Grant, we beseech thee, that in this place now set apart to thy service, thy holy Name may be worshipped in truth and purity through all generations; through Jesus Christ our Lord. *Amen.*

SCHEDULE B. — RESOLUTION 31.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses in order that the same may be adopted in the next General Convention, in accordance with the provisions of Article 8 of the Constitution, as follows:

In the Order for Daily Evening Prayer, as adopted by the action of this General Convention, omit the first rubric after the Bonum est confiteri, to wit:

¶ Note, *That on any day in Lent, instead of the* Magnificat, *or* Cantate Domino, *or* Bonum est confiteri, *there may be said, Psalm* xlii. Quemadmodum.

SCHEDULE B. — RESOLUTION 32.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses in order that the same may be adopted in the next General Convention, in accordance with the provisions of Article 8 of the Constitution, as follows:

In the Order for Daily Evening Prayer, as modified by the action of this General Convention, omit the first rubric after the Benedic, anima mea, to wit:

¶ Note, *That on any day in Lent, instead of* Nunc dimittis, *or* Deus misereatur, *or* Benedic, anima mea, *there may be said, Psalm* xliii. Judica me, Deus.

SCHEDULE B. — RESOLUTION 33.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses in order that the same may be adopted in the next General Convention, in accordance with the provisions of Article 8 of the Constitution, as follows:

Omit the Selections of Psalms, and in place thereof insert a Table of Selections and a Table of Proper Psalms, being the same as the Tables under the heading "The Order how the Psalter is appointed to be read."

SCHEDULE B. — RESOLUTION 34.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed addition be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with the provisions of Article 8 of the Constitution, as follows:

In the Office for the Ministration of Public Baptism of Infants, instead of the question which now reads, "Dost thou believe all the Articles of the Christian Faith as contained in the Apostles' Creed," there be substituted the question to be found in the Anglican Office of the Baptism of Infants, as follows:

"Dost thou believe in God the Father Almighty, Maker of heaven and earth?

"And in Jesus Christ," &c.

SCHEDULE B. — RESOLUTION 39.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses in order that the same may be adopted in the next General Convention, in accordance with the provisions of Article 8 of the Constitution, as follows:

Amend the rubric before the words "Saint Andrew's Day" as follows:

If there be more than twenty-five Sundays after Trinity, the Service of some of those Sundays that were omitted after the Epiphany shall be taken in to supply so many as are here wanting. Provided, that the Collect, Epistle, and Gospel for the Sixth Sunday after the Epiphany shall be used on the Sunday before the Sunday next before Advent. And if there be fewer than twenty-five Sundays, the overplus shall be omitted.

Attest: W. TATLOCK, *Secretary.*

CHICAGO, 19TH DAY OF THE SESSION,
October 27, 1886.

MESSAGE No. 86.

The House of Bishops informs the House of Deputies that it concurs in the action of the House of Deputies upon Resolution 4, of Message No. 54, from this House, communicated in Message No. 74 from the House of Deputies.

Attest: W. TATLOCK, *Secretary.*

8 P.M.

The Rev. Dr. Gray, of Massachusetts, appealed from the decision of the Chair at the afternoon session, that decision having

been that Clause (p), Resolution IV., p. 48 of the "Notification to the Dioceses," etc., was adopted by a constitutional majority of Dioceses and Orders. The question being put, Shall the ruling of the Chair be sustained? it was decided affirmatively by the following vote:

DIOCESES VOTING IN THE AFFIRMATIVE.

CLERICAL VOTE. — Alabama, Albany, Arkansas, California, Central New York, Central Pennsylvania, Chicago, Delaware, East Carolina, Easton, Florida, Fond du Lac, Indiana, Iowa, Kansas, Long Island, Maine, Maryland, Michigan, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, North Carolina, Ohio, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Vermont, Western Michigan, Western New York, West Virginia, Wisconsin, — 39.

LAY VOTE. — Alabama, Central New York, Central Pennsylvania, Chicago, Delaware, Florida, Fond du Lac, Indiana, Iowa, Maine, Maryland, Minnesota, Mississippi, Nebraska, New Hampshire, New Jersey, New York, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, Southern Ohio, Springfield, Western Michigan, Western New York, — 27.

DIOCESES VOTING IN THE NEGATIVE.

CLERICAL VOTE. — Connecticut, Kentucky, Louisiana, Massachusetts, New York, Texas, — 6.

LAY VOTE. — Arkansas, Connecticut, Kentucky, Louisiana, North Carolina, South Carolina, Virginia, West Virginia, — 8.

DIOCESES DIVIDED.

CLERICAL VOTE. — Georgia, Pennsylvania, — 2.

LAY VOTE. — Louisiana, Massachusetts, — 2.

CHICAGO, 19TH DAY OF THE SESSION,
October 27, 1886.

MESSAGE No. 89.

The House of Bishops informs the House of Deputies that it has adopted the following resolutions:

Resolved, The House of Deputies concurring, that a Commission of five Bishops, five Presbyters, and five Laymen be appointed to report at the next triennial meeting of the General Convention, suitable Forms for days of Fasting and Thanksgiving, appointed by the Civil or by the Ecclesiastical Authority, and for other special occasions for which no Service or Prayer hath been provided in the Book of Common Prayer, the same, if approved, to be set forth by the General Convention, as a Book of Offices allowed for use under authorization by the Ordinary, and not as a part of the Book of Common Prayer.

Resolved, That the Resolutions reported by the Joint Committee on Liturgical Revision contained in "Schedule B continued" be referred to the Joint Committee on Liturgical Revision, above proposed.

Attest: W. TATLOCK, *Secretary.*

On motion, Message No. 89 was placed on the Calendar.

On motion of Mr. Sheffey, of Virginia, it was, —

Resolved, That the Secretary of this House be instructed to send a copy

of the alterations and additions made in the Book of Common Prayer, duly authenticated by the Secretaries of both Houses, to every clergyman in this Church at as early a date as possible.

The House proceeded to the consideration of Resolution 12, in Message No. 54. The question recurring on the motion to concur with the House of Bishops in the adoption of said resolution, the motion prevailed by the following vote:

DIOCESES VOTING IN THE AFFIRMATIVE.

Clerical Vote. — Alabama, Albany, Arkansas, California, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, East Carolina, Easton, Florida, Fond du Lac, Georgia, Indiana, Iowa, Kansas, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, North Carolina, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Vermont, Western Michigan, Western New York, West Virginia, Wisconsin, — 46.

Lay Vote. — Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, Florida, Fond du Lac, Indiana, Kentucky, Louisiana, Maine, Maryland, Massachusetts, Minnesota, Mississippi, Nebraska, New Hampshire, New Jersey, New York, North Carolina, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Virginia, Western Michigan, Western New York, West Virginia, — 33.

DIOCESES VOTING IN THE NEGATIVE.

Lay Vote. — Alabama, Arkansas, Iowa, — 3.

DIOCESE DIVIDED.

Lay Vote. — Long Island, — 1.

The House proceeded to the consideration of Resolution 13, in the same Message. The question recurring on the motion to concur with the House of Bishops in the adoption of said resolution, the motion prevailed by the following vote:

DIOCESES VOTING IN THE AFFIRMATIVE.

Clerical Vote. — Alabama, Albany, Arkansas, California, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, East Carolina, Easton, Florida, Fond du Lac, Georgia, Indiana, Iowa, Kansas, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Minnesota, Mississippi, Missouri, New Hampshire, New Jersey, New York, North Carolina, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Vermont, Western Michigan, Western New York, West Virginia, Wisconsin, — 45.

Lay Vote. — Alabama, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, Florida, Fond du Lac, Indiana, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Minnesota, Mississippi, Nebraska, New Hampshire, New Jersey, New York, North Carolina, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Virginia, Western Michigan, Western New York, West Virginia, — 35.

DIOCESES VOTING IN THE NEGATIVE.

Lay Vote. — Arkansas, Iowa, — 2.

DIOCESE DIVIDED.

Clerical Vote. — Nebraska, — 1.

The House proceeded to the consideration of Resolution 14, in the same Message. The question recurring on the motion to concur with the House of Bishops in the adoption of said resolution, the motion prevailed by the following vote:

DIOCESES VOTING IN THE AFFIRMATIVE.

Clerical Vote. — Alabama, Albany, Arkansas, California, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, East Carolina, Easton, Florida, Fond du Lac, Georgia, Indiana, Iowa, Kansas, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, North Carolina, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Vermont, Western Michigan, Western New York, West Virginia, Wisconsin, — 46.

Lay Vote. — Alabama, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, Florida, Fond du Lac, Indiana, Long Island, Louisiana, Maine, Maryland, Massachusetts, Minnesota, Mississippi, Nebraska, New Hampshire, New Jersey, New York, North Carolina, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Virginia, Western Michigan, Western New York, West Virginia, — 34.

DIOCESES VOTING IN THE NEGATIVE.

Lay Vote. — Arkansas, Iowa, — 2.

The House proceeded to the consideration of Resolution 15, in Message 73. The question recurring on the motion to concur with the House of Bishops in the adoption of said resolution, the motion prevailed by the following vote:

DIOCESES VOTING IN THE AFFIRMATIVE.

Clerical Vote. — Alabama, Albany, Arkansas, California, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, East Carolina, Easton, Florida, Fond du Lac, Georgia, Indiana, Iowa, Kansas, Kentucky, Long Island, Maine, Maryland, Massachusetts, Michigan, Mississippi, Missouri, Nebraska, New Hampshire, New York, North Carolina, Ohio, Pittsburgh, Quincy, South Carolina, Springfield, Tennessee, Vermont, Western Michigan, Western New York, Wisconsin, — 39.

Lay Vote. — Alabama, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, Florida, Fond du Lac, Indiana, Louisiana, Maine, Maryland, Massachusetts, Minnesota, Nebraska, New Hampshire, New Jersey, New York, North Carolina, Northern New Jersey, Ohio, Pittsburgh, Quincy, South Carolina, Southern Ohio, Springfield, Virginia, Western New York, West Virginia, — 29.

DIOCESES VOTING IN THE NEGATIVE.

Clerical Vote. — Louisiana, New Jersey, West Virginia, — 3.
Lay Vote. — Arkansas, Iowa, Pennsylvania, Western Michigan, — 4.

DIOCESES DIVIDED.

Clerical Vote. — Pennsylvania, Rhode Island, Southern Ohio, — 3.
Lay Vote. — Long Island, Rhode Island, — 2.

TWENTIETH DAY.

October 28, a.m.

The Rev. Dr. Benedict, from the Committee on Amendments to the Constitution, presented the following Report:

Report No. 14.

The Committee on Amendments to the Constitution have taken into careful consideration the resolution offered by the Rev. Dr. Hodges of Maryland. Your Committee present the following expression of their unanimous judgment: Certain alterations and additions in the Prayer Book having been acted upon in the General Convention of 1883, and by resolve thereof made known to the Convention of every Diocese, and adopted at this subsequent General Convention, have become, and are now, part of the Prayer Book; and your Committee are of the unanimous opinion that further legislation is neither necessary nor desirable.

The House proceeded to the Order of the Day, to wit, the consideration of Resolution 16, in Message 73, from the House of Bishops (see p. 525). The question recurring on the motion to concur with the House of Bishops in the adoption of said resolution, the motion prevailed by the following vote:

DIOCESES VOTING IN THE AFFIRMATIVE.

Clerical Vote. — Alabama, Albany, Arkansas, California, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, Easton, Florida, Fond du Lac, Georgia, Indiana, Kansas, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, North Carolina, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Vermont, Western Michigan, Western New York, West Virginia, Wisconsin, — 45.

Lay Vote. — Alabama, Arkansas, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, Easton, Florida, Indiana, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Minnesota, Nebraska, New Hampshire, New Jersey, New York, North Carolina, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Virginia, Western Michigan, Western New York, Wisconsin, — 36.

DIOCESES VOTING IN THE NEGATIVE.

CLERICAL VOTE. — East Carolina, Iowa, — 2.
LAY VOTE. — Iowa, — 1.

The House proceeded to the consideration of Resolution 17, in the same Message. On motion of the Rev. Dr. Hoffman of New York, the second rubric in said resolution was amended by substituting the words "a Hymn or" for the words "or said."

The question recurring on concurring with the House of Bishops in the resolution thus amended, the motion prevailed by the following vote:

DIOCESES VOTING IN THE AFFIRMATIVE.

CLERICAL VOTE. — Alabama, Albany, Arkansas, California, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, East Carolina, Easton, Florida, Fond du Lac, Georgia, Indiana, Iowa, Kansas, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, North Carolina, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Vermont, Western Michigan, Western New York, West Virginia, Wisconsin, — 47.

LAY VOTE. — Alabama, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, Easton, Florida, Indiana, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Minnesota, Nebraska, New Hampshire, New Jersey, New York, North Carolina, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Western Michigan, Western New York, Wisconsin, — 34.

DIOCESES VOTING IN THE NEGATIVE.

LAY VOTE. — Arkansas, Iowa, Virginia, — 3.

The House proceeded to the consideration of Resolution 35, in Message No. 74 (see p. 529). The question recurring on the motion to concur with the House of Bishops in the adoption of said resolution, the House declined to concur by the following vote. Of the Clergy, there were 47 Dioceses represented, — ayes, 8; nays, 35; divided, 4. Of the Laity, there were 37 Dioceses represented, — ayes, 4; nays, 32; divided, 1.

On motion, it was

Resolved, The House of Bishops concurring, that Clause (c) of Resolution II., on page 8 of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(c) Add to the *Calendar* a Feast to be entitled, *The Transfiguration of Christ*, and assign the same to the sixth day of August.

The vote on the foregoing resolution was as follows:

DIOCESES VOTING IN THE AFFIRMATIVE.

CLERICAL VOTE. — Alabama, Arkansas, California, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, East Carolina, Easton, Florida, Fond du Lac, Georgia, Indiana, Iowa, Kansas, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, North Carolina, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Vermont, Western Michigan, West Virginia, Wisconsin, — 45.

LAY VOTE. — Alabama, Arkansas, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, Easton, Florida, Indiana, Iowa, Long Island, Louisiana, Maine, Maryland, Massachusetts, Minnesota, Nebraska, New Hampshire, New Jersey, New York, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Virginia, Western Michigan, West Virginia, Wisconsin, — 35.

DIOCESES VOTING IN THE NEGATIVE.

CLERICAL VOTE. — Albany, Western New York, — 2.
LAY VOTE. — Western New York, — 1.

On motion, it was

Resolved, The House of Bishops concurring, that Clause (f) of Resolution II., on pages 18 and 19 of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(f) Insert in *The Table of Feasts*, after the words *St. James the Apostle*, the words *The Transfiguration of Christ*, and after the words *St. Barnabas*, the words *the Apostle;* so that it shall read as follows:

A TABLE OF FEASTS,

TO BE OBSERVED IN THIS CHURCH THROUGHOUT THE YEAR.

All Sundays in the Year.
The Circumcision of our Lord JESUS CHRIST.
The Epiphany.
The Conversion of St. Paul.
The Purification of the Blessed Virgin.
St. Matthias the Apostle.
The Annunciation of the Blessed Virgin.
St. Mark the Evangelist.
St. Philip and St. James the Apostles.
The Ascension of our Lord JESUS CHRIST.
St. Barnabas the Apostle.
The Nativity of St. John the Baptist.
St. Peter the Apostle.
St. James the Apostle.
The Transfiguration of our Lord JESUS CHRIST.

St. Bartholomew the Apostle.
St. Matthew the Apostle.
St. Michael and all Angels.
St. Luke the Evangelist.
St. Simon and St. Jude the Apostles.
All Saints.
St. Andrew the Apostle.
St. Thomas the Apostle.
The Nativity of our Lord JESUS CHRIST.
St. Stephen the Martyr.
St. John the Evangelist.
The Holy Innocents.
Monday and *Tuesday* in *Easter-week.*
Monday and *Tuesday* in *Whitsun-week.*

The vote on the foregoing resolution was as follows:

DIOCESES VOTING IN THE AFFIRMATIVE.

CLERICAL VOTE. — Alabama, Albany, Arkansas, California, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, East Carolina, Easton, Florida, Fond du Lac, Georgia, Indiana, Iowa, Kansas, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, North Carolina, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Vermont, Western Michigan, Western New York, West Virginia, Wisconsin, — 47.

LAY VOTE. — Alabama, Arkansas, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, Easton, Florida, Indiana, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts Minnesota, New Hampshire, New Jersey, New York, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Virginia, Western Michigan, Western New York, West Virginia, Wisconsin, — 35.

On motion it was

Resolved, The House of Bishops concurring, that Clause (d) of Resolution II., on pages 8 sqq. of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(d) Substitute for the present Tables of Lessons the Lectionary as adopted by the Convention, with amendments to provide for the Feast of the Transfiguration. The Lectionary, thus amended, will be as in the "Notification," etc., on pages 9–17, both inclusive.

The vote on the foregoing resolution was as follows:

DIOCESES VOTING IN THE AFFIRMATIVE.

CLERICAL VOTE. — Alabama, Albany, Arkansas California, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, East Carolina, Easton, Florida, Fond du Lac, Georgia, Indiana, Iowa, Kansas, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New

York, North Carolina, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Vermont, Western Michigan, Western New York, West Virginia, Wisconsin, — 47.

LAY VOTE. — Alabama, Arkansas, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, Easton, Florida, Indiana, Long Island, Louisiana, Maine, Maryland, Massachusetts, Minnesota, New Hampshire, New Jersey, New York, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Virginia, Western Michigan, Western New York, West Virginia, Wisconsin, — 34.

On motion it was

Resolved, The House of Bishops concurring, that Clause (q) of Resolution XI., on pages 95 sqq. of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted, in accordance with the provisions of Article 8 of the Constitution, as follows:

(q) Insert between *The Gospel* for *St. James's Day* and *The Collect* for *St. Bartholomew's Day*, *The Collect*, *Epistle*, and *Gospel* for The Transfiguration of Christ, as follows:

The Transfiguration of Christ.

The Collect.

O GOD, who on the mount didst reveal to chosen witnesses thine only-begotten Son wonderfully transfigured, in raiment white and glistering; Mercifully grant that we, being delivered from the disquietude of this world, may be permitted to behold the King in his beauty, who with thee, O Father, and thee, O Holy Ghost, liveth and reigneth one God, world without end. *Amen.*

The Epistle. 2 St. Peter i. 13.

I THINK it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath showed me. Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance. For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount.

The Gospel. St. Luke ix. 28.

AND it came to pass about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray. And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistering. And behold, there talked with him two men, which were Moses and Elias: who appeared in glory, and spake of his decease which he should accomplish at Jerusalem. But Peter and they that were with him were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him. And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one

for Elias: not knowing what he said. While he thus spake, there came a cloud, and overshadowed them; and they feared as they entered into the cloud. And there came a voice out of the cloud, saying, This is my beloved Son: hear him. And when the voice was past, Jesus was found alone. And they kept it close, and told no man in those days any of those things which they had seen.

The vote on the foregoing resolution was as follows:

DIOCESES VOTING IN THE AFFIRMATIVE.

Clerical Vote. — Alabama, Albany, Arkansas, California, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, East Carolina, Easton, Florida, Fond du Lac, Georgia, Indiana, Iowa, Kansas, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, North Carolina, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Vermont, Western Michigan, Western New York, West Virginia, Wisconsin, — 47.

Lay Vote. — Alabama, Arkansas, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, Easton, Florida, Indiana, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Minnesota, New Hampshire, New Jersey, New York, North Carolina, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Virginia, Western Michigan, West Virginia, Wisconsin, — 35.

On motion it was

Resolved, The House of Bishops concurring, that Clause (t) of Resolution III., on page 35 of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(t) Insert in *The Prayer for All Conditions of Men*, after the words, *body, or estate*, the words, *especially those for whom our prayers are desired*, — the same to be printed in italics, bracketed, and given a mark of reference to a marginal note, * *This may be said when any desire the Prayers of the Congregation:* so that the Prayer will read as follows:

A Prayer for all Conditions of Men.

O GOD, the Creator and Preserver of all mankind, we humbly beseech thee for all sorts and conditions of men; that thou wouldest be pleased to make thy ways known unto them, thy saving health unto all nations. More especially we pray for thy holy Church universal; that it may be so guided and governed by thy good Spirit, that all who profess and call themselves Christians may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life. Finally, we commend to thy fatherly goodness all those who are any ways afflicted, or distressed, in mind, body, or estate; [**especially those for whom our prayers are desired*,] that it may please thee to comfort and relieve them, according to their several necessities, giving them patience under their sufferings, and a happy issue out of all their afflictions. And this we beg for Jesus Christ's sake. *Amen.*

* *This may be said when any desire the Prayers of the Congregation.*

The vote on the foregoing resolution was as follows:

DIOCESES VOTING IN THE AFFIRMATIVE.

CLERICAL VOTE. — Alabama, Albany, Arkansas, California, Central New York, Central Pennsylvania, Chicago, Delaware, East Carolina, Easton, Florida, Fond du Lac, Georgia, Indiana, Iowa, Kansas, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Mississippi, Missouri, New Hampshire, New York, North Carolina, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Vermont, Western Michigan, Western New York, West Virginia, Wisconsin, — 42.

LAY VOTE. — Alabama, Central New York, Central Pennsylvania, Chicago, Florida, Indiana, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, New Hampshire, New Jersey, New York, North Carolina, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Springfield, Tennessee, Western Michigan, Western New York, Wisconsin, — 28.

DIOCESES VOTING IN THE NEGATIVE.

CLERICAL VOTE. — Connecticut, Minnesota, New Jersey, — 3.

LAY VOTE. — Connecticut, Iowa, Minnesota, Southern Ohio, Virginia, — 5.

DIOCESE DIVIDED.

CLERICAL VOTE. — Nebraska, — 1.

On motion, it was

Resolved, The House of Bishops concurring, that Clause (u) of Resolution III., on page 36 of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886," be and the same is hereby adopted in accordance with the provisions of Article 8 of the Constitution, as follows:

(u) Insert in the *General Thanksgiving*, after the words *to all men*, the words *particularly to those who desire now to offer up their praises and thanksgivings for thy late mercies vouchsafed unto them*, — the same to be printed in italics, bracketed, and given a mark of reference to a marginal note, * *This may be said when any desire to return thanks for mercies vouchsafed to them;* so that the Prayer will read as follows:

A General Thanksgiving.

ALMIGHTY God, Father of all mercies, we, thine unworthy servants, do give thee most humble and hearty thanks for all thy goodness and loving-kindness to us, and to all men; [* *particularly to those who desire now to offer up their praises and thanksgivings for thy late mercies vouchsafed unto them.*] We bless thee for our creation, preservation, and all the blessings of this life; but above all, for thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory. And, we beseech thee, give us that due sense of all thy mercies, that our hearts may be unfeignedly thankful, and that we show forth thy praise, not only with our lips, but in our lives; by giving up ourselves to thy service, and by walking before thee in holiness and righteousness all our days; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

* *This may be said when any desire to return thanks for mercies vouchsafed to them.*

The vote on the foregoing resolution being as follows:

DIOCESES VOTING IN THE AFFIRMATIVE.

CLERICAL VOTE. — Alabama, Albany, Arkansas, California, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, East Carolina, Easton, Florida, Fond du Lac, Indiana, Iowa, Kansas, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Minnesota, Mississippi, Missouri, New Hampshire, New York, North Carolina, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Vermont, Western Michigan, Western New York, West Virginia, Wisconsin, — 43.

LAY VOTE. — Alabama, Central New York, Central Pennsylvania, Chicago, Florida, Indiana, Iowa, Kentucky, Long Island, Louisiana, Maine, Maryland, Minnesota, New Hampshire, New Jersey, New York, North Carolina, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Western Michigan, Western New York, West Virginia, Wisconsin, — 31.

DIOCESES VOTING IN THE NEGATIVE.

CLERICAL VOTE. — New Jersey, — 1.

LAY VOTE. — Connecticut, Virginia, — 2.

DIOCESE DIVIDED.

CLERICAL VOTE. — Nebraska, — 1.

The House proceeded to the consideration of Resolution 31, in Message No. 83, from the House of Bishops (see p. 538). The question recurring on the motion to concur with the House of Bishops in the adoption of said resolution, the motion prevailed by the following vote:

DIOCESES VOTING IN THE AFFIRMATIVE.

CLERICAL VOTE. — Alabama, Albany, Arkansas, California, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, East Carolina, Easton, Florida, Fond du Lac, Georgia, Indiana, Iowa, Kansas, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, North Carolina, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Vermont, Western Michigan, Western New York, West Virginia, Wisconsin, — 46.

LAY VOTE. — Alabama, Arkansas, Central New York, Central Pennsylvania, Chicago, Connecticut, Florida, Indiana, Iowa, Kentucky, Long Island, Louisiana, Maine, Maryland, Minnesota, New Hampshire, New Jersey, New York, North Carolina, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Western Michigan, Western New York, West Virginia, Wisconsin, — 33.

The House proceeded to the consideration of Resolution 32, in the same Message. The question recurring on the motion to concur with the House of Bishops in the adoption of said resolution, the motion prevailed by the following vote:

DIOCESES VOTING IN THE AFFIRMATIVE.

CLERICAL VOTE. — Alabama, Albany, Arkansas, California, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, East Carolina, Easton, Florida, Fond du Lac, Georgia, Indiana, Iowa, Kansas, Kentucky, Long Island, Louisiana, Maine, Massachusetts, Michigan, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, North Carolina, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Vermont, Western Michigan, Western New York, West Virginia, Wisconsin, — 45.

LAY VOTE. — Alabama, Central New York, Central Pennsylvania, Chicago, Connecticut, Florida, Indiana, Iowa, Kentucky, Long Island, Louisiana, Maine, Maryland, Minnesota, New Hampshire, New Jersey, New York, North Carolina, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Virginia, Western Michigan, Western New York, West Virginia, Wisconsin, — 33.

DIOCESE DIVIDED.

CLERICAL VOTE. — Maryland, — 1.

The House proceeded to the consideration of Resolution 33, in the same Message. The question recurring on the motion to concur with the House of Bishops in the adoption of said resolution, the motion prevailed by the following vote:

DIOCESES VOTING IN THE AFFIRMATIVE.

CLERICAL VOTE. — Alabama, Albany, Arkansas, California, Central New York, Central Pennsylvania, Chicago, Connecticut, Delaware, Easton, Florida, Fond du Lac, Georgia, Indiana, Iowa, Kansas, Kentucky, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, North Carolina, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Texas, Vermont, Western Michigan, Western New York, West Virginia, Wisconsin, — 45.

LAY VOTE. — Alabama, Central New York, Central Pennsylvania, Chicago, Connecticut, Easton, Florida, Indiana, Iowa, Kentucky, Long Island, Louisiana, Maine, Maryland, Minnesota, New Jersey, New York, North Carolina, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Springfield, Tennessee, Virginia, Western Michigan, Western New York, West Virginia, Wisconsin, — 33.

On motion of the Rev. Dr. Huntington of New York, Message No. 89 from the House of Bishops was taken from the Calendar.

On motion, the House concurred *seriatim* in the resolutions contained in said Message.

Mr. McConnell, of Louisiana, offered the following preamble and resolution:

Whereas, This Convention has been able, at its present session, to consider with a view to final adoption only a portion of the alterations and amendments which were proposed in the General Convention of 1883, and

therein adopted, and formally made known by a resolve thereof to the Convention of every Diocese;

Resolved, The House of Bishops concurring, that so much and so many of the said amendments and alterations to the Book of Common Prayer as may not have been acted on by the present Convention be now, and they are severally hereby, as by one legislative act, declared to be again proposed and by this resolve again shall be made known to the Convention of every Diocese, in order that they may be severally adopted or rejected by the General Convention of 1889.

The following Messages were received:

CHICAGO, 20TH DAY OF THE SESSION,
October 29, 1886.

MESSAGE No. 95.

The House of Bishops informs the House of Deputies that it concurs in Message No. 77 of the House of Deputies, amending Resolution 8 in Message 54 of this House.

Attest: W. TATLOCK, *Secretary.*

CHICAGO, 20TH DAY OF THE SESSION,
October 29, 1886.

MESSAGE No. 96.

The House of Bishops informs the House of Deputies that it concurs in Message 79 of the House of Deputies, proposing form of presentation in Confirmation Office.

Attest: W. TATLOCK, *Secretary.*

CHICAGO, 20TH DAY OF THE SESSION,
October 29, 1886.

MESSAGE No. 98.

The House of Bishops informs the House of Deputies that it concurs in Message 82 of the House of Deputies, amending Resolution 9 in Message 54 of this House, in relation to the Sentences.

Attest: W. TATLOCK, *Secretary.*

CHICAGO, 20TH DAY OF THE SESSION,
October 29, 1886.

MESSAGE No. 99.

The House of Bishops informs the House of Deputies that it concurs in Message 83 of the House of Deputies, in relation to the Prayer for the President.

Attest: W. TATLOCK, *Secretary.*

CHICAGO, 20TH DAY OF THE SESSION,
October 29, 1886.

MESSAGE No. 101.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:

Resolved, The House of Deputies concurring, that all matters not finally acted upon by either House in relation to Liturgical Revision be referred to the Joint Committee to be appointed on Liturgical Revision; and that it appoints as members on its part of such Committee, —

The Bishop of Albany, the Bishop of New Hampshire, the Assistant Bishop of Mississippi, the Assistant Bishop of New York, the Bishop of Pittsburgh.

Attest: W. TATLOCK, *Secretary.*

On motion, the House concurred in the foregoing Message

amended by the substitution of the following amendment offered by the Rev. Dr. Huntington, of New York:

Resolved, The House of Bishops concurring, that so much of Schedule B as has not been acted upon by both Houses be referred to the Joint Committee on Liturgical Revision.

The following Message was received:

CHICAGO, 20TH DAY OF THE SESSION,
October 29, 1886.

MESSAGE No. 104.

The House of Bishops informs the House of Deputies that it concurs in Message No. 91 of that House, amending Resolution 17 in relation to the Book of Common Prayer.

Attest: W. TATLOCK, *Secretary.*

The President announced the appointment of the following members, on the part of this House, of the Joint Committee on Liturgical Revision:

The Rev. Dr. Huntington, of New York, the Rev. Dr. Gold, of Chicago, the Rev. Dr. Hart, of Connecticut, the Rev. Dr. Egar, of Central New York, the Rev. Dr. Swope, of New York; Mr. Sheffey, of Virginia, Mr. McWhorter, of Central New York, Mr. Woolworth, of Nebraska, Mr. Gilbert, of Long Island, Mr. Jackson, of Maine.

The Rev. Dr. Huntington having declined the appointment, the President appointed in his place the Rev. Dr. Davies, of Pennsylvania.

The following Message was received:

CHICAGO, 20TH DAY OF THE SESSION,
October 29, 1886.

MESSAGE No. 105.

The House of Bishops informs the House of Deputies that it concurs in Messages Nos. 98, 99, 100, 101 from the House of Deputies, touching the Feast of the Transfiguration. It also concurs in the amendment proposed in Message No. 103 from the House of Deputies.

Attest: W. TATLOCK, *Secretary.*

The Minutes of the House on the subject of Liturgical Revision were read and approved.

MORGAN DIX, *President.*

Attest:

CHARLES L. HUTCHINS, *Secretary.*

THE PASTORAL LETTER.

Brethren, beloved of the Clergy and Laity, grace be to you and peace from God our Father, and from the Lord Jesus Christ.

The assemblage of this great Council of our Church, always an occasion of very deep interest, becomes increasingly impressive and important, with the growth and extension of the Church, and the added duties and claims of the day. Life is now so active and intense, the world moves on with such rapidity, that three years cannot elapse without changes of magnitude. The Church, like a mighty river issuing in the remote past from the everlasting hills, flows onward from age to age, though unfamiliar regions and amid varying scenery.

Of the progress made by our country we are impressively reminded by the spectacle presented to us in this great city, with its magnificent buildings, hurrying crowds, and immense business transactions. Standing here where, within the memory of living men, the wilderness was almost untrodden except by the foot of the savage, the marvellous increase, whereof this is a specimen, which astonishes the stranger, and which is contemplated by the citizen with pride and exultation, may well awaken the anxiety of the patriot and the solicitude of the Christian. In what a momentous period of the world are we living! In what a land is our lot cast! What immense responsibilities press upon the Church! In these novel circumstances and untried conditions she is brought face to face with new emergencies and perplexing problems. She has opportunities of unexampled usefulness, claims multiplying and cogent, a stewardship solemn and tremendous.

Shall these broad and fertile regions be the abode of an intelli-

gent, righteous, and Christian people, united not only under one form of government and assimilated in various social agreements, but also bound together by faith in one Redeemer and by the principles which He came from heaven to establish? Shall there be a power for good contending constantly and successfully against the various forms of evil, and tendencies to corruption, that are already working with baneful potency, and which, unchecked, will develop with terrific energy? Can the national heart be kept sound and the national life pure, where there are influences abroad so fraught with danger?

Among the most obvious and alarming of these perils we instance the temptations incident to a rapid increase of wealth, the contempt of lawful authority, and the spread of unbelief. That the increase of riches and the means of indulgence consequent thereupon are hazardous, not only to the spiritual life of the Church, but also to the tone of public morality and the highest interests in the State, needs little argument to prove. History abundantly confirms and illustrates the warnings of the Divine word. Great nations, intoxicated with success, lifted up with pride, enervated by luxury, inflamed with covetousness, have fallen from their early and purer state into corruption, decay, and ruin. Under the conditions of modern civilization, new dangers spring from the inequalities of the social state; the increase of poverty, discontent, and pride being as marked as the accumulation of fortunes and the growth of luxury. How shall this discontent and misery be remedied, wealth recognize its stewardship, affluence own the brotherhood of man, and the less favored and successful of the community be rendered cheerful and contented with their lot?

As a people we glory in liberty. Largest freedom inspires our institutions and our policy. Before the law all are equal. No invidious distinctions or privileged classes are recognized.

But liberty is not lawlessness. Nay, disregard of law and right is productive of the worst of tyrannies, whether it be exercised by an autocrat or by a multitude. How vitally important that this freedom, which we so dearly prize, be kept inviolate, and that people who have the right of self-government be capable of governing themselves, and acquire those habits of self-restraint and

cheerful submission to authority which are indispensable to security, order, peace, and stable prosperity!

With the enlargement of knowledge, scientific discoveries, activity of the press, fearless speculation, and facility of propounding and urging the wildest theories, it is no marvel that unbelief should be rife and wide-spread. A period of prosperity and sensual indulgence tends naturally to irreligion and materialism. It is not surprising, therefore, that infidelity should raise its head, should vaunt its superiority to what it represents as the fables of an ignorant age, seek to subvert men's faith in the word of God, declaim against the institutions of Christianity, and venture to question the very existence of the Lord God Omnipotent.

Neither is it the open enemy that we have most cause to dread, but the insidious, lurking foe, creeping into our schools, colleges, and homes, infecting to a large extent the literature of the day, and spreading its latent poison in many unsuspected ways.

These and other unhealthy influences, which will be presented for our fuller consideration, threaten our peace and life. When we look them fairly in the face, we might well tremble for the Church and the country if we had only human weapons to wield in this warfare. But, blessed be God, we have something better than the arm of flesh in which to trust, something better than philosophy, education, learning, policy, or physical force. We have the Word and Spirit of the living God. There is one agency that has encountered successfully enemies as mighty as those now arrayed, and triumphed over difficulties and obstacles as formidable as those with which we are now confronted. The Gospel has not lost its power. The Son of God is riding forth, conquering and to conquer. He must reign till He hath put all enemies under His feet. And to the task set before us, as a part of the Church of Jesus Christ, to extend His reign over this fair, broad land, and to make this American Republic submissive to His sway, we address ourselves hopefully, because we trust and believe that He is present with us. We feel as did the Holy Apostle at Ephesus, "a great door and effectual is opened unto me of the Lord, and there are many adversaries." The door is great indeed. Never was a church called to a nobler work, or impelled by sublimer motives. How much of the future destiny of this mighty nation

may depend upon our fidelity, our diligence, our godliness and zeal, our consecration of energies, endowments, capacities of teaching and impressing the masses of our land! This great door and effectual is opened to us by the Lord, and all the powers of darkness cannot close it. Shall we draw back, and decline to enter, or retreat before these adversaries? In the past we confess that we have fallen far below the measure of our duty. We have been unprofitable servants. The Lord might have closed the door and removed the candlestick, and our mouth would have been stopped.

Instead He has been graciously pleased to accept our imperfect service, to give a large increase for the seed sown, to double our talents, and open a still wider door. Surely we serve a kind and bountiful Master. Let us not mock Him with the mere promise and semblance of obedience, and while, to the call to work to-day in the vineyard, we answer, "I go, Sir," in reality, go not.

In our warfare with the adversaries of the Gospel, and with the growing evils of our time, we have imperfectly used many instrumentalities within our reach; but among them all none has been so much neglected as the Family. We have worked for and through the Church. Our care has been for the individual, or for society as an aggregate of individuals, or for the State as representing the order of society. Meanwhile the Family has been so loosely guarded that our hold upon it has been enfeebled, and its Christian tone has degenerated.

As the original mould in which all human life is cast, and within which authority blending with love first touches the will and lays the foundation of character, the Family, not the individual, is the true unit of society and of the Church. As such both reason and revelation require us to treat it. Unfortunately for it, and for the Church and the Nation, we have not done so. Overmastered or beguiled by the spirit of the age, we have drifted out passively on the current of individualism, until we are now called to face the consequences of a wrong theory and a worse practice touching the very source of the strongest formative elements of the Church and of the State.

That household religion and morality have changed, and are still changing, for the worse, is recognized by all Christian people as

one of the dark omens of the time. The causes are not far to seek. Two theories starting from opposite premises, but both alike the product of the anti-Christian and secular tendency of the day, have been eating like moth and rust into the domestic conscience, and thus sapping the very foundations of home life. The one theory declares the individual to be the supreme unit of society, and so demands for every individual complete and equal freedom. It affirms all discriminating legislation based upon differences of sex to be degrading and tyrannical. It teaches, that, as the only ground of marriage is the consent of the contracting parties, so the continuance of marriage is rightfully dependent on the continuance of mutual agreement. It declares that any other view of marriage converts it into the worst bondage known to our law. Admitting no power or privilege or disability in one sex not common to the other, and claiming for woman an absolute control over her patrimony and acquisitions, as well as over her person, it does not hesitate to affirm as one of its ultimate dogmas that there is "no more reason why the woman should take her husband's name in marriage than why he should take hers." Thus the Christian law of the household is not only disparaged, but denounced as a degradation of woman and a social tyranny.

The other theory — an outgrowth of a school of political economy rather than of any settled philosophy of social life — starts from the radically opposite principle of the subordination of the individual to the State, and insists upon a modern equivalent to the old pagan doctrine formulated by the speculations of Plato, which place marriage absolutely under the sanction and supervision of the State. Both theories substitute the idea of contract for that of moral law as embodied in a solemn covenant, the former turning upon the freedom of the contracting parties to define and limit obligation; the latter, upon the inherent subject matter of the agreement as defining the duty and prescribing the duration of the covenant. Both theories encourage an unlimited facility of divorce. Both theories loosen the ligaments and corrupt the inmost fibres of home life by robbing it of its religious sanction.

Separation in any form should be regarded, and is regarded by the Church, as a last and dreadful expedient, only to be justified by the gravest considerations, and, as it were, conceded to the

unfortunate beings whose position constrains the grant of such relief. But no separation carries with it the *right* to seek another alliance; nor, except in one case, can a subsequent marriage be permitted. After parties have been lawfully joined together, according to the will of God, divorce with permission to marry again is not conceded by the Church, unless the ground of divorce be adultery, and in that case the guilty party is absolutely excluded from marrying again during the lifetime of the other, and to the innocent party only is permission conceded to contract another marriage.

Another cause of domestic degeneracy is to be found in that gross materialism of the time which rises to fever heat in the greed for riches, and for the things that riches command. This "accursed hunger," this consuming fire, has in countless homes burnt up the habit and burnt out the heart of prayer, and with these even the inherited traditions of Christian living. Fathers have become too busy in the service of Mammon to serve God as priests in their own households; and mothers are learning to think more of "a social career," than of the divine beauty and tenderness and power of Christian motherhood. Parental authority stripped of its nobler attributes, with no Christ in it to guide, no worship to consecrate it, gradually abandons the cares and duties of home discipline; and the children grow up obedient to no law but that of passion and caprice, devoted to no ends in life beyond the range of their own selfishness. With this drift of the family, this loosening of its sacred bonds, this drying-up of the sources of its parent inspirations, this matter-of-course surrender of the life of the spirit to the life of the world, the flesh, and the Devil, we cannot wonder that, in spite of all our stupendous accumulations of wealth, the impoverished Missionary treasury of the Church threatens a reduction of the already meagre stipends of the pioneers of the Cross; we cannot wonder that we search in vain among our Christian households for candidates for Holy Orders who shall recruit the wasting ranks of our Clergy; nor that our young men nurtured by such a parentage, instead of being attracted by the sacrifices inseparable from a true priesthood in the Church of God, are, like so many Demases, turned away from it by the love of the present world; nor, further, that

the commandments of the law of righteousness are forgotten, or that the Lord's Day is profaned, or that intemperance and licentiousness reap their harvest of death at the very heart of a civilization, so many of whose homes, whose schools, whose riches, and even so much of whose poverty, know not God.

Verily there is a cry on the earth, in the air, and from the heavens, to work while it is called to-day, before the night cometh wherein no man can work. Fellow-laborers with Christ, it is well that we see clearly on what lines we are to work in His name, and how we are to wield the power of His truth and the grace of His kingdom. Society at large, the State, the Church, are indeed to be the objects of our solicitude. In and through the Church we are to leaven all life with the Incarnate Word. But just now because of past neglect of its claims and of its safeguards, as well as because of its inmost hold upon all that lies beyond it, whether Society or the Church, our first and most urgent call is to care for the Family, and to build it up anew on the foundations originally built of God and consecrated by the Saviour of men. To this end these are the things we are to do. In opposition to the false theories concerning the relations of the sexes and the nature of the marriage bond, the people of God must be taught, as they have not been, that the Family, not the individual, is the unit of Society, and that the Family creates the State, rather than the State the Family. Without citizens there can be no State, and without the Family there can be no citizens. The law of the household must determine, not be determined by, legislation of the State which affects the well-being of the Family. The essentials of domestic life have been ordained and established by the will of God, and underlie the constitution of society. These it is the function of civil government to protect and regulate, but not to change.

Again, parents are responsible to God first, and to the State afterward, for their children. There must be authority in the household commensurate with this responsibility, and neither Church nor State may rightfully or safely interfere with that authority or with the responsibility bound up with it. How far the State has done so, and with what results, it does not fall within our province to inquire. But of the Church's action in this regard

it is our duty to speak. It has been her purpose, in all the agencies she has sanctioned for the religious training of her children, to provide helps, not substitutes, for fathers and mothers in the foremost task which God has laid upon them. That these helps have ceased to be what they were intended to be, and have become something else, thereby devolving upon others outside the home the work which God means shall be done inside the home, very largely explains the wide-spread decay of domestic religion and morality now so pregnant with disaster to the Church and to the Nation. To stop this decay, to plant again in the old soil of home the germs of a healthier growth, to restore the Family to the divine orbit of its power, to re-adjust on the old basis its relations to the Church and to the State, is by every consideration the most pressing problem of the day. As one way of dealing with this problem, the time has come when the Church of God must change her attitude, must take higher, stronger, more definite ground in regard to the education of the young life intrusted to her, as well as of the young life in the broader sphere of the Nation. She has a message to deliver, a duty to discharge in this matter. Too long already have both been held in abeyance. At the close of this first century of her own and of the country's history, so full of solemn warnings, as well as of great achievements, let her voice go forth, declaring that, whatever others may do, she cannot without protest and resistance allow the salt of Christ's Gospel to be cast out, little by little, from the education of the children of this land; that she cannot without utter disloyalty to her divine commission acquiesce in what has grown to be the policy of the day on this subject, which, because of its inability to agree upon the fundamentals of religion to be taught in the public schools, has lapsed into the perilous heresy of modern secularism, that these schools can best do their proper work when giving no religious teaching whatever. We are the friends of these schools, sustained by such liberal expenditure; and because we are so, we desire all the more to see them placed on the only basis which will be at once enduring and beneficent. It is not to be denied that we are confronted with tendencies in the training of the children of the Church and of the Nation which indicate changes in the feeling and opinion of this generation as dangerous as they are profound;

changes which strike at the Church's hold upon the loyalty and love of the children now being nurtured in her bosom, and threaten to inflict an incurable wound upon the moral interests of the Nation. We are drifting into an apostasy from the eternal law of righteousness, the supreme factor in the making of public and private character, which can end only in an eclipse of the noblest hopes and franchises of a humanity redeemed by the precious blood of the Son of God.

There are those who regard the present widening divorce between education and religion as so general and pronounced as to render it a hopeless task to resist it. They seem to think that the thing which is, is that which shall be. We do not accept this conclusion. Already the secular spirit has gone far enough to disturb the equilibrium of the Nation's life, to say nothing of that of the Church's life. The day of re-action is inevitable. The old forces in the training of mankind, and the old proportions in which these forces must sooner or later combine, will re-assert themselves. Man cannot live by bread alone, nor by brain-power alone. Any citizenship, however cunningly built upon its material and intellectual side, must topple over and go to pieces, if it refuse to recognize the image of God in the soul, and to obey the law of education which God has rooted in that image, and clothed with a supreme sovereignty over the life of the flesh and the life of the intellect.

With hearty thanks to Almighty God your Bishops recognize an increasing desire among Christian people for that unity for which our Lord prayed on the night before His crucifixion, and which He declared to be the visible evidence before men of the truth of His Gospel.

For this unity the Church has never ceased to labor and to pray, and now, especially, she is called upon to stand with open arms and earnest pleading, ready to yield to the utmost in any matter of human ordering or any choice of human will, so that she may join heart to heart with all who desire to stand upon the unchanging basis without which no external unity is possible, and with which, amid great diversities, unity is founded as on a rock — that is, the unchangeable faith as expressed in the Creed of Nicæa, the two divine Sacraments, the open Bible, and that

Apostolic Order, which is the witness and keeper of these to the end of time.

These things are the deposit committed to the Church of God, not for her own sake, but for the sake of all men. For all men she holds them in trust, and, in these latter days, pleads anew in deep love and all humility, that all who name themselves with the name of Christ would draw near and see, and with one mouth pray for that Apostolic unity and peace which is found alone in the Apostles' doctrine and fellowship, and rests secure upon the foundation of Apostles and Prophets, Jesus Christ Himself being the head corner-stone.

And yet your Bishops feel keenly that the differences which separate Christian folk are not the things which lie nigh the heart of the people. Thousands are asking in doubt — some of them in despair — Is there any Revelation? Is there any guide? Is there a God? We fear that much of the strife which has arrayed class against class is the result of the teaching of misguided men, that the Bible is a myth, God a name, and religion a superstition; and, feeling a profound sympathy for these men of toil who have filled our cities with creations of beauty, we know that they cannot afford to give up the Gospel of the Son of God. Their wildest dream of brotherhood has never compassed any thing so surpassingly beautiful as, that, by the appointment of God himself, the poorest laborer may become "a member of Christ, a child of God, and an inheritor of the Kingdom of Heaven." This brotherhood gives to the poorest man the inalienable right to appeal from the injustice of man to that God and Father who always hears the cry of His suffering children. It tells the rich man that the very condition of his fellowship with Jesus Christ is that he shall become the poor man's brother. The Gospel has not one law for capital, and another law for labor. The truest political economy sustains the noble maxim of St. Paul, that "No man liveth unto himself." The voice of our divine Master speaks through all the centuries: "Make to yourselves friends of the mammon of unrighteousness; that when ye fail, they may receive you into everlasting habitations." Our time, our talents, our wealth, are a sacred trust, not to be used in idle luxury, in wanton waste, or selfish indulgence, but used by us as stewards who must give an

account to God. The problem which perplexes the wisest is solved by the divine law, "Love thy neighbor as thyself." These are not days to preach platitudes about doctrine, or to philosophize about religion. The Church must, in the spirit of Christ, be the mediator to re-unite these sundered bonds. The rights of labor are primary rights, with which neither the tyranny of mobs nor the oppressions of capital may interfere. The rights of capital are not less sacred, to enjoy the reward of honest labor and wise forethought, and use it for the benefit of others. Every form of misfortune has, by virtue of the Incarnation, a claim to the help of its prosperous brother. We cannot know how far-reaching is that awful truth until that day when our Lord shall say to each one of us, "Inasmuch as ye did it to the least of these my brethren, ye did it unto me."

Brethren of the clergy, an awful responsibility rests upon us. Our office is an offence to men and an insult to God, if we forget that the very terms of our commission are to represent Jesus Christ. The burdens which rest heavily on the people are not the gains which have repaid business ventures, but the vice, the crime, which follows in the train of sin, and which costs this Nation more than all its schools, charities, and churches. Sin, and the evil which flows from it, can be cured only by the Gospel of the Son of God. For a time bayonets and police may protect our property, and guard our homes. But no nation has ever survived the loss of religion. Whenever the tie which binds man to God is broken, all other ties are snapped asunder. Take from men all sense of accountability to an unseen power, all obligation to an eternal and unchangeable standard of right, limit men's horizon by the grave, admit no tie between man and man but selfishness, and then might will be right, and the armed force, which alone can protect the inalienable rights of the freeman, shall itself be constant menace to his liberty. Your Bishops are devoutly grateful for all which loving hearts are doing to bind up these wounds, and heal this strife. We affectionately urge those over whom the Lord has made us shepherds, to give personal service, personal efforts, to stay this flood of infidelity which is sweeping over our land. We cannot silence these gainsayers about religion. They have scoffed, and will scoff, against Christ and His Church. But

the Christ who dwells in your hearts, the Christ who speaks through and works with you, none can gainsay or deny.

We rejoice, beloved in the Lord, that during the session of our General Convention now closing, so much time has been given to the consideration of the subject of Missions, for beyond a controversy, this is the great work laid upon the Church by her Lord, and therefore this the subject of paramount importance to be considered by her leaders in council. You will learn from this our Epistle, as from other sources, the measures we have been led to adopt for the furtherance of our work at home and abroad. We have amended the Constitution of our Missionary Society, we have provided for the appointment of a special Commission for the conduct of our work among the colored people of our country; we believe that our machinery is well ordered: but alas! what we need is not more, or more perfect, machinery, but fire, the moving power of an earnest spirit which will give time and care and money to make success possible. Must we not in honesty confess that during the past triennium of our Church's life the action of this missionary spirit has not been so powerful or so constant, so regular or so vigorous, as to keep the wheels ever in motion, and to justify larger enterprise of Missions? At the beginning of the current fiscal year of our Society, its Managers, our agents, men who have given long and faithful service in the conduct of our Missionary affairs, found it necessary to reduce the scanty stipends of our devoted Missionaries, because, taught by experience, they feared their inability to pay them if continued at their former rate. True, the fear was groundless; true that in response to the earnest appeals of the Board of Managers the flagging interest of the Church was aroused, and the contributions before the year ended showed no falling-off, but an increase in the amount given, and, better still, in the number of Parishes contributing. Yet the Managers have acted as honest trustees were bound to act. They could not make appropriations of money which the Church had failed to put in their hands. And the result has been necessarily a contraction of our Missionary work, and we cannot but fear positive suffering in the homes of many brave and self-denying men.

Men of Israel, help! Soldiers and servants of the Prince who

has prevailed with God for our salvation, arouse to the consciousness of the crisis that is upon us, and do all that in you lies, that before this first quarter of our year shall have ended, the treasury shall receive such gifts that its custodians may be enabled again to provide for the support of the Missionaries who have been withdrawn from the field, and to restore to the good soldiers of Jesus Christ the part of their ration which necessity compelled to be taken away.

Among cheering evidences of interest in this great cause, we are happy to notice the effort made by zealous Laymen to commemorate our centennial year by the pledging of the sum of one million dollars, by individual subscriptions of five dollars each. Such an addition to our Missionary treasury would be productive of immense good at this time, and be a fitting thank-offering on the part of a Church so highly favored. We commend the Missionary Enrolment Fund to the general and hearty co-operation of our people.

Brethren of the clergy, suffer the special word of exhortation to you in this behalf. It is because our people know so little of the details of our missionary work, that their interest in its progress is so slight, and in consequence their offerings so small. Labor, we beseech you, to inform this ignorance; regularly, at stated intervals, preach to your largest congregation of the battle and the soldiers; seek to place our Missionary periodicals in every family; that so our people may come to realize that the Missionaries are but the advance guard of the one great army to which we all belong. Then will their welfare and success be watched for and prayed for, and helped by hands that are willing, because hearts are aflame. Interest in Missions can come only from knowledge of Missions, and knowledge must come from the pains-taking instruction of the pastor to his flock.

We must not fail to make further mention of the great enterprise of Missionary work among the colored people of our country, on which we have hardly entered. We bid you, beloved, to try to realize that there are now nearly eight millions of these people, our fellow-citizens, nay, our brethren, the children of our Father, the redeemed of our Saviour, to whom we must carry the blessed Gospel which has made us free, and the mother love and care of

that Church which has taught us how to live. We bid you realize that their ignorance is dense, that their helplessness is absolute. While we rejoice to believe that God has given them many teachers, who, though walking not with us, have by His Spirit done miracles in His Name in bringing great numbers to the knowledge of the truth; yet is it still true of the large number that they are blind followers of blind guides, and are, alas! satisfied wanderers in a wilderness of superstitious folly, believing themselves in the way of righteousness. They need, though it may be the multitude of them know it not, — they need to be taught the simple Gospel of Jesus Christ, and to be trained as little children in the habits of Christian living.

Shall we not, must we not, if we love our country, if we love our kind, above all if we love the Lord Jesus Christ, must we not go to them and gather them into the Church which He builded for all men?

The work bristles with difficulties, and yet the Bishops and Clergy of the Southern Dioceses, in which these people in largest number live, are, we believe, eager to minister unto them, if the Church will give them the means.

Remember, beloved, that this great work of evangelization is too great for the resources of the Dioceses of the South; nay, is too great for the resources of our whole Church, and that only by the earnest co-operation of all can it be done in any measure. We ask that the rich will give of their abundance and the poor of their poverty; that the Churchmen of the North will give trustful sympathy to the laborers, and largest donations for their support; that the Churchmen of the South will give the personal sympathy and service which they can best give, and which can alone constrain them to come to our Gospel feast; that the Missionaries among these people may be held in special honor by their brethren everywhere; and that all will make unceasing prayer that a multitude of those for whom we ask your sympathy may come to share with us the treasures of the ancient faith and the precious ordinances of the Church.

One word more on this point. Within the triennium just completed, a Liberian has been consecrated as Bishop of our African Mission. Shall we not believe that our faithful ministrations to

the colored race in America will raise up a great company of fittest helpers to the Bishop of Cape Palmas, in the work of evangelizing the dark continent? Shall we not recognize that in these children of exiles from their own land God would have us find the future Missionaries who, made ready by our teaching, shall go home to their own people to tell the wonderful things that God hath done for them here; that so shall be brought to pass the saying that is written, "Ethiopia shall stretch out her hands unto God"?

Among the incidents of these gatherings, that would greatly sadden our hearts but for the hopes and promises of the gospel of Christ, are the voids made by death during the period intervening since our last assemblage. We miss from this Convention men long and favorably known in our councils, whose voices were gladly heard and whose characters commanded respect and confidence. Both houses have been thus deprived of members who were the ornaments and guides of their respective bodies. Gratefully we remember their former services, affectionately do we cherish their memories, and earnestly do we pray for grace so to follow their good examples, that with them we may be inheritors of the everlasting kingdom of our Lord and Saviour. Among those thus taken from us was the Right Rev. Benjamin Bosworth Smith, for many years our Presiding Bishop. The sole survivor of those upon whom had been laid the hands of William White, he was a visible link between the present generation and the past, the two episcopates all but spanning the first century of our existence as an independent National Church. After a lengthened course of official duty, full of years, universally loved and respected, on the 31st day of May, 1884, he calmly laid down his charge and his burdens, and entered into rest.

We bid you farewell, dear brethren, with sincerest affection, and pronounce the benediction you crave, with our whole hearts. Many of us, in the ordinary course of Divine Providence, will not meet each other again in future Councils. May we part in undissembled love and good-will, and with earnest purpose to give ourselves more fully to our Saviour's work. In our respective spheres of duty, may we look with an eye single to our great Exemplar, and when the Master of the House cometh and knocketh, be ready to open unto Him immediately.

Finally, brethren, we commend you to God and to the word of His grace, which is able to build you up, and to grant you an inheritance among all them that are sanctified through faith in our Lord Jesus Christ.

THE BOARD OF MISSIONS.

THE BOARD OF MISSIONS.

FIRST DAY'S PROCEEDINGS.

FRIDAY, October 8, 1886.

THE Board of Missions met in Central Music Hall, Chicago, October 8, at 11 A.M., the Presiding Bishop in the Chair, assisted by the President of the House of Deputies; the Secretary being the Secretary of the said House, assisted by the Secretary of the Board of Managers.

The Rev. Dr. Locke, of Chicago, presented an Order of Business, which, on motion, was adopted.

The Rev. Dr. Langford, Secretary of the Board of Managers, presented and read the Triennial Report (see Appendix II. — 1), together with a list of accompanying documents.

On motion of the Rev. Dr. Hoffman, of New York, it was

Resolved, That the recommendations of the Board of Managers, contained in their Report, be made the Order of the Day on Monday morning next, at eleven o'clock.

On motion of the Rev. Dr. Knight, of Central Pennsylvania, it was

Resolved, That the Rules of Order be suspended for fifteen minutes, that the Deputies from the Diocese of Pennsylvania have opportunity to inform the Board as to the present condition and prospects of the Fund called the Enrolment Fund.

On motion of the Rev. Dr. Harris, of Pennsylvania, it was

Resolved, That the subject of the Enrolment Fund be made the Order of the Day, immediately following the consideration of the Report of the Board of Managers.

The Bishop of Ohio presented and read "An Address to the Bishops of the Anglican Communion throughout the world,"

signed by the Right Rev. C. M. Williams, D.D., Bishop of Yedo, and the Right Rev. Edward Bickersteth, appealing to them to take advantage of the present grand opportunity for Church work in the empire of Japan (see Appendix II.—4).

The Board was addressed by the Bishop of Missouri, late Missionary Bishop of Utah and Idaho, and the Missionary Bishop of Oregon.

On motion, the Board took a recess until 2.30 P.M.

The Board having re-assembled, the Presiding Bishop in the Chair;

After singing a hymn, the Board was addressed by the Assistant Bishop elect of Pennsylvania, late Missionary Bishop of Nevada, the Missionary Bishops of South Dakota, Colorado, Western Texas, the Indian Territory, and Northern Texas.

The Report of the Bishop of Haiti was read by the Assistant Bishop of Central Pennsylvania (see Appendix, II.—3).

After singing a hymn, the benediction was pronounced by the Presiding Bishop, and the Board adjourned.

SECOND DAY'S PROCEEDINGS.

CHICAGO, October 9, 1886.

The Board met pursuant to adjournment, the Presiding Bishop in the Chair.

After the singing of a hymn, the Minutes of yesterday's session were read and approved.

On motion of the Rev. Dr. Hoffman, of New York, it was

Resolved, That the House reconsider the resolution passed yesterday, fixing an Order of the Day for Monday next at 11 A.M.

On motion of the same gentleman, it was

Resolved, That the Report of the Board of Managers be made the Order of the Day immediately after the address by the Bishop of Albany on the work of the Woman's Auxiliary.

The Board was addressed by the Missionary Bishops of New Mexico and Arizona, Montana, Washington Territory, North Dakota, and Shanghai.

On motion of the Rev. Dr. Vibbert, of Chicago, it was

Resolved, That a Committee of five Bishops, five Presbyters, and five Laymen, be named by the Chair to consider and report nominations for the Board of Managers for the next three years.

The Presiding Bishop appointed as such committee,

The Bishops of Ohio, Oregon, and Long Island; the Assistant Bishop of Pennsylvania, and the Bishop of New Jersey; the Rev. Drs. Hanckel, Richards, Runcie, Vibbert, and Doty; Messrs. Gilbert, Woolworth, Eaton, Stettinius, and Wilmer.

After singing a hymn, the Benediction was pronounced by the Presiding Bishop, and the Board adjourned.

THIRD DAY'S PROCEEDINGS.

CHICAGO, Monday, October 11, 1886.

The Board met pursuant to adjournment, the Presiding Bishop in the chair.

After the singing of a hymn, the Minutes of Saturday's session were read and approved.

Addresses were made by the Bishop of Kentucky, on work amongst the coloured people, and the Bishop of West Virginia, on the missionary work of the Church in Dioceses aided by the Board.

On motion, the order of business was suspended in order to receive a Deputation from the Provincial Synod of the Church of England in Canada.

The Bishop of North Carolina, from the Committee appointed for the purpose, presented the Deputation to the President. Brief addresses of welcome were made by the Presiding Bishop and the President of the House of Deputies. The Right Rev. the Bishop of Nova Scotia, the Right Rev. the Bishop of Toronto, the Rev. John Langtry, Prolocutor of the Lower House, the Very Rev. Dean Carmichael, of Montreal, Mr. B. R. Stevenson, of the Diocese of Fredericton, and Mr. E. Baynes Reid, of the Diocese of Huron, — composing the Deputation, briefly addressed the House.

On motion of the Rev. Dr. Hoffman of New York, it was

Resolved, That the members of the Deputation from our sister Church in Canada be invited to be present at the sessions of this House, and that seats be provided for them on the platform whenever they shall be pleased to accept this invitation.

The Board took a recess until 2.30 P.M. The Board having reassembled, the Presiding Bishop in the Chair, after the singing of a hymn, the Bishop of Albany addressed the Board on the work of the Woman's Auxiliary.

On motion of the Rev. Mr. Rogers, of Texas, the Order of the Day was postponed to enable him to introduce the following resolution, which, on his motion, was made the Order of the Day, when the two existing orders are disposed of:

Resolved, That this Board hereby declares its desire for an early and effective extension of the work of the Church among the coloured people in the United States. And it recommends that this General Convention take such canonical action as shall authorize and secure to that people a Missionary Episcopate in one or more jurisdictions, to be determined as to boundaries by the House of Bishops.

On motion of Mr. Stark, of Connecticut, the Order of the Day was postponed until eleven o'clock of the first day thereafter of the meeting of the Board.

The Board proceeded to the next Order of the Day, viz., the Missionary Enrolment Fund, and statements respecting the condition of the Fund were made by the Rev. Dr. Harris and Mr. Thomas, of the Diocese of Pennsylvania.

The Bishop of Michigan offered the following resolution:

Resolved, That the Board has heard with entire satisfaction the statement of the Deputies from the Diocese of Pennsylvania in regard to the Missionary Enrolment plan; that the Board heartily agrees that what has hitherto been done has been well done; and that the Board bids the laymen who have it in hand to go forward in the full conviction that their great object can and will be accomplished.

The Rev. Dr. Richards, of Rhode Island, moved to amend the resolution by adding the following:

Resolved, That the whole subject of the Enrolment Fund be referred with power to a committee consisting of Messrs. Fuller, Coffin, Brown, Crease, Thomas, and Buckley, of the Diocese of Pennsylvania, and such others as they may add to their number.

Resolved, That the Lay Deputies of each Diocese shall be a special committee for that Diocese, to be in communication with the Central Committee, shall appoint their own treasurer, and prosecute the work to the end.

The Rev. Dr. Brooks, of Massachusetts, moved to further amend the resolution by adding the following:

Resolved, That in the opinion of the Board of Missions, it is desirable that this Fund should be collected upon the same conditions, and by the same general methods, heretofore proposed.

The several amendments were adopted, and the amended resolution was then unanimously adopted.

An invitation from the Warden of Racine College to the General Convention to visit that institution on Saturday next, was read by the Secretary. On motion, the Board accepted the invitation with thanks.

On motion, the Board adjourned to Friday next at 11 A.M.

FOURTH DAY'S PROCEEDINGS.

CHICAGO, Friday, October 15, 1886.

The Board met, pursuant to adjournment, the Presiding Bishop in the Chair.

The Minutes of the Third Day's session were read, and, on motion, approved.

Mr. Coffin, from the Central Committee of the Missionary Enrolment Fund, presented the following Report:

The Central Committee of the Missionary Enrolment Fund, acting under the power conferred upon them by the Board of Missions on the 11th inst., beg respectfully to inform the Board that they have adopted the following resolution:

Resolved, That all Funds now in the hands of the Diocesan Treasurers contributed to the Missionary Enrolment Fund, and all such as may hereafter come into their hands, shall be transmitted to the treasurer duly appointed by the Board of Managers of the Domestic and Foreign Missionary Society to receive said funds, who shall pay over the same to the Standing Committee on Trust Funds of the said Board, to be by them securely invested with the condition that no portion of said fund, either principal or interest, shall be used until the entire amount of ONE MILLION dollars shall have been accumulated, as provided for in the said enrolment plan.

W. A. M. FULLER.
LEMUEL COFFIN.
GEO. C. THOMAS.
In behalf of the Central Committee.

On motion of Mr. Stark of Connecticut, the Board proceeded to the consideration of the recommendations of the Board of Managers relating to amendments to the Constitution.

The same gentleman offered the following resolution, which, as amended by the Bishop of Maine, was, on motion, adopted:

Resolved, That it be recommended to the General Convention to adopt the following resolutions:

Resolved, That Title III., Canon 8, Article IV., be amended by striking out all after the words Article IV., and inserting the following:

There shall be appointed by the Board of Missions at every triennial meeting of the General Convention a Missionary Council comprising all the Bishops of this Church, an equal number of Presbyters, and an equal number of laymen, which shall meet annually, except in those years appointed for the meeting of the Board of Missions, at such time and place as may be designated by the Board of Managers with the approval of the Presiding Bishop, and when so assembled shall have all the powers of the Board of Missions in relation to such matters connected with the General Missions of the Church as may be referred to it by the Board of Managers.

There shall also be appointed in like manner a Board of Managers to be selected from the Missionary Council, comprising the Presiding Bishop, as president, and fifteen other Bishops, fifteen Presbyters, and fifteen laymen, who shall have the management of the General Missions of this Church, and when the Board of Missions is not in session shall exercise all the corporate powers of the Domestic and Foreign Missionary Society. They shall remain in office until their successors are chosen, and shall have power to fill any vacancies that may occur in their number.

Provided, That the election to fill such vacancies shall be restricted to an election from the members of the Missionary Council.

All other Bishops of this Church, together with the Secretary and Treasurer of the Domestic and Foreign Missionary Society and of the Board of Managers, shall be *ex-officio* members of the Board, and have all the rights and privileges of the elected members except the right to vote.

Whenever demanded by one-fifth of the members present, a majority of two-thirds of the members voting shall be necessary to any act of the Board. In all annual appropriations, and in entering upon or abandoning any missionary fields, as also in changing the By-laws, a majority must be present. For all other business the Board may, by a By-law, determine the quorum.

The Board of Managers shall make a full and complete triennial report to the General Convention constituted as the Board of Missions on or before the third day of the Session of the General Convention, and shall report to the Missionary Council, at its annual meetings, such an outline of the missionary work prosecuted during the preceding year as may serve to give a comprehensive view of the progress, prospects, and present condition of the work of the Society in the several parts of the Domestic and Foreign fields.

2. *Resolved*, That Title III., Canon 8, Article V., be amended by striking out all after the words "Article V.," and inserting the following:

The Board of Managers is authorized to form such committees as it may deem desirable to promote the Missionary work, and to appoint such officers as shall be needful for carrying on such work, and to enact all By-laws for its own government and the government of its committees and officers.

3. *Resolved*, That Title III., Canon 8, Article VI., be amended by striking out all after the words "Article VI.," and inserting the following:

The Board of Managers is intrusted with power to establish and regulate such missions as are not placed under Episcopal supervision.

In all organized Dioceses and Missionary Jurisdictions having Bishops, in the Domestic field, it is authorized to make annual appropriations to be disbursed by the Bishop, with the approval of the Standing Committee or Board of Missions of the Diocese or Jurisdiction; and whenever any of said Bishops may so elect, the Board of Managers shall act as above provided, instead of such Standing Committee or Diocesan Board of Missions.

Provided, That no part of such annual appropriations shall be expended for any other purpose than the support of missionaries, or the supply of mission stations with clerical services, without the concurrence of the Board; and

Provided, That in the management of the Foreign Missions the Bishops shall have as their Council of advice the Board of Managers (as heretofore provided in this Canon), for the general schedule of expenditures: but for the details of the local work, they may have as their Council of advice the Standing Committees of their respective jurisdictions.

The Bishop of Quincy in the Chair.

Pending the consideration of the resolutions, the House took a recess.

The Bishop of Quincy having resumed the Chair, the Presiding Bishop presented the Report of the Mexican Commission, which was read by the Bishop of Albany.

(For the Report, see Journal of House of Bishops, page 23.)

The Bishop of Missouri offered the following resolution, which, on motion, was adopted:

Resolved, That the Bishop of Albany, the Rev. Dr. E. A. Hoffman, and Mr. S. P. Nash be, and they are hereby, appointed a committee of the Board of Missions, to obtain legal advice as to the status of the Missionary Bishops as members of the Board of Missions and Board of Managers; and if it shall appear that there is any difficulty in their case, then, if in their judgment it is expedient so to do, to apply to the Legislature of the State of New York for an amendment of the Act of Incorporation of the Domestic and Foreign Missionary Society, to the end that any disability of Missionary Bishops as members of the Board of Managers, if there be any, may be removed, and that said committee report their action herein, and its results, to the Board of Managers.

The Board proceeded to the consideration of the recommendation of the Board of Managers, to wit:

Resolved, That in the judgment of this Board, the work of the Woman's Auxiliary to the Board of Missions, efficient and valuable as it is, would become productive of even greater good were the Auxiliary to establish a Constitution accurately defining the relations between itself and this Board, mapping out with tolerable precision the field of labor proper to such an organization, and providing for the annual or triennial election of officers.

Resolved, That should the Auxiliary at this time desire to organize itself in the manner indicated in the previous resolution, this Board will gladly do any thing in its power to facilitate the process.

The Assistant Bishop of New York offered the following amendment:

Resolved, 1. That the Report of the Honorary Secretary of the Woman's Auxiliary to the Board of Missions, and the Resolutions relating to the Auxiliary in the Triennial Report of the Board of Managers, be referred to the present General and Diocesan Officers of the Auxiliary, with instructions to report to this Board at its next Triennial Meeting.

Resolved, 2. That during the next three years the work of the Woman's Auxiliary, as a whole and in its several Diocesan Branches, be continued in accordance with the principles of the Auxiliary as originally established, and the practice of the past fifteen years.

Resolved, 3. That no action affecting the Woman's Auxiliary be taken by the Board of Managers without previous conference with the General Officers of the Auxiliary.

Resolved, 4. That this Board desires to place on record its entire approval of the purpose of the Woman's Auxiliary not only to assist the Board in meeting its regular appropriations, but also to aid all Missionary work of the Church, in any direction and in any way that may be recommended by this Board, or indorsed by the several Bishops.

On motion, the foregoing resolutions and amendment were made the Order of the Day on Friday next at 11 A.M.

After the singing of a hymn, and the Benediction by the Presiding Bishop, on motion, the Board adjourned to Friday next at 11 A.M.

FIFTH DAY'S PROCEEDINGS.

CHICAGO, Friday, October 22, 1886.

The Board met pursuant to adjournment, the Presiding Bishop in the Chair.

The Minutes of the fourth day's session were read, and, on motion, approved.

Mr. Prince, of New Mexico, presented the Second Triennial Report of the American Church Building Fund Commission (see Appendix V.), the resolution appended to which was adopted as follows:

Resolved, That the Board of Missions, composed of both Houses of the General Convention, renew the recommendation made in 1880, that every Parish of our Church contribute annually to the American Church Building Fund, until the full sum of one million dollars be secured.

The Board proceeded to the consideration of the Order of the Day; to wit, the two resolutions presented by the Board of Managers (p. 573), and the amendments thereto proposed by the Assistant Bishop of New York.

The Bishop of Massachusetts offered as a substitute the following preamble and resolution, which, on motion, were adopted:

WHEREAS, There appears to be no evidence at present of a general desire on the part of the various branches of the Woman's Auxiliary for any *further organization* of their work; therefore

Resolved, That this Board, without considering the question of organization, desires to place on record its entire approval of the purpose of the Woman's Auxiliaries, not only to assist the Board in meeting its regular appropriations, but also to aid all Missionary work of the Church, in any

direction and in any way that may be recommended by this Board or indorsed by the several Bishops.

The Secretary presented the two following communications from the House of Bishops:

CHICAGO, October 19, 1886.

TO THE SECRETARY OF THE BOARD OF MISSIONS.

My Dear Sir, — I am directed to inform you that this House has adopted the following resolutions, viz.:

Resolved (1), That instead of the missionary arrangement at present including the State of Nevada and the Territories of Utah, Wyoming, and Idaho, there be constituted two Missionary Jurisdictions; the one to include the State of Nevada and the Territory of Utah, the other to include the Territories of Wyoming and Idaho.

Resolved (2), That the House of Bishops proceed to nominate a Missionary Bishop of Nevada and Utah.

Resolved (3), That the House of Bishops proceed to nominate a Missionary Bishop of Wyoming and Idaho.

Resolved (4), That the Board of Missions be informed of this action, and requested to make appropriations for the support of the Bishops to be so appointed.

Faithfully yours,

W. TATLOCK, *Secretary*.

CHICAGO, October 21, 1886.

TO THE SECRETARY OF THE BOARD OF MISSIONS.

My Dear Sir, — The House of Bishops has to-day adopted the following resolutions, on the recommendation of the Joint Committee on the Spiritual Care of Immigrants, viz.:

Resolved, That the Board of Missions be requested to consult with the Bishops of the Dioceses having seaports, and to take such action as may seem best to provide for the spiritual care of members of the Church arriving from abroad at their respective ports.

Resolved, That the persons having special care of immigrants on their arrival be requested to correspond with the persons appointed by the Dioceses of the interior for the same purpose.

Resolved, That the Board of Missions request the Bishop of each Diocese and Missionary Jurisdiction to appoint a Presbyter with whom the Bishop of Northern New Jersey may correspond on this subject.

I am, faithfully yours,

W. TATLOCK, *Secretary*.

The Bishop of Iowa in the Chair.

The Rev. Dr. Brown, of Western New York, presented the following resolutions, which, on motion, were adopted seriatim:

Resolved, That the salary of each of the two Missionary Bishops to be now appointed in the Domestic field be fixed at the rate of $3,000 per annum, and that allowance be made for their official travelling expenses within their Jurisdictions at their cost up to the amount of $300 per annum for each.

Resolved, That in making their annual reports in the year in which the General Convention meets, each of the Missionary Bishops be requested to state what portion of his support, as provided for in the foregoing resolution, his Jurisdiction will assume for the ensuing three years.

The Presiding Bishop announced the names of the twenty mem-

bers at large appointed by him to serve on the American Church Building Fund Commission, as follows:

The Rev. Dr. Dix of New York, the Rev. Dr. Dyer of New York, the Rev. Dr. Huntington of New York, the Rev. Dr. McVickar of Pennsylvania, the Rev. Dr. Davies of Pennsylvania, the Rev. Dr. Leonard of Maryland, the Rev. Dr. Battershall of Albany, the Rev. Dr. Nicholson of Pennsylvania, the Rev. Dr. Babcock of Southern Ohio, the Rev. Dr. Vibbert of Chicago;

Mr. George A. Jarvis of Long Island, Mr. L. Bradford Prince of New Mexico, Mr. John A. King of Long Island, Mr. William G. Low of Long Island, Mr. Lemuel Coffin of Pennsylvania, Mr. H. H. Houston of Pennsylvania, Mr. J. H. Shoenberger of Pittsburgh, Mr. Cornelius Vanderbilt of New York, Mr. George C. Bates of Delaware, Mr. Frederic A. Potts of New York.

The Missionary Bishop of South Dakota offered the following resolutions:

1. *Resolved*, That the Board of Missions hereby expresses its cordial sympathy with the Board of Managers in the perplexities which have attended the discharge of their duties because of the insufficiency of the funds committed to their hands by the people of the Church.

2. *Resolved*, That the Board of Missions hereby expresses its approval of the *general principles* which underlie the resolution recommended to the attention of the Board of Missions in the following words:

Resolved, That the Board request the Board of Missions to establish the principle that hereafter the annual appropriations for missionary work shall not exceed the amount of receipts for general purposes, exclusive of legacies, for the preceding year.

3. *Resolved*, however, That, as the sudden application of this principle and the reduction in the appropriations which results causes great hardship to the faithful missionaries of the Church, involves serious embarrassment of its missionary operations, and proves a heavy blow to many now promising missionary enterprises, it is the opinion of this Board of Missions that the application of the principle and the reduction which it would involve should not be made except after longer notice than that which has been given under the action of the Board of Managers.

Resolved, 4. That the Board of Managers be, and they hereby are, instructed to raise their appropriations to the Missionary work for the last three quarters of the current fiscal year to the same gross amount appropriated to the Missionary work by the Board of Managers for the last three quarters of the fiscal year ending August 31, 1886.

Resolved, 5. That the Board of Missions hereby assures its Missionaries of its tender concern for their personal comfort and welfare, and of its earnest prayers for the blessing of the Divine Head of the Church upon the labor of love which they have undertaken in His name.

Pending the consideration of these resolutions, the Board made the following resolution, proposed by the Bishop of Albany in behalf of the Mexican Commission, the Order of the Day for this afternoon at 3.30:

Resolved, That the Board of Managers be instructed to make a sufficient appropriation to be taken from the offerings made for work in Mexico for the maintenance in the city of Mexico of a Clergyman of this Church, appointed by them on nomination of the Presiding Bishop, to whom shall

be assigned the duty of counselling and guiding the work of those Presbyters and Readers who have asked for the fostering care of this Church to be extended to them as a Mission.

The Board took a recess.

The Board having re-assembled, the Bishop of Iowa in the Chair, the Rev. Mr. Capers, from the Joint Committee on Work among the Coloured People, offered the following resolution, which was adopted:

Resolved, That the Board of Missions hereby instructs the Board of Managers to take such immediate steps as may be necessary to carry into prompt effect the concurrent action of both Houses of the General Convention, recommending the establishment of a Commission specially charged with promoting and aiding the work of this Church among the colored people of our country.

The Board resumed consideration of the resolutions offered by the Missionary Bishop of South Dakota.

Pending such consideration, the Order of the Day was called for; viz., the resolution offered by the Bishop of Albany (see p. 582).

The Rev. Dr. Swope, of New York, moved to refer the whole matter to the General Convention; which motion was, on division, lost (105 voting in the affirmative, and 131 in the negative).

The resolution of the Bishop of Albany was adopted.

The Board resumed consideration of the resolutions offered by the Missionary Bishop of South Dakota. Resolutions 1, 2, 4, and 5 were adopted, and the third resolution was lost.

On nomination of Mr. King, of Long Island, Mr. R. Fulton Cutting was elected Treasurer of the Domestic and Foreign Missionary Society.

The Bishop of Ohio, from the Committee to nominate a Board of Managers, presented the following nominations, and the persons named were duly elected:

Rev. H. Dyer, D.D., Rev. E. A. Hoffman, D.D., Rev. William N. McVickar, D.D., Rev. J. Livingston Reese, D.D., Rev. J. H. Eccleston, D.D., Rev. Thomas F. Davies, D.D., Rev. James Saul, D.D., Rev. George Williamson Smith, S.T.D., Rev. Henry Y. Satterlee, D.D., Rev. Jacob S. Shipman, D.D., D.C.L., Rev. Cornelius E. Swope, D.D., Rev. Charles H. Hall, D.D., Rev. William R. Huntington, D.D., Rev. Octavius Applegate, D.D., Rev. William Lawrence, Mr. Lemuel Coffin, Mr. Benjamin Stark, Mr. Cornelius Vanderbilt, Mr. William G. Low, Mr. H. P. Baldwin, Mr. Joseph W. Fuller, Mr. John A. King, Mr. Julien T. Davies, Mr. John H. Shoenberger, Mr. Alfred Mills, Mr. W. Bayard Cutting, Mr. Bache McE. Whitlock, Mr. Elihu Chauncey, Mr. Wager Swayne, Mr. James M. Brown.

The Rev. Dr. Vibbert, of Chicago, offered the following resolution, which, on motion, was adopted:

Resolved, That the Board of Missions heartily commends to the members of the Church its official organ — the "Spirit of Missions" — and earnestly requests each Clergyman to do all in his power for the promotion of its circulation, that his parishioners may be informed with regard to the Missionary work of the Church at home and abroad.

The Rev. Dr. Egar, of Central New York, offered the following resolution, which, on motion, was adopted:

Resolved, That the Board of Missions requests the General Convention to pass a Canon making it the duty of every Clergyman having cure of souls to give his people the opportunity, once at least every year, to make an offering in time of Divine Service for the Domestic, and an offering for the Foreign Missions of this Church.

The Minutes of this day's session having been read and approved, the Benediction was pronounced by the Presiding Bishop, and on motion the Board adjourned *sine die*.

ALFRED LEE,
Presiding Bishop.
MORGAN DIX,
President of the House of Deputies.

Attest:
CHARLES L. HUTCHINS, *Secretary.*
WILLIAM S. LANGFORD,
Secretary of the Board of Managers.

APPENDICES.

APPENDICES.

APPENDIX I.—1.

REPORT OF THE COMMITTEE ON THE STATE OF THE CHURCH.

THE Committee on the State of the Church, in compliance with the provisions of section 3, Canon 17, Title I., of the Digest of Canons, herewith submit their Report to their constituents, the House of Deputies.

Since the last triennial council of our National Church, five of our Right Reverend Fathers in God have departed this life, viz.:

Robert Harper Clarkson, D.D., LL.D., Bishop of Nebraska, March 10, 1884, in the fifty-second year of his age, and the nineteenth of his episcopate.

Benjamin Bosworth Smith, D.D., LL.D., Bishop of Kentucky, and Presiding Bishop, May 31, 1884, in the ninetieth year of his age, and the fifty-second of his episcopate; being in both respects the senior of every bishop in the world.

Henry Champlin Lay, D.D., LL.D., Bishop of Easton, September 17, 1885, in the sixty-second year of his age, and the twenty-sixth of his episcopate.

John Freeman Young, D.D., Bishop of Florida, November 15, 1885, in the sixty-sixth year of his age, and the nineteenth of his episcopate.

Charles Franklin Robertson, D.D., LL.D., Bishop of Missouri, May 1, 1886, in the fifty-second year of his age, and the eighteenth of his episcopate.

These lamented prelates represented varied learning, and a diversity of gifts. They "diligently preached the Word of God, and duly administered the godly discipline thereof." They have left their impress on the whole American Church, and, we doubt not, will "be found perfect and irreprehensible at the latter day."

Two Bishops, after nearly twenty years in Missionary Jurisdictions, have been translated to organized Dioceses; viz.:

Daniel Sylvester Tuttle, D.D., from Utah and Idaho to be Bishop of Missouri; and

Ozi William Whitaker, D.D., from Nevada to be Assistant Bishop of Pennsylvania.

Nine godly and well-learned Presbyters have been elevated to the episcopate; viz.:

William David Walker, Missionary Bishop of North Dakota, consecrated in Calvary Church, New York, on Thursday in Ember-week, December 20, 1883;

Alfred Augustin Watson, D.D., Bishop of East Carolina, consecrated in St. James's Church, Wilmington, N.C., on Thursday in Easter-week, April 17, 1884;

William Jones Boone, D.D., Missionary Bishop of Shanghai, consecrated in the English Church of the Holy Trinity, Shanghai, China, on Tuesday, the Feast of SS. Simon and Jude, October 28, 1884;

Nelson Somerville Rulison, D.D., Assistant Bishop of Central Pennsylvania, consecrated in St. Paul's Church, Cleveland, Ohio, on Tuesday, the Feast of SS. Simon and Jude, October 28, 1884;

William Paret, D.D., Bishop of Maryland, consecrated in the Church of the Epiphany, Washington, D.C., on Thursday, January 8, 1885;

George Worthington, D.D., Bishop of Nebraska, consecrated in St. John's Church, Detroit, Mich., on Tuesday, the Feast of St. Matthias, February 24, 1885;

Samuel David Ferguson, D.D., Missionary Bishop of Cape Palmas and parts adjacent, West Africa, consecrated in Grace Church, New York, on Wednesday, the Feast of St. John the Baptist, June 24, 1885;

Edwin Gardner Weed, D.D., Bishop of Florida, consecrated in St. John's Church, Jacksonville, Florida, on Wednesday, August 11, 1886;

Mahlon Norris Gilbert, D.D., Assistant Bishop of Minnesota, consecrated in St. James's Church, Chicago, on the seventeenth Sunday after Trinity, October 17, 1886.

Since the last General Convention several of our more venerable Dioceses have observed the centennials of their erection with special solemnities of gratitude and joy, — Eucharists, with sermons and addresses which vividly recalled their history, not only since the existence of the United States of North America, but the long period before when the Apostles' doctrine and fellowship flourished on this soil as the Church of England in the American colonies. The published records of such proceedings are of absorbing interest, and will increase in value for all coming time.

The Dioceses heretofore known as Illinois, Northern New Jersey, and Wisconsin, by their own action, confirmed by the action of the present General Convention, have substituted for their territorial designations the see names of Chicago, Newark, and Milwaukee. Your Committee commend this change as a recognition of principles of Apostolic precedent and primitive practice.

The reports from all the Dioceses and Missionary Jurisdictions in a tabulated form are appended to this Report. From these we find that we now have 49 Dioceses and 15 Missionary Jurisdictions; 71 Bishops and 3,689 other clergy; 344 candidates for holy orders; 1,203 lay readers; 4,338 church and chapel buildings; 2,072 mission stations; 101 academies; 13 colleges; 16 divinity schools; 52 orphanages; 37 homes; 54 hospitals; 29 other institutions; more than 422,649 communicants, 58,524 of whom have been added since 1883; and an estimated number of the baptized — more than 155,454 of whom have been baptized since 1883 — of more than 1,250,000. The total offerings for the last three years are $30,783,052.28.

The increase, growth, and prosperity of parishes and missions, as a rule, have been very marked. Candidates for confirmation have been more carefully instructed. Church debts have been paid or liquidated, and in some instances efforts have been made "that they who preach the gospel may live of the gospel." But in general the salaries of the clergy are inadequate to their respectable maintenance. The remedy is in the hands of the laity, and the Church in her conciliar wisdom should devise some method for assuring the sustenance of her spiritual pastors. Provision should be made for them in their declining years, as in the army and navy, as well as for their widows and orphans. To this end your Committee call attention to the *Clergyman's Retiring Fund*, and to the various funds for the widows and orphans of deceased clergymen. Until such things are settled the Church cannot expect any great accessions to the ranks of her clergy. There will always be some who will go "without purse or scrip;" but well-to-do parents, who would as a matter of course furnish means to set their sons up in business,

are seldom found who will furnish means for their sons to preach "the unsearchable riches of Christ." Indeed, the most discouraging feature of the state of the Church to-day is the decline in the number of candidates for holy orders. From all parts of the land only 344 are reported — a smaller number, with one exception, than at any time since 1868. From that year till now the number of communicants has been augmented from 195,835 to about 423,000, an increase of 116 per cent, and according to this ratio there should be at least 730 candidates for the ministry. In view of these facts your Committee urgently appeal to all the members of the Church that boys and young men and devout men in business pursuits be alike exhorted to this holy work.

The intense eagerness to turn many to righteousness, and from the power of Satan unto God, has shown itself in many quarters in what are called "Parochial Missions." These, when judiciously conducted, have left excellent and abiding fruit.

Organized work in nearly every parish of any size has been adopted in wider forms and with more concentrated aims by members of the Church at large.

The Girls' Friendly Society, originating in 1877, enlists the interest, sympathy, and aid of experienced Churchwomen, in behalf of their younger and inexperienced sisters. It has now ninety branches in twenty-eight Dioceses, and four Diocesan organizations, comprising three thousand members and eleven hundred associates. By its efficient instrumentality many have been kept interested in the Church in their own localities; while by its system of careful transfer, members removing, who might otherwise have been overlooked, have been at once introduced, cared for, and retained in the Church. Where this transfer and correspondence extend to kindred societies in England, Ireland, Scotland, and Canada, they become an additional tie between the various branches of the Anglican communion.

The Brotherhood of S. Andrew, inaugurated in this city of Chicago in 1883, not quite three years ago, has already become a prominent agency for the extension of Christ's Kingdom among young men. It meets a want universally acknowledged, and with its two features of prayer and effort now has thirty chapters in twelve Dioceses. When the laity in general, men as well as women, are imbued with the like spirit of personal responsibility and personal exertion, the day will be hastened when multitudes shall be brought to the knowledge and obedience of the truth.

The Church Temperance Society, established five years ago, has now among its vice-presidents fifty Bishops. It already has organizations in thirty-five Dioceses. It publishes a monthly paper, has created a temperance literature on Scriptural principles, has draughted and introduced a new license law for the State of New York, has largely influenced the government of the City of New York in the enforcement of law, and during the past year has carried on in the same city, in connection with Sunday-evening services, the work of personal rescue and reform. No other fact need be given in defence of this movement than that in our own country, $900,000,000 are annually spent for strong drink, against $505,000,000 for bread.

The White Cross Society, begun in England in 1883, in less than a year had a branch in this country, and has since spread very widely. It is based upon the Seventh Commandment, and the baptismal vow "to renounce all the sinful lusts of the flesh." Its aim is personal and social purity in its highest and strictest sense. It is both a "movement" and a "work." Ten tracts and three special papers have already been placed in circulation by its Committee of Publication; and great as is the number of its present adherents, its moral influence has already been incalculably greater. The twin monsters of evil which are sapping our homes and people are Intemperance and Impurity, and these can be conquered only by the help of God.

This Church, Catholic, Apostolic, and American, presents her corporate

life, her ministry, her institutions, her charities, to all the people of this land, irrespective of race, colour, or antecedents. For thirty-five years at least, more than half — many think a much larger proportion — of those annually confirmed have been not of churchly parentage. Absorption has gone on beyond the power of assimilation; yet this Church so longs for organic Christian unity and the re-union of Christendom, that she has at this General Convention shown herself willing to make any overtures which do not comprise essentials, in furtherance of the prayer of Him who is "Head over all things to the Church which is His Body," that His people may be "made perfect in one."

In conclusion your Committee recommend the adoption of the following resolution:

Resolved, That the view of the state of the Church here presented be transmitted to our Reverend Fathers in God, the House of Bishops, with the request that they issue a Pastoral Letter, and asking their united prayers and episcopal benediction.

All of which is respectfully submitted.

GEORGE MORGAN HILLS, *Chairman.*

TABULAR VIEW OF SOME OF THE CHIEF ITEMS OF STATISTICS CONTAINED IN THE TRIENNIAL REPORTS.

	DIOCESES.	Clergy, Candidates for Holy Orders, and Lay Readers.							Parishes, Churches, etc.						
		Lay Readers.	Candidates for Holy Orders.	Deacons Ordained.	Number of Deacons.	Priests Ordained.	Number of Priests.	Whole Number Clergy.	Number of Parishes.	Number of Missions.	Corner-stones Laid.	Churches consecrated.	Whole Number of Churches and Chapels.	Free Churches and Chapels.	Number of Rectories.
1	Alabama	15	1	2	5	. .	25	31	51	. .	2	. .	51	. .	14
2	Albany	17	15	12	6	14	128	135	111	46	8	9	149	. .	58
3	Arkansas	. .	2	. .	. .	1	12	13	16	10	. .	2	21	. .	7
4	California	5	1	7	10	6	57	68	25	28	. .	7	57	. .	16
5	Central New York	53	6	10	5	12	88	94	109	58	11	6	131	. .	56
6	Central Pennsylvania	16	13	4	6	6	95	103	90	31	. .	7	111	. .	53
7	Chicago	26	5	8	5	3	69	75	48	33	9	6	69	. .	20
8	Connecticut	. .	20	22	10	24	180	191	144	28	1	8	277	. .	95
9	Delaware	6	1	3	. .	3	28	29	27	7	. .	1	37	27	11
10	East Carolina	47	4	2	6	2	21	28	37	41	3	2	53	43	18
11	Easton	6	2	. .	1	2	32	33	38	. .	2	. .	64	60	27
12	Florida	26	1	4	2	4	33	36	23	49	. .	1	67	67	7
13	Fond du Lac	7	6	3	1	4	28	30	18	39	3	3	47	45	12
14	Georgia	11	1	1	2	.	36	39	34	. .	. .	3	48	. .	17
15	Indiana	31	2	4	2	2	30	33	41	34	6	8	50	46	24
16	Iowa	30	4	5	2	14	46	49	58	49	7	19	67	62	19
17	Kansas	34	1	2	2	2	32	35	23	73	4	3	40	36	13
18	Kentucky	27	2	6	8	5	39	47	34	14	2	5	42	. .	14
19	Long Island	17	8	13	7	14	105	113	71	37	5	5	107	68	32
20	Louisiana	9	2	4	2	4	30	33	44	30	. .	3	54	46	21
21	Maine	. .	2	4	3	4	25	29	22	16	3	2	40	24	13
22	Maryland	10	5	8	5	13	162	168	128	8	2	8	197	. .	. .
23	Massachusetts	43	5	28	12	21	166	179	119	52	9	17	165	. .	39
24	Michigan	60	2	6	8	8	67	76	64	63	1	15	112	66	36
25	Minnesota	40	10	17	10	9	69	80	71	94	6	7	114	100	30
26	Mississippi	6	4	3	2	1	31	35	36	30	2	1	66	. .	23
27	Missouri	17	2	6	6	6	47	54	52	44	3	. .	87	. .	. .
28	Nebraska	13	1	2	2	9	33	36	24	51	1	2	35	33	14
29	New Hampshire	7	6	6	7	2	25	33	18	16	4	2	27	17	9
30	New Jersey	37	8	4	5	11	96	102	84	39	6	10	119	87	41
31	New York	60	31	38	29	30	300	331	200	30	10	11	200	77	. .
32	North Carolina	31	11	10	10	10	46	57	44	52	1	3	82	79	24
33	Northern New Jersey	8	7	11	6	6	82	89	67	13	3	1	80	. .	38
34	Ohio	17	6	4	3	6	62	66	71	18	. .	1	94	. .	22
35	Pennsylvania	36	21	18	10	16	209	221	129	. .	5	3	151	. .	68
36	Pittsburgh	20	5	7	4	10	57	62	60	33	3	4	80	71	18
37	Quincy	23	3	1	4	5	20	25	27	20	4	4	37	. .	5
38	Rhode Island	6	4	4	2	5	52	55	47	5	8	4	51	26	26
39	South Carolina	20	5	4	2	5	45	48	60	30	. .	. .	. .	. .	. .
40	Southern Ohio	5	2	4	. .	3	. .	52	46	14	1	3	62	. .	13
41	Springfield	11	8	10	1	8	38	40	21	31	2	1	49	. .	13
42	Tennessee	16	7	10	8	9	31	40	29	35	1	1	68	14	14
43	Texas	27	2	3	1	3	24	26	31	30	2	2	33	8	13
44	Vermont	47	5	2	1	1	32	34	42	12	1	. .	50	50	11
45	Virginia	44	28	29	12	22	135	149	140	. .	. .	19	288	. .	74
46	Western Michigan	4	1	. .	. .	1	25	26	27	18	1	2	45	38	12
47	Western New York	20	6	6	7	5	101	109	96	29	7	5	. .	. .	43
48	West Virginia	6	1	5	2	3	19	22	27	19	2	3	45	. .	19
49	Wisconsin	44	12	6	. .	4	63	64	40	68	. .	9	65	65	20
	Miss. Jurisdictions.														
50	Colorado & Wyoming	21	4	7	7	7	31	39	11	89	8	3	55	51	17
51	Idaho and Utah	. .	3	. .	1	. .	10	12	2	13	1	2	12	12	4
52	Montana	. .	1	1	2	3	9	12	2	20	. .	. .	11	11	4
53	Nevada	. .	. .	. .	. .	. .	4	5	5	4	. .	. .	14	12	8
54	N. Mexico & Arizona	4	1	2	. .	2	5	6	. .	19	1	. .	6	5	2
55	North Dakota	8	. .	1	2	. .	12	15	. .	42	8	3	26	26	3
56	Northern California	8	1	. .	. .	2	14	15	11	10	. .	2	18	17	6
57	Northern Texas	20	2	1	1	3	10	12	13	33	6	1	22	22	10
58	Oregon	. .	. .	2	1	. .	18	20	. .	. .	1	2	27	. .	14
59	South Dakota	23	3	5	8	2	19	28	7	77	. .	. .	46	. .	23
60	Washington	12	2	2	1	3	11	13	12	32	. .	2	16	14	5
61	Western Texas	3	4	. .	. .	4	13	14	12	26	. .	2	25	21	9
62	Cape Palmas	8	3	2	3	4	9	13	. .	45	. .	1	8	. .	. .
63	Japan	35	1	1	3	. .	6	10	. .	30	. .	. .	48	. .	. .
64	Shanghai	. .	12	6	14	3	9	24	. .	36	1	1	20	20	11
	Totals	1,203	344	398	287	391	3,356	3,760	2,939	2,072	177	257	4,338	1,466	1,288

TABULAR VIEW OF SOME OF THE CHIEF ITEMS OF STATISTICS CONTAINED IN THE TRIENNIAL REPORTS — *Continued.*

	DIOCESES.	Parochial Statistics.								
		Families, etc.		Baptisms.			Confirmed, Communicants, etc.			
		Number of Families.	Number of Souls.	Baptisms, — Infants.	Baptisms, — Adults.	Total Number of Baptisms.	Number Confirmed.	Marriages.	Burials.	Com'cants Added.
1	Alabama	. . .	. . .	. . .	. .	1,075	949	269	605	. .
2	Albany	6,061	16,438	3,770	1,009	4,779	3,125	1,265	2,640	3,647
3	Arkansas	. . .	. . .	383	105	488	310	111	258	310
4	California	4,162	15,267	1,906	370	2,276	1,295	1,115	1,675	2,184
5	Central New York	7,856	. . .	3,085	1,135	4,220	2,582	1,347	2,689	3,214
6	Central Pennsylvania	4,945	. . .	3,242	616	3,858	2,327	724	1,800	. .
7	Chicago	5,000	22,000	3,105	550	3,655	2,169	1,250	1,095	4,545
8	Connecticut	15,697	. . .	4,963	1,021	5,984	3,637	1,825	4,645	5,151
9	Delaware	. . .	. . .	714	84	798	385	205	494	711
10	East Carolina	1,525	6,095	876	170	1,046	540	163	524	588
11	Easton	1,562	9,000	1,319	83	1,402	361	278	651	542
12	Florida	1,378	6,652	876	109	985	203	310	494	1,076
13	Fond du Lac	1,638	6,916	810	227	1,037	685	219	429	711
14	Georgia	1,928	9,038	1,213	258	1,471	1,039	288	778	1,332
15	Indiana	2,504	11,268	1,134	409	1,543	1,153	430	664	. .
16	Iowa	3,402	13,025	1,217	483	1,783	1,208	567	633	1,837
17	Kansas	1,700	5,886	418	87	505	257	186	287	985
18	Kentucky	1,543	6,379	1,405	421	1,836	1,381	375	864	1,646
19	Long Island	. . .	. . .	5,827	748	6,575	4,013	2,052	4,396	. .
20	Louisiana	. . .	. . .	1,660	206	1,866	1,066	503	872	1,240
21	Maine	1,800	. . .	726	231	957	580	241	637	794
22	Maryland	. . .	. . .	7,318	872	8,190	4,864	1,892	4,341	6,626
23	Massachusetts	. . .	. . .	6,593	1,250	7,878	4,167	2,461	4,337	5,005
24	Michigan	7,010	27,992	3,582	848	4,430	2,482	1,282	1,956	. .
25	Minnesota	4,249	17,108	2,084	480	2,564	1,595	864	1,193	. .
26	Mississippi	1,281	6,310	712	238	950	673	196	477	. .
27	Missouri	. . .	. . .	1,625	451	2,076	1,336	709	944	2,471
28	Nebraska	929	2,309	702	222	924	549	221	316	662
29	New Hampshire	. . .	. . .	489	194	683	512	222	397	682
30	New Jersey	6,455	23,312	3,129	578	3,707	2,000	766	1,921	2,054
31	New York	20,762	69,316	16,758	2,000	18,758	11,130	5,245	9,129	6,311
32	North Carolina	1,493	7,103	1,412	396	1,808	1,081	197	545	768
33	Northern New Jersey	5,962	. . .	4,221	595	4,945	2,764	1,350	2,378	. .
34	Ohio	4,581	18,186	2,269	715	2,984	1,858	885	1,532	2,676
35	Pennsylvania	. . .	. . .	9,769	1,619	12,088	6,532	3,622	7,097	8,112
36	Pittsburgh	4,505	10,038	2,821	492	3,323	2,055	577	1,155	2,805
37	Quincy	1,096	5,885	668	256	924	456	188	309	1,019
38	Rhode Island	. . .	. . .	1,909	570	2,479	1,305	900	1,701	1,957
39	South Carolina	2,504	9,598	. . .	. . .	1,602	1,024	402	. .	. .
40	Southern Ohio	3,314	13,117	1,280	454	1,734	1,471	470	878	2,593
41	Springfield	. . .	. . .	832	282	1,141	823	181	290	902
42	Tennessee	. . .	. . .	1,224	299	1,523	1,149	. .	. .	. .
43	Texas	2,000	10,000	1,169	173	1,342	683	317	437	257
44	Vermont	2,076	8,216	739	314	1,053	714	293	557	. .
45	Virginia	. . .	. . .	3,177	1,104	4,281	3,959	. .	. .	. .
46	Western Michigan	2,031	8,045	778	236	1,014	597	303	502	1,316
47	Western New York	6,200	18,400	3,387	791	4,178	2,985	1,352	2,468	. .
48	West Virginia	1,468	. . .	634	134	768	555	193	349	720
49	Wisconsin	2,500	9,876	1,122	321	1,443	1,161	594	894	1,260
	Missionary Jurisdictions.									
50	Colorado and Wyoming	1,783	16,847	1,066	206	1,324	603	476	574	1,078
51	Idaho and Utah	. . .	. . .	590	111	701	229	216	265	108
52	Montana	. . .	. . .	397	70	467	199	197	287	. .
53	Nevada	. . .	. . .	455	41	496	125	120	226	170
54	New Mexico and Arizona	190	594	101	35	140	84	95	191	. .
55	North Dakota	. . .	. . .	. . .	. .	275	162	83	84	. .
56	Northern California	645	2,473	480	149	638	372	249	371	209
57	Northern Texas	600	2,400	407	132	546	366	99	190	1,063
58	Oregon	. . .	. . .	499	114	613	316	207	287	580
59	South Dakota	2,109	9,157	801	523	1,424	640	70	93	. .
60	Washington	550	1,910	291	141	432	212	148	196	. .
61	Western Texas	. . .	. . .	455	96	551	383	126	250	263
62	Cape Palmas	. . .	20,200	199	100	399	158	68	110	. .
63	Japan	. . .	. . .	50	159	209	77	3	8	. .
64	Shanghai	. . .	. . .	118	163	281	188	18	41	188
	Totals	148,994	446,356	124,970	26,246	155,425	93,049	41,580	76,406	82,428

TABULAR VIEW OF SOME OF THE CHIEF ITEMS OF STATISTICS CONTAINED IN THE TRIENNIAL REPORTS — *Continued.*

Parochial Statistics.						Charitable & Educational Institutions.							Offerings.	
Confirmed, Co'mts, etc.		Sunday and Parish Schools.												
Communicants Died.	Present No. of Com'c'ts.	Sunday-School Teachers.	Sunday-School Scholars.	Parish Sch'l Teachers.	Parish School Scholars.	Church Hospitals.	Church Orphan Asylums.	Church Homes.	Academic Institutions.	Collegiate Institutions.	Theological Institutions.	Other Institutions.	Communion Alms.	Episcopal Fund — Total Income.
. . .	4,216	315	2,533	. .	. .	. .	2	2	1	. .	. .	. .	$4,995 91	$2,235 78
617	14,340	1,172	10,084	46	352	1	1	1	1	. .	. .	. .	20,550 07	15,253 50
38	1,364	89	955	. .	. .	. .	. .	. .	. .	. .	. .	. .	1,325 85	1,525 20
70	4,892	468	4,653	3	55	1	. .	1	. .	. .	1	4	9,568 56	2,127 55
635	13,154	1,072	8,427	2	41	4	1	3	2	. .	1	. .	14,103 79	13,500 00
. . .	8,260	1,175	12,374	. .	. .	1	2	1	2	1	. .	2	12,812 84	20,961 94
258	9,600	805	8,400	3	150	1	. .	. .	. .	. .	. .	. .	. . .	. . .
1,262	22,354	. .	. .	. .	. .	. .	1	5	2	1	1	2	38,388 85	15,822 37
135	2,363	249	2,529	. .	. .	. .	. .	. .	. .	. .	. .	. .	3,941 34	4,833 15
183	2,532	257	1,440	11	401	. .	. .	. .	5	. .	. .	. .	1,958 91	7,914 86
113	2,727	. .	. .	1	16	. .	1	. .	. .	. .	. .	. .	3,361 50	6,750 00
75	2,390	242	2,142	9	100	. .	. .	. .	. .	. .	. .	. .	3,043 77	5,531 46
98	2,592	161	1,687	4	138	1	1	2	1	. .	. .	. .	1,211 33	8,111 63
228	4,822	319	2,776	2	55	. .	2	. .	. .	. .	. .	. .	10,169 52	. . .
. . .	4,812	341	3,074	3	60	1	. .	. .	1	. .	. .	1	3,237 87	8,769 37
427	5,004	433	3,917	6	136	2	. .	1	3	1	1	1	5,424 16	13,754 23
. . .	2,258	262	1,232	. .	. .	1	. .	. .	. .	1	1	. .	1,414 55	5,600 00
210	5,215	465	4,299	98	947	1	4	1	2	. .	. .	. .	8,289 00	. . .
671	18,138	1,860	16,727	255	2,121	1	2	3	3	. .	. .	3	49,118 64	19,250 79
158	4,339	375	2,970	1	16	. .	1	. .	. .	. .	. .	. .	7,384 31	14,882 45
98	2,649	202	1,791	. .	. .	. .	. .	1	2	. .	. .	. .	1,792 54	4,215 54
1,203	24,926	1,849	17,264	. .	. .	1	8	3	3	. .	. .	. .	75,582 00	11,708 00
945	22,268	2,150	18,920	. .	. .	1	1	1	2	. .	1	. .	54,467 00	. . .
. . .	10,488	1,177	9,961	. .	. .	1	1	. .	2	. .	. .	. .	10,851 59	16,670 28
. . .	6,832	644	5,393	5	150	4	2	. .	3	. .	1	. .	3,186 00	13,500 00
. . .	2,311	200	1,500	. .	. .	. .	. .	. .	1	. .	. .	. .	3,503 69	14,227 66
84	6,596	490	4,443	. .	. .	1	1	. .	. .	. .	. .	4	8,620 35	1,858 24
85	2,215	164	1,489	. .	. .	1	. .	. .	1	. .	. .	. .	. . .	8,442 38
98	2,233	183	1,267	. .	. .	1	1	. .	1	. .	. .	1	2,988 81	17,082 83
428	9,781	1,006	9,361	7	160	. .	1	. .	4	. .	. .	. .	32,954 00	12,841 00
. . .	44,256	3,517	39,173	48	1,842	5	5	4	6	1	. .	. .	294,999 36	30,744 46
146	3,451	211	2,692	12	400	2	1	. .	. .	1	1	1	3,817 68	12,340 63
. . .	11,667	1,110	10,841	. .	. .	2	1	1	. .	. .	. .	. .	. . .	15,788 00
. . .	7,801	842	7,074	. .	. .	. .	. .	1	1	1	1	. .	11,959 00	2,751 00
1,265	31,580	2,832	28,756	21	1,013	1	. .	2	1	. .	1	. .	80,405 61	24,128 89
293	7,298	736	7,031	. .	. .	. .	1	. .	1	. .	. .	2	10,117 83	14,296 60
91	2,362	207	2,151	. .	. .	. .	. .	1	1	1	. .	. .	. . .	3,000 00
346	7,823	876	8,114	. .	. .	1	2	. .	1	. .	. .	2	. . .	15,000 00
. . .	5,142	325	2,519	21	719	2	2	. .	1	. .	. .	. .	. . .	2,895 00
243	6,722	651	5,760	. .	. .	1	. .	. .	. .	. .	. .	. .	13,632 32	147 13
. . .	3,031	229	2,128	13	199	. .	1	. .	6	. .	. .	. .	. . .	. . .
. . .	4,445	269	2,450	. .	. .	. .	2	. .	7	1	1	. .	4,516 26	10,826 50
49	2,782	231	1,991	. .	. .	. .	. .	. .	. .	. .	. .	. .	4,321 83	9,000 00
. . .	3,801	252	1,852	. .	. .	. .	. .	. .	1	. .	. .	. .	3,654 26	6,313 57
. . .	15,381	1,672	12,029	59	1,285	. .	1	1	2	. .	1	1	. . .	. . .
141	3,151	298	2,627	. .	. .	1	. .	. .	. .	. .	. .	. .	2,420 38	9,651 02
. . .	11,321	985	8,914	. .	. .	1	1	1	2	1	1	. .	17,892 10	15,699 47
93	2,485	309	2,076	26	229	1	. .	. .	. .	. .	. .	. .	2,391 34	9,590 75
149	5,000	283	3,058	7	143	2	. .	1	3	1	1	. .	. . .	4,677 10
177	2,367	254	2,361	3	100	1	. .	. .	2	. .	1	1	4,540 61	1,420 70
. . .	836	77	1,040	30	763	1	. .	. .	5	. .	. .	. .	. . .	. . .
. . .	2,536	78	680	5	64	1	. .	. .	. .	. .	. .	. .	. . .	. . .
2	343	86	1,078	. .	. .	. .	. .	. .	1	. .	. .	. .	1,304 13	. . .
. . .	167	. . .	. .	. .	. .	. .	. .	. .	. .	. .	. .	. .	. . .	. . .
. . .	661	52	365	. .	. .	. .	. .	. .	. .	. .	. .	. .	. . .	. . .
42	867	131	1,050	. .	. .	. .	. .	. .	. .	1	. .	. .	. . .	. . .
62	1,639	101	1,028	. .	. .	. .	. .	. .	. .	. .	. .	. .	1,635 65	. . .
31	1,217	109	1,089	. .	. .	1	. .	. .	4	. .	. .	. .	1,671 96	. . .
. . .	4,528	89	1,117	. .	. .	. .	. .	. .	5	. .	. .	. .	176 70	314 52
. . .	582	75	736	4	100	1	. .	. .	6	. .	. .	. .	. . .	. . .
. . .	1,367	138	1,053	. .	. .	1	. .	. .	2	. .	. .	. .	1,919 63	. . .
. . .	533	. . .	1,071	. .	667	1	1	. .	. .	. .	. .	3	. . .	. . .
. . .	252	. . .	619	. .	. .	. .	. .	. .	. .	. .	. .	. .	. . .	. . .
41	359	. . .	1,141	40	886	3	1	. .	1	1	1	1	. . .	. . .
11,290	424,424	35,150	327,272	745	13,308	54	52	37	101	13	16	29	$855,623 40	$455,895 55

TABULAR VIEW OF SOME OF THE CHIEF ITEMS OF STATISTICS CONTAINED IN THE TRIENNIAL REPORTS — *Continued.*

	DIOCESES.	Offerings.					
		Diocesan Expenditures, Convention, etc.	Diocesan Missions.	Domestic Missions.	Home Missions for Coloured People.	Indian Missions.	Foreign Missions.
1	Alabama	$13,167 30	$5,410 11	$680 10	. . . .	. . . .	$496 26
2	Albany	5,400 46	36,669 57	7,088 20	$375 93	$1,505 45	5,804 83
3	Arkansas	1,480 85	303 95	223 70	52 80	. . . .	57 45
4	California	1,574 28	22,565 93	1,646 21	. . . .	. . . .	757 92
5	Central New York	4,161 23	35,152 10	23,906 72	. . . .	. . . .	4,994 99
6	Central Pennsylvania	19,845 31	25,786 76	8,522 62	1,124 20	2,087 67	5,125 31
7	Chicago	. . . .	. . . .	. . . .	. . . .	. . . .	. . . .
8	Connecticut	3,308 01	42,777 88	63,902 88	. . . .	. . . .	13,269 17
9	Delaware	678 00	3,521 91	7,539 51	. . . .	. . . .	3,668 01
10	East Carolina	6,764 86	2,484 21	626 81	20 66	. . . .	417 75
11	Easton	1,931 00	4,855 91	708 39	. . . .	140 00	585 73
12	Florida	. . . .	5,330 08	396 86	. . . .	. . . .	197 80
13	Fond du Lac	798 00	5,595 89	355 99	. . . .	1,383 02	222 79
14	Georgia	2,578 17	11,694 31	868 91	. . . .	. . . .	1,129 25
15	Indiana	2,164 42	6,563 12	2,650 95	. . . .	. . . .	. . . .
16	Iowa	2,713 16	5,744 36	1,043 36	380 22	380 22	535 77
17	Kansas	869 77	. . . .	306 98	41 00	65 00	191 46
18	Kentucky	16,560 00	11,724 00	4,948 00	1,071 00	. . . .	3,792 00
19	Long Island	3,694 99	21,855 34	33,632 52	3,287 98	2,154 35	10,309 93
20	Louisiana	901 60	4,485 08	764 35	. . . .	. . . .	765 97
21	Maine	781 95	4,665 01	941 81	. . . .	. . . .	941 81
22	Maryland	8,510 00	27,064 00	24,677 00	. . . .	. . . .	13,396 00
23	Massachusetts	7,055 00	37,349 00	40,332 00	. . . .	. . . .	36,095 00
24	Michigan	6,413 12	23,533 80	16,898 33	. . . .	. . . .	5,303 46
25	Minnesota	. . . .	10,463 00	294 00	. . . .	. . . .	255 00
26	Mississippi	870 09	4,232 73	582 82	. . . .	. . . .	288 48
27	Missouri	17,105 57	5,587 65	1,484 63	648 48	. . . .	653 08
28	Nebraska	1,405 00	4,113 14	1,355 75	. . . .	. . . .	. . . .
29	New Hampshire	927 59	6,024 88	1,751 15	. . . .	. . . .	377 10
30	New Jersey	3,421 00	17,756 00	11,251 00	1,832 00	1,171 00	6,079 00
31	New York	10,362 38	110,340 13	141,265 52	. . . .	. . . .	99,572 82
32	North Carolina	12,943 44	4,801 91	1,301 28	44 52	161 85	896 37
33	Northern New Jersey	2,724 00	14,141 00	11,948 00	. . . .	. . . .	5,154 00
34	Ohio	13,773 00	40,950 00	5,981 00	. . . .	. . . .	4,305 00
35	Pennsylvania	6,329 00	32,860 89	124,548 78	5,367 78	17,137 20	48,971 64
36	Pittsburgh	2,784 85	84,735 94	30,508 32	778 29	773 41	8,162 73
37	Quincy	580 00	1,661 00	386 00	. . . .	. . . .	101 00
38	Rhode Island	1,801 00	15,511 00	21,153 00	3,801 00	3,376 00	16,173 00
39	South Carolina	2,621 00	10,541 00	3,332 00	. . . .	. . . .	776 00
40	Southern Ohio	15,105 62	12,582 01	12,680 49	1,137 98	1,055 83	4,970 72
41	Springfield	7,301 25	4,139 52	649 44	3,867 70	. . . .	. . . .
42	Tennessee	10,638 06	. . . .	. . . .	. . . .	. . . .	. . . .
43	Texas	. . . .	2,594 71	272 85	250 00	. . . .	29 65
44	Vermont	2,252 00	7,993 77	1,023 26	. . . .	70 76	961 81
45	Virginia	41,644 00	31,232 00	3,971 00	. . . .	. . . .	9,723 00
46	Western Michigan	1,057 81	5,849 23	975 56	156 52	162 88	967 31
47	Western New York	3,795 32	18,962 45	18,579 40	1,475 67	. . . .	5,424 75
48	West Virginia	1,109 48	4,654 98	4,304 14	. . . .	. . . .	. . . .
49	Wisconsin	16,506 51	6,678 33	904 60	133 32	130 74	419 20
	Miss. Jurisdictions.						
50	Colorado & Wyoming	542 35	1,829 30	785 93	. . . .	. . . .	47 75
51	Idaho and Utah	. . . .	. . . .	. . . .	. . . .	. . . .	. . . .
52	Montana	171 25	1,149 90	1,154 35	. . . .	. . . .	84 25
53	Nevada	. . . .	. . . .	1,821 86	. . . .	. . . .	32 40
54	New Mexico & Arizona	. . . .	369 50	185 55	. . . .	. . . .	10 00
55	North Dakota	. . . .	. . . .	. . . .	. . . .	. . . .	. . . .
56	Northern California	. . . .	. . . .	. . . .	. . . .	. . . .	. . . .
57	Northern Texas	2,423 75	465 15	273 60	. . . .	. . . .	97 65
58	Oregon	. . . .	757 57	936 27	. . . .	. . . .	621 88
59	South Dakota	298 20	239 55	257 77	. . . .	. . . .	118 29
60	Washington	183 85	. . . .	296 69	. . . .	. . . .	205 40
61	Western Texas	. . . .	863 19	413 45	. . . .	. . . .	46 94
62	Cape Palmas	. . . .	. . . .	. . . .	. . . .	. . . .	. . . .
63	Japan	. . . .	. . . .	. . . .	. . . .	. . . .	. . . .
64	Shanghai	. . . .	. . . .	. . . .	. . . .	. . . .	. . . .
	Totals	$292,028 85	$809,213 75	$649,291 66	$25,847 05	$31,755 38	$323,584 88

TABULAR VIEW OF SOME OF THE CHIEF ITEMS OF STATISTICS CONTAINED IN THE TRIENNIAL REPORTS—*Concluded.*

Offerings.							
Education for the Ministry.	Aged and Infirm Clergy Fund.	Widows and Orphans of Clergy.	Other and Miscellaneous Charities.	Total Amount of Charitable Offerings and Income.	Total Amount of Salaries and Parochial Expenses.	Total Offerings for Religious Purposes.	No. of Parishes not reporting.—Average.
. . . .	. . . .	$15,550 00	. . . .	$1,875 00	$91,829 46	$136,239 92	
$706 47	$4,491 66	861 84	$9,848 04	108,556 00	640,564 25	857,676 27	5
. . . .	63 46	33 35	338 97	5,405 50	37,719 38	48,530 46	8
. . . .	2,981 67	. . . .	6,384 48	191,153 37	211,523 94	450,283 91	1
5,446 02	4,369 16	. . . .	3,017 45	368,903 14	336,330 91	813,885 51	7
3,818 77	5,507 89	. . . .	1,069 95	376,039 43	298,735 22	781,377 91	
. . . .	. . . .	. . . .	. . . .	84,190 23	666,623 57	750,813 80	
. . . .	. . . .	11,145 11	. . . .	272,788 13	1,129,624 67	1,591,027 07	
. . . .	1,278 32	731 57	880 06	103,511 28	124,850 68	255,433 83	
638 28	. . . .	748 11	24,414 21	38,073 80	53,962 69	138,025 15	15
150 25	1,899 97	. . . .	10,580 00	24,205 22	72,289 04	127,457 01	
877 44	388 42	. . . .	29,627 06	. . . .	66,894 15	112,287 04	
485 81	572 92	. . . .	2,253 69	17,341 10	73,310 98	111,643 15	6
. . . .	797 40	1,057 00	. . . .	. . . .	221,126 41	249,420 97	
. . . .	1,333 42	. . . .	2,103 35	82,644 32	121,407 22	230,874 04	6
3,651 00	13,609 01	. . . .	4,221 25	163,988 07	180,706 06	396,150 87	8
22 00	200 00	200 00	. . . .	. . . .	60,276 93	69,187 69	
1,500 00	531 00	. . . .	925 00	5,125 00	259,355 00	313,820 00	5
9,785 36	13,929 77	. . . .	. . . .	776,385 57	757,867 74	1,701,272 98	9
610 30	4,372 52	25 90	. . . .	139,746 07	105,359 19	279,297 74	3
. . . .	. . . .	. . . .	2,951 26	56,760 73	82,484 38	155,535 03	5
6,480 00	6,524 00	. . . .	. . . .	759,805 00	608,517 00	1,542,263 00	6
2,603 00	8,554 00	19,577 00	. . . .	. . . .	1,658,038 00	1,864,070 00	
681 28	4,513 88	. . . .	. . . .	. . . .	511,515 58	596,381 32	24
. . . .	738 00	. . . .	85,189 00	416,058 00	111,574 00	641,257 00	
. . . .	. . . .	. . . .	. . . .	. . . .	133,759 00	157,464 47	
635 06	2,672 36	. . . .	24,691 01	61,174 09	303,639 63	428,770 15	9
202 16	234 95	. . . .	. . . .	. . . .	. . . .	15,753 38	16
318 46	. . . .	. . . .	35,019 52	22,000 00	79,527 69	166,018 03	3
2,673 00	5,365 00	1,207 00	. . . .	371,107 00	318,209 00	785,866 00	15
12,332 78	47,049 95	. . . .	10,506 99	2,179,891 36	2,000,236 05	4,937,301 80	18
254 42	120 25	. . . .	566 03	. . . .	92,977 98	130,226 36	
. . . .	4,406 00	. . . .	. . . .	905,214 00	. . . .	959,375 00	
3,794 00	927 00	3,073 00	4,000 00	172,208 00	502,948 00	766,669 00	14
15,097 53	18,811 39	. . . .	. . . .	1,070,657 65	1,124,120 15	2,568,436 51	
1,093 46	2,731 92	. . . .	1,016 12	. . . .	419,342 42	576,341 89	4
490 00	225 00	. . . .	. . . .	59,390 00	72,107 00	137,940 00	
3,331 00	2,761 00	. . . .	14,286 00	144,727 00	356,146 00	598,066 00	2
. . . .	. . . .	. . . .	33,000 00	. . . .	244,485 00	297,650 00	
1,659 43	471 17	1,352 78	9,136 70	137,334 24	245,923 81	457,190 23	
207 60	. . . .	. . . .	. . . .	11,432 63	79,642 98	107,241 12	3
. . . .	. . . .	. . . .	. . . .	81,699 27	. . . .	107,680 09	5
. . . .	149 25	. . . .	. . . .	. . . .	132,806 76	149,425 05	
187 71	1,734 90	382 27	60,835 10	123,245 08	121,582 57	330,237 06	
. . . .	12,225 00	23,061 00	. . . .	140,828 00	563,321 00	826,005 00	
118 06	1,054 09	. . . .	. . . .	110,953 23	84,679 53	218,045 62	
702 88	6,328 02	. . . .	133,676 77	. . . .	491,631 49	714,168 32	9
442 22	631 47	. . . .	. . . .	43,672 10	74,996 06	141,792 54	
227 89	1,410 71	. . . .	11,540 95	166,543 66	259,830 88	469,003 89	
. . . .	. . . .	. . . .	28,859 87	. . . .	110,829 03	148,855 54	
. . . .	. . . .	. . . .	. . . .	63,060 61	26,400 00	89,460 61	
. . . .	. . . .	. . . .	. . . .	. . . .	55,351 29	57,911 04	
. . . .	. . . .	. . . .	. . . .	3,222 34	25,796 48	32,177 21	
. . . .	. . . .	. . . .	. . . .	. . . .	. . . .	565 05	
. . . .	. . . .	. . . .	37,319 00	. . . .	. . . .	37,319 00	
. . . .	. . . .	. . . .	. . . .	. . . .	. . . .	. . . .	
. . . .	118 55	. . . .	219 30	. . . .	59,951 51	65,185 16	
. . . .	477 55	. . . .	. . . .	. . . .	. . . .	4,465 23	
. . . .	85 93	. . . .	. . . .	3,995 27	30,846 63	36,332 86	
. . . .	. . . .	. . . .	1,856 95	7,640 62	33,217 57	43,401 08	
. . . .	. . . .	. . . .	. . . .	. . . .	. . . .	3,243 21	
. . . .	. . . .	. . . .	. . . .	. . . .	. . . .	. . . .	
. . . .	. . . .	. . . .	. . . .	. . . .	699 39	699 39	
. . . .	. . . .	. . . .	2,557 72	. . . .	. . . .	2,557 72	
$81,223 64	$186,647 93	$79,005 93	$592,891 80	$9,872,551 11	$16,527,491 35	$30,783,052 28	206

APPENDIX I. — 3.

BLANK FOR DIOCESAN STATISTICS, RECOMMENDED BY THE COMMITTEE ON THE STATE OF THE CHURCH, AND ADOPTED BY THE HOUSE OF DEPUTIES, OCT. 22, 1886.

TABULAR VIEW.

Triennial Statistics

OF THE DIOCESE OF

.....

TO THE

GENERAL CONVENTION OF ——.

☞ **Canon 17 of Title I. of the Digest.**

§ v. It shall be the duty of the Bishop and Standing Committee of the Church in every Diocese, or, if there be no Bishop, of the Standing Committee only, to prepare, previously to the meeting of every General Convention, a condensed report and a tabular view of the state of the Church in their Diocese, comprising therein a summary of the statistics from the parochial reports, and from the Bishop's addresses, specifying, as far as possible, the capital and proceeds of the Episcopal Fund, and of all benevolent and Missionary Associations of Churchmen within the Diocese, and present the same to the Secretary of the House of Deputies, on or before the first Monday of the session, for the purpose of aiding the Committee on the State of the Church, appointed by the House of Deputies, in drafting their reports.

§ vi. All incorporated schools, all parochial schools, all academies and colleges, and all hospitals, asylums for orphans or other children of either sex, maintained at the expense, or conducted under the management, of members of this Church, are expected to report annually to the Bishop of the Diocese, at the Annual Convention, such reports to be disposed of as the parochial reports; and at every General Convention the tabular view of the state of the Church in each Diocese, and the report of the Committee on the State of the Church, shall include the results of such reports.

☞ "*A full and accurate view of the State of the Church, from time to time, is highly useful and necessary.*" — Digest, — Title I., Canon 17, § i.

The Secretary of the House of Deputies would respectfully request that the blank forms for the tabular Digest, sent herewith, may receive a careful attention on the part of the Ecclesiastical Authorities of the several Dioceses and Jurisdictions, and that *copies in duplicate* may be made out; both to be presented to the Secretary by the Ecclesiastical Authority, or the Deputies of the Diocese, one for the Secretary's own use in the preparation of the Journal, and the other to be laid before the Committee on the State of the Church. Attention to this request, and an earnest effort to give in detail the information called for by the Canon, will greatly facilitate the business of the Convention, will secure a valuable contribution to the ecclesiastical statistics of the country, and will expedite the issue of the Journal.

Notice is hereby given, that there will be a General Convention of the PROTESTANT EPISCOPAL CHURCH in the United States of America on the first Wednesday in October, A.D. ——, — the said Convention being appointed to meet in ————, at ———— of that day.

[DATE.]

Secretary of the House of Deputies of the General Convention of the Protestant Episcopal Church.

STATISTICS.

N.B. — For the purpose of securing uniformity, the years referred to in these tables are the "Conventional" years of each Diocese, respectively ending in the secular years named.

	1887.	1888.	1889.	Total.
DEACONS Ordained				
Received				
Transferred				
Deceased				
Suspended or Deposed				
Canonically resident				*
PRIESTS Ordained				
Received				
Transferred				
Deceased				
Suspended or deposed				
Canonically resident				
Whole number of clergy (including Bishops)				*
Without cure (of whom ——— engaged in teaching)				
Receiving stipends from general or Diocesan Funds				
Candidates for Holy Orders admitted				
Candidates for Holy Orders, present number				*
Lay Readers				
Parishes organized during year				*
Parishes, present number in union with Convention				
Parishes, present number not in union with ditto				
Chapels and Missions				
Church edifices				
Sittings in ditto				*
Free Churches and Chapels				
Churches otherwise supported				
Free sittings (including free seats in churches where there is a pew rental)				
Rectories				
Corner-Stones laid				
Churches consecrated				
BAPTISMS: Children				
Adults				
Total				
Confirmed				
Present number of confirmed persons				*
Number of families				*
COMMUNICANTS: Added				
Lost by death				
Present number				*
Marriages				
Funerals				
SUNDAY-SCHOOLS: Officers and teachers				
Pupils				*
PARISH SCHOOLS: Number of				
Teachers				
Pupils				
Parishes and missions not reporting				†

* The space in this column to be left blank for this item.
† Give here the number of parishes and missions not reporting in three years.

STATISTICS.

	1887.	1888.	1889.	Total.
TOTAL OF RECEIPTS: Holy Communion alms				
All other contributions, including stipends, etc.				
DISBURSEMENT OF SAME: namely, to:				
Foreign missions				
Domestic missions				
Indian missions				
Missions to colored people				
Education for the ministry				
Aged and infirm clergy				
Widows and orphans of clergymen				
All other extra-diocesan objects				
Assessments paid Episcopal Fund				
Diocesan Convention and contingent expenses				
Diocesan missions				
Diocesan institutions (including all not general or parochial),				
All other diocesan objects				
Parochial purposes, including stipends, salaries, church improvement, charity, etc.				
ENDOWMENTS: Capital invested for:				
Episcopal Fund				*
Aged and infirm clergy				
Widows and orphans of clergymen				
Hospitals, Orphanages, Retreats				
Educational Institutions				
Other objects				
Total				
TOTAL RECEIPTS FROM DIVIDENDS, INTEREST, AND CONTRIBUTIONS (the latter as above reported):				
Episcopal Fund				
Aged and infirm clergy				
Widows and orphans of clergymen				
Charitable institutions				
AMOUNT OF INDEBTEDNESS ON CHURCH PROPERTY				

* The space in this column to be left blank.

Charitable and Educational Institutions.

Number of Church-Hospitals . . . . . .
Orphan Asylums . . . . . .
Homes . . . . . .
Academic Institutions . . . . . .
Collegiate Institutions . . . . . .
Theological Institutions . . . . . .
Other Institutions . . . . . .

* Name, Location, and Date of Organization.	Nurses, Instructors, or Teachers.	Inmates, Beneficiaries, or Pupils.	Income.

* Under this head record all Church Hospitals, Asylums, Institutions, Homes, Retreats, Schools (secular or theological), Colleges, Universities, and all institutions "maintained at the expense or conducted under the management of members of this Church."

COMPARATIVE STATEMENT

OF THIS

AND OF THE LAST TRIENNIAL REPORT.

	1886.	1889.	Increase.
Baptisms for three years ending			
Confirmed persons for three years ending			
Communicants for three years ending			
Appropriation of contributions:			
Objects beyond the diocese			
Diocesan objects			
Parochial objects			
Aggregate			

APPENDIX II.—1.

THE THIRD TRIENNIAL REPORT OF THE BOARD OF MANAGERS TO THE BOARD OF MISSIONS OF THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

THE Board of Managers respectfully presents to the Board of Missions its Third Triennial Report, accompanied by the following documents:

The Volume of Reports of Standing Committees, recognized Auxiliaries, and Missionary Bishops, for the year ending August 31, 1884.

The same for the year ending August 31, 1885.

A parcel containing the same Reports, so far as they have been received, for the year ending August 31, 1886.

All of these taken together make a full and detailed report of the operations of the Society since the last meeting of the Board of Missions.

CHANGES IN THE MEMBERSHIP.

Since the last report six of the Bishops have died, of whom four actively participated in the work of this Society: namely, the Right Rev. Dr. Smith, its Presiding Officer for many years, who died on the 31st of May, 1884; the Right Rev. Dr. Clarkson, for eighteen years the Missionary Bishop of Nebraska and Dakota, who died the Diocesan of the former, March 10, 1884; the Right Rev. Dr. Lay, who served for ten years as Missionary Bishop of Arkansas, and died, the first Bishop of Easton, on the 17th of September, 1885; and the Right Rev. Dr. Young, of Florida, who gave the first years of his ministry to frontier work, and whose last official act was to plead before the Board of Managers for aid to the work in Cuba, which he had inaugurated, who died November 15, 1885. Of all these this Board has expressed its high appreciation in the Minutes which have been spread upon its records and published to the Church.

During the same period the following Bishops, by reason of their consecration to the Episcopate, have become *ex-officio* members of the Board:

The Right Rev. D. B. Knickerbacker, D.D.; the Right Rev. H. C. Potter, D.D., LL.D.; the Right Rev. A. M. Randolph, D.D.; the Right Rev. W. D. Walker, S.T.D.; the Right Rev. A. A. Watson, D.D., D.C.L.; the Right Rev. W. J. Boone, D.D.; the Right Rev. N. S. Rulison, D.D.; the Right Rev. W. Paret, D.D.; the Right Rev. G. Worthington, S. T. D., LL.D.; the Right Rev. S. D. Ferguson, D.D.; the Right Rev. E. G. Weed, D.D.

Of the members elected at the last meeting of the Board of Missions, two Clergymen and two laymen have departed this life, and two Clergymen and two laymen have resigned.

The Rev. Noah Hunt Schenck, D.D., died January 4, 1885.

The Rev. George Leeds, D.D., died April 14, 1885.

Mr. George N. Titus died October 22, 1884.

These beloved fellow-members had been for many years prominently connected with the Domestic department of the executive work of this Society.

Mr. Frederick S. Winston died March 27, 1885.

Mr. Winston was elected a member of the Committee for Foreign Missions at an adjourned meeting of the first Board of Missions, held in Philadelphia, September 24, 1835, so that his continuously active service spanned half a century.

In each case a suitable minute was adopted.

The Rev. William Tatlock, D.D., resigned December 11, 1883, because he could not with justice to other duties give the time and attention required for the efficient performance of his work in the Board and its Committees.

The Rev. William S. Langford, D.D., resigned September 8, 1885, because of his election as General Secretary.

Mr. William Scott, a long-time member of the former Domestic Committee, and of this Board since its erection in 1877, resigned November 5, 1884, because of a contemplated absence from the country for an indefinite period.

Mr. C. M. Conyngham resigned March 9, 1886, because he found it impossible to attend the Board's meetings.

Seven of these vacancies have been filled by the election, upon the dates mentioned, of the following gentlemen:

The Rev. Charles H. Hall, D.D. (re-elected), March 11, 1884.

The Rev. William R. Huntington, D.D. (re-elected), March 17, 1885.

The Rev. Octavius Applegate, D.D., June 22, 1886.

Mr. William Bayard Cutting (formerly Treasurer for Domestic Missions), November 10, 1885.

Mr. Bache McEvers Whitlock, May 11, 1886.

Mr. Elihu Chauncey, May 11, 1886.

Gen. Wager Swayne, May 11, 1886.

Changes in the Missionary Jurisdictions.

The former jurisdiction of Niobrara was given up by action of the last General Convention, and the Territory of Dakota erected into two Missionary Districts; Bishop Hare becoming the Missionary Bishop of South Dakota, and the Rev. William David Walker, of New York, being elected to the Episcopal charge of North Dakota. He was consecrated as Missionary Bishop of North Dakota, in New York, December 20, 1883.

Besides these changes the former Missionary Bishop of Utah has recently become the Diocesan of Missouri, and the former Missionary Bishop of Nevada the Assistant Bishop of Pennsylvania; thus leaving two vacancies in the Domestic jurisdictions.

The Right Rev. Drs. Schereschewsky and Penick resigned their respective jurisdictions to the House of Bishops in October, 1883, when an election was held to fill the vacancy in China caused by the resignation of the former. The clergyman chosen, however, declined. At a special meeting of the House of Bishops, held in New York on the 24th of April, 1884, the Rev. William Jones Boone was elected as the fourth Bishop of Shanghai, and the Rev. Samuel David Ferguson as the fourth Bishop of Cape Palmas and parts adjacent. The former was consecrated in Shanghai, October 28, 1884, and the latter, in New York, June 24, 1885.

Organization.

Pursuant to the call of the Secretary of the late Board, acting by authority of the Board of Missions, the Board of Managers met for organization on Tuesday, October 30, 1883, when the Secretaries and Treasurers for Domestic and Foreign Missions were re-elected, and the Board from its own mem-

bers formed a Committee for Domestic Missions consisting of eight clergymen and seven laymen, and a Committee for Foreign Missions consisting of seven clergymen and eight laymen, and re-elected the Bishop of New York as chairman of the latter, and the Bishop of Long Island as chairman of the former. The By-Laws of the previous Board were re-enacted, with slight subsequent changes to bring them into harmony with the Constitution of the Society as amended by the last General Convention. This method of administration continued until September 1, 1885, when the present method went into effect. The change was long and carefully considered, and the reasons for it were laid before the Church at large some four months before it went into effect, in the following terms:

At the meeting of the Board of Managers held December 9, 1884, a special committee was appointed to consider and report any measures necessary to carry out the provisions of the Canon, "Of the Constitution of the Domestic and Foreign Missionary Society," or of the By-Laws not now operative, and any amendment in the plan of organization of the Board that in their judgment might render its work more efficient and practicable. This committee reported at an adjourned meeting of the Board held on the 27th of January, when their recommendations were approved, and under the By-Laws, laid over for adoption at the Stated Meeting to be held on the 10th of March. This meeting failed of a quorum, and adjourned from day to day until the 17th, when the proposed amendments to the By-Laws, which carried with them the plan of re-organization, were adopted upon a vote by orders, thirty members casting their ballots, three of the clergy and three of the laity voting in the negative.

The special committee in their report expressed their belief that, in the opinion of many of the members of the Board, the existing organization, "although a great improvement in many respects on that which preceded it, has for some reason failed to realize the expectations of those who adopted the present Missionary Canon, in unifying the great mission work of our Church, and harmonizing the varied agencies employed in the Domestic and Foreign fields." It was the opinion of the committee, that this had arisen from the fact that the Board, in organizing under the Canon, was equally divided into two large committees, Domestic and Foreign, "thus practically divesting the Board of all active connection with the details of the work committed to its charge, beyond a quarterly meeting to ratify and record the action of the two Committees." They considered that it was "necessary that the members of the Board should meet monthly, not as at present in two separate Committees, but as a Board itself, and act in the first instance on all questions which require its attention."

"To secure these important results, and to realize all that was contemplated in the provisions of the Missionary Canon," the committee recommended "that the By-Laws of the Board be so revised as to provide for the appointment of one General Secretary with heart and mind large and broad enough to take in the whole field and to grasp the work in its various details; one who will stand before the Church, not as a mere Secretary and financial agent managing the office and pleading for means to support our missionary operations, but as the active, living centre and representative of our work; whose missionary spirit will be felt in all our parishes; whose judgment on matters pertaining to missions will be recognized and respected, and of whose counsel not only our missionaries but even our Missionary Bishops will be glad to avail themselves in regard to the methods by which their work may be developed and sustained." The judgment of the committee was expressed that "such a man should not be confined to the office, but could also be sent out now and then to examine and report upon the needs of different portions of the field in our own and other lands." They added, "We know that some may say, 'Find such a man, and we will gladly make

the place;' but your committee have faith to believe that when the place is made the Lord will provide the man to fill it." They continue: "Your committee is fully persuaded that in this way alone can we hope to arouse that which is so greatly needed at the present time — an intelligent, enthusiastic missionary spirit in all the members of our Communion, and awaken a deeper interest in that which lies at the foundation of a living Church, and was enshrined by our blessed Lord in His great commission to 'preach the Gospel to every creature,' and which is not only our claim to look for His abiding presence with His Church, but our authority for all that we are permitted, as a Missionary Board, to do for His sake."

The changes in the By-Laws which will bring about the re-organization are, by vote of the Board, to take effect at the beginning of the next fiscal year, September 1. After that date the officers of the Board will be a President — the Presiding Bishop of the House of Bishops — and the following, who are to be elected: a Vice-President, a General Secretary, an Associate Secretary, a Treasurer, and an Assistant Treasurer. There is also to be elected annually by ballot a committee to consist of seven members to act as a Council of Advice to the Secretary, and to which the Board may refer any matters requiring further examination and consideration than can be given in the Board. The By-Laws particularly specify the duties of each of these officers.

At the meeting of June 16, 1884, the Rev. William S. Langford, D.D., was elected the General Secretary, under the provisions of the new By-Laws, which office he accepted under date of July 27. At subsequent meetings, the Hon. Benjamin Stark was chosen as the Vice-President, Mr. James M. Brown as Treasurer, the Rev. Joshua Kimber as Associate Secretary, and Mr. Ellwood Walter Roberts as Assistant Treasurer. Mr. Brown, however, could only consent to serve for one year, and his resignation took effect on the 1st instant. In order that there might be no interregnum, the Board on the 22d of June last proceeded to the election of a successor, when Mr. R. Fulton Cutting was chosen as Treasurer of the Board, and at a later meeting, acting under a resolution of the Board of Missions providing that this Board should fill such vacancy should it occur, Mr. Cutting was also elected Treasurer of the Society. Mr. Cutting entered upon duty on the 1st of the current month.

Rights of Ex-officio Members.

Early in this triennium, question was raised by a special committee of the Board whether, under the statutes of the State of New York, the Missionary Bishops, who receive their salaries from the Society, have the right to vote. This committee said:

As to the eligibility of Missionary Bishops to seats and votes in the Board of Managers, under the provisions of Article IV. of the Constitution:

According to the best legal construction of the statutes of the State of New York, under which the charter of the Society was obtained, the Missionary Bishops, as receiving "salary or compensation" from the Board, are, by that very fact, ineligible to membership.

The law of 1872, chapter 104, sec. 1, distinctly stating, "No trustee or director of any charitable or benevolent institution organized either under the laws of this State, or by virtue of a special charter, shall receive directly or indirectly any salary or emolument from said institution; nor shall any salary or compensation whatever be voted or allowed by the trustees or directors of any institution organized for charitable or benevolent purposes, to any trustee of said institution, for services, either as trustee, director, or in any other capacity."

In a report made [to the Board of Managers] by Mr. Low, in March, 1883

(and concurred in by Mr. Julien T. Davies), he says, "The Society comes within the spirit of the statute, and should loyally aid in accomplishing the object aimed at by it." "With this interpretation of the statute your present committee agree, and recommend a compliance with its provision. Such compliance would only deprive the Missionary Bishops of the right to vote, but would not interfere with their sitting in the Board, and taking part in its deliberations."

Since this report was submitted the Missionary Bishops have refrained from voting. The Board of Managers, however, has taken no action in the premises. It remains for the Board of Missions to decide whether a change in the Constitution is necessary.

In the autumn of 1884 question was raised in the Board as to the interpretation of so much of Article IV. of the Constitution as relates to the matter of the quorum; the point at issue being, whether the expression "eight clerical members," as used in the said article, included or excluded the Bishops. A committee was thereupon appointed to consider the subject. This committee consisted of one clergyman and two legal members of the Board. This committee reported on the 9th of December following, addressing its report, it will be observed, to the Corporation, as follows:

To the Domestic and Foreign Missionary Society:

The undersigned, to whom it was referred to report upon the construction to be given to so much of Article IV. of the Missionary Canon of the General Convention as prescribes what shall be a quorum of the Board of Managers, respectfully report as follows:

In our opinion, a quorum consists of eight presbyters and eight laymen.

We do not consider that Bishops are to be counted in estimating a quorum. We consider the language, "eight clerical members," in the second sentence of the said Article IV., as including Presbyters only, and excluding Bishops.

It will be observed, that in the first sentence of Article IV. four classes are spoken of, to wit: Bishops, Treasurers, Presbyters, and laymen. The second sentence states that eight clerical members and eight lay members shall constitute a quorum.

The ordinary interpretation of the word "clerical" would include the Bishops as clerical members. We consider, however, that this ordinary interpretation is controlled by the language of the third sentence of Article IV. In this third sentence there is a separation of the members of the Board, into Bishops, clerical members, and lay members. It is obvious that "clerical" members, in this third sentence, can mean nothing but Presbyters. It is a familiar rule in the interpretation of statutes, that where a word is used in one part of a statute in a sense free from doubt, that sense should be given to the same word when used elsewhere in the same statute in a doubtful sense.

All of which is respectfully submitted.

The Board of Managers, by resolution, received and adopted the foregoing report, and has, since the date mentioned, been governed by this construction of the language of the Constitution.

Local Agents.

At the last General Convention an amendment to the Constitution was made, giving the Board authority to appoint Local Agents to represent the Society in different parts of the country, for the purpose of creating a more general interest in the great missionary work of the Church. Acting under the authority thus given them, the Board has appointed, within the last two years, Local Agents in thirty-three dioceses, with whom the General Secre-

tary has been in communication from time to time, and who have rendered assistance in making the Society's work known. It is intended that the system shall be extended throughout the Church.

Recognized Auxiliaries.

With the exception mentioned below, the number of recognized auxiliaries has remained as last reported. The documents accompanying this report contain stated reports from all of them.

On the 27th of January, 1885, the Church German Society applied for recognition. After conference with its representatives, and due deliberation, the Board formally recognized the said Church German Society as an auxiliary of the Domestic and Foreign Missionary Society, upon the same terms that in September, 1883, it accorded to the Church Society for Promoting Christianity amongst the Jews, which terms were embodied in the last Triennial Report.

So far as the Board is advised, this action still lacks the ratification of the Church German Society. In admitting auxiliaries of this class, auxiliaries retaining independent control of their own affairs, and maintaining separate and distinct treasuries, the Board of Managers has followed the course heretofore pursued by the Board of Missions; but it respectfully submits that such are not the auxiliaries contemplated by Article VIII. of the Constitution, which says, "The Board of Managers . . . is authorized to promote the formation of Auxiliary Missionary Associations, whose contributions . . . shall be received and paid in accordance with the wish of the donors when expressed in writing."

Referring to the report of the Woman's Auxiliary, the Board would express its high appreciation of the great value of that Auxiliary in aiding the work, both in the Domestic and Foreign fields. The growth of the Auxiliary during the past three years, in the number of branches and in the amount contributed, has been most gratifying. The Church should realize that the agency of woman in fostering the missionary spirit and gathering contributions, no less than in supplying the missionaries and their families with many of the comforts of life, is of the greatest importance. Whatever facilities may be required for the more perfect organization of woman's agency in support of the missionary work, should be granted by the Board of Missions. With this object in view, the Board of Managers propose and recommend for adoption the following resolutions:

Resolved, That in the judgment of this Board, the work of the Woman's Auxiliary to the Board of Missions, efficient and valuable as it is, would become productive of even greater good were the Auxiliary to establish a Constitution accurately defining the relations between itself and this Board, mapping out with tolerable precision the field of labour proper to such an organization, and providing for the annual or triennial election of officers.

Resolved, That should the Auxiliary at this time desire to organize itself in the manner indicated in the previous resolution, this Board will gladly do any thing in its power to facilitate the process.

Public Missionary Meetings.

In accordance with the provisions of the Constitution, Missionary Conferences have been held as follows:

In Troy, N.Y., May 6, 7, and 8, 1884, which was opened with a sermon by the Rev. Dr. Phillips Brooks.

In Hartford, Conn., November 12 and 13, 1884, at the beginning of the fiftieth year of the Society "as comprehending all persons who are members of this Church."

In Providence, R.I., May 5, 6, and 7, 1885, which was opened with a sermon by the Rev. Dr. William N. McVickar.

A deputation-meeting was held at Columbia, S.C., in connection with the sessions of the Diocesan Convention, on May 14 and 15, 1885; and a Conference in the interest specifically of the work among the Coloured People of the South, in Baltimore, on January 20 and 21, 1885, at which much enthusiasm was evinced, and in which participated the Bishops of North Carolina, Western Texas, Kentucky, and Maryland.

A series of meetings were held in Philadelphia on November 18 and 19, 1885, under the presidency of the Bishop of Delaware, to commemorate the semi-centennial of the consecration, in that city, of Dr. Kemper as the first Missionary Bishop of this Church.

Other meetings less general in their scope have been held from time to time.

The programmes to be distributed at the first meeting of the Board of Missions will show what arrangements have been made for Missionary meetings in Chicago during the coming session of the General Convention.

Publications.

The contract with Mr. A. G. Sherwood for the printing and issuing of the Society's stated publications was renewed soon after the last meeting of the Board of Missions for a term of three years. It expires with the issues for December, 1886. Because of an increased edition of "The Spirit of Missions," the rate per thousand has been within this year somewhat reduced. The whole number issued at the date of the last report (September, 1883) was 5,940. At the present time it is 9,505. It is opportune to call attention to the changes in the periodicals which were made at the beginning of the present volumes.

During the year just closed an earnest effort has been made to gain a wider influence through "The Spirit of Missions."

With the January number this year, changes were made in the outward appearance of the magazine by giving it a new cover, and in the internal arrangement to give a greater variety of matter to interest the reader. The subscription price was reduced from one dollar and a half to one dollar a year, and all the clergy were placed upon the free list in view of the fact that they are in their several spheres the Society's representatives and advocates.

The clergy were urged to use their influence to secure a wider circulation of the magazine among the people of their congregations, and a large number of new subscribers was obtained through them, but the response was by no means general. Still the number of lay subscribers has increased from 2,616 at the beginning of the year to 5,495 on the first of September. Gratifying as it is to note this large percentage of increase, we are far from content when we reflect that the present distribution among the laity averages only a fraction more than one to each congregation, and that of the communicants less than one in seventy subscribe for the Church's missionary magazine. It is idle to hope for missionary interest unless the people are informed about the work of missions; or for an increase in the revenues of the Society, except by communicating to the people of the Church the facts of the work and the arguments by which the duty of sustaining it is placed upon the heart and conscience of every Christian. The words of the Dean of Llandaff — "Know, and you will feel. Know, and you will pray. Know, and you will give" — will apply to all the people of our Church who read not, nor pray, nor give for the one work which our Divine Lord has charged His Church to do.

We hope, therefore, that the clergy will realize that they cannot better serve the cause of missions than by securing the introduction of "The Spirit of Missions" into the families of their charge.

The double title of the children's paper has been dropped, and it is known simply as "The Young Christian Soldier." It has been the endeavour of the

Board to make it more distinctively a missionary paper. The number of subscribers to the monthly edition is 22,091, and to the weekly 22,144, making a circulation on the first Sunday of each month of 44,235. The total number last reported to the Board of Missions was 50,057; but it is believed that the constituency is stronger at present than it has been heretofore.

During the triennium both periodicals have been self-supporting.

Besides these stated publications the Society has provided leaflets relating to the work, for gratuitous distribution where called for; and during the last Advent and Easter seasons it published and sent to all Rectors and Missionaries, in packages, for distribution among their people, an occasional paper entitled "Home and Abroad." Of the Advent number 100,000, and of the Easter number 214,000, were published and sent throughout the Church.

Historical sketches of the missions in Africa, China, and Japan have been prepared and largely distributed in response to a general demand, as have also sketches of most of the Domestic Missionary Jurisdictions.

Legacies.

The amount received from legacies within the last three years is far greater than ever before, because of the receipt last year of the bequests of the Misses Margaret and Mary Burr, aggregating for Domestic and Foreign Missions (after deducting the legal expenses of collection) $127,438, and the receipt this year of the bequests for the same purposes of Mr. William H. Vanderbilt of $200,000.

The receipt of the Burr legacies had been anticipated to some extent, and enabled the Board to close its accounts, September 1, 1885, with all outstanding liabilities provided for.

At the meeting of the Board of Managers held on the 12th of January last, information was received that the executors of Mr. Vanderbilt were about to pay over the bequests to this Society. Question was immediately raised as to care of the proceeds, when after careful deliberation it was:

Resolved, That the Treasurer be instructed to pay to the Committee on Trust Funds the amount of the legacy of the late William H. Vanderbilt as soon after its receipt as practicable.

Resolved, That the Committee on Trust Funds be directed to keep this amount securely invested as a separate fund to be known as the "William H. Vanderbilt Fund," the income alone to be paid to the Treasurer of the Board, to be used for such mission work as the Board may from time to time direct.

The foregoing action was taken in accordance with the wishes of the testator as these were made known to the Board.

Long experience has shown that it will not do to make annual appropriations for current work in anticipation of the receipts from legacies, which are always uncertain. Again, emergencies are constantly arising, which have to be met, and these require an amount equal to the aggregate of those legacies the principal of which, under the terms of the wills, can be used.

It has been the policy of the Board in its foreign work to reserve legacies for building and other specific purposes, in order to make the reservation of legacies the settled policy of the Society. The Board at its meeting on the 11th of May last, adopted the following resolution:

Resolved, That the Board request the Board of Missions to establish the principle that hereafter the annual appropriations for missionary work shall not exceed the amount of receipts for general purposes, exclusive of legacies, for the preceding year.

Re-adjustment and Reduction of Annual Appropriations.

In January of this year the attention of the Board of Managers was called to the manifest inequality which had gradually arisen in the appropria-

tions to the several Jurisdictions within this country. This important subject was immediately taken into serious consideration, until at the meeting on the 11th of May the Board adopted for its own guidance a table giving a ratio for each Diocese and Missionary Jurisdiction, and determined that the next appropriation should be made accordingly.

When the time came for action, however, it was found, that, under the rule it had proposed to the Board of Missions, as recited above, a reduction of about twenty per cent must be made in the aggregate of the Domestic, and of nine per cent in the aggregate of the Foreign appropriations for the coming fiscal year. It was thought better, on all accounts, to take such action only as would sustain the work until after the Board of Missions should meet; and appropriations were made for September, October, and November, 1886, at the following annual rates:

Domestic.

Missionary Jurisdictions.		White.	Indian.	Colored.
Colorado and Wyoming (of which $1,000 for Wyoming.)		$6,000	$600	$
Indian Territory			3,600	
Montana		5,400		
North Dakota		4,500		
Nevada		3,600		
Northern Texas		4,750		
Northern California		4,000		
New Mexico and Arizona		5,000		
Oregon		5,400		
South Dakota		4,500	26,000	
Utah and Idaho		5,000		
Washington Territory		4,500		
Western Texas		5,500		
Dioceses.				
Alabama	Optional,	900		
Arkansas	"	1,250		
California		1,500		
East Carolina	Optional,	1,700		
Florida	"	1,800		
Fond du Lac		900	450	
Georgia		500		1,500
Indiana		1,500		
Iowa		2,500		
Kansas		2,500		300
Kentucky	Optional,	1,900		
Louisiana		500		500
Maine		2,000		
Maryland				1,000
Michigan. Appropriation relinquished by vote of its Convention.				
Minnesota		2,000	4,000	
Mississippi	Optional,	1,800		
Missouri		1,000		800
Nebraska		2,400		
New Hampshire		1,500		
North Carolina	Optional,	5,000[1]		
Quincy		1,000		
South Carolina		500		1,500
Springfield	Optional,	1,800		
Tennessee		1,000		1,200
Texas	Optional,	500		
Virginia			300	5,300
Western Michigan		1,200		
West Virginia		500		
Wisconsin		900		
		$98,700	$34,950	$12,100

Note. — Where the word "optional" is inserted in the foregoing table, it is at the discretion of the Ecclesiastical Authority to use any part of the amount for work among the Colored People of the South.

[1] The Bishop of North Carolina desires it to be stated that of this amount the sum of $2,800 is assigned to St. Augustine's Normal School, which, he says, benefits the entire South.

RECAPITULATION.

Total for White work	$82,050
Total at option, etc.	16,650
Total for Work among the Indians	34,950
Total for Work among the Colored People	12,100
For travelling expenses of thirteen Missionary Bishops within their respective Jurisdictions, at cost, up to the amount of $300, each	3,900
For one-half cost of the Central Expenses, and of making the work known to the Church	13,050
Aggregate	$162,700

This being an actual reduction of about seventeen per cent from the aggregate of the Domestic appropriations of the fiscal year just expired.

Foreign.

For the Greek Mission School	$2,100
For the African Mission	18,785
For the China Mission	42,808
For the Japan Mission	31,309
For the Haitien Church	5,740
For Aid to Disabled Missionaries, etc.	3,962
One-half of Central Expenses	12,595
Aggregate	$117,299

This being an actual reduction of about eight and one-half per cent from the aggregate of the Foreign appropriations of the fiscal year just expired.

SALARIES OF MISSIONARY BISHOPS.

In connection with the deliberations which resulted in the action last recited, there came up for consideration the question of the salaries of the Domestic Missionary Bishops. After diligent investigation the Board was unable to discover any recorded action in the past which determined the amount of the salaries to be paid to the Missionary Bishops, or the period for which such salaries shall continue to be paid. This is so manifestly a question which ought definitely to be settled to avoid the danger of future misunderstanding as well as to protect the interests of the Society and its work, not only in reference to the Missionary Bishops already in the field, but also to those who shall hereafter be consecrated, that the Board of Managers, in order to bring this important matter under consideration in the Board of Missions, adopted, on the 11th of May last, the following resolutions:

Resolved, That the Board requests the Board of Missions to define the time for which this Society shall be responsible for the salaries of the Missionary Bishops hereafter to be appointed, and to fix the amount of salary in each case; providing also that the salary to be paid by this Society to a Missionary Bishop shall not be less than $1,500 nor more than $3,000 per annum, and that such salary shall be subject to re-adjustment every three years, and cease entirely whenever a Missionary Bishop assumes charge of an organized Diocese.

Resolved, That the Board requests the Board of Missions to apply the foregoing principle to the salaries of the present Missionary Bishops on and after January 1, 1887.

PROPOSED CHANGES IN THE CONSTITUTION.

At the meeting of the Board of Managers held on the 28th inst., it was resolved that the following changes in the Constitution of the Society be recommended to the consideration of the Board of Missions:

That there be added to Article III. the concluding sentence of the present Article IV., viz.:

"But nothing herein contained shall affect the rights of any surviving life members of the Board of Missions."

That the following be substituted for the present Article IV.:

ARTICLE IV.

There shall be a Board of Managers comprising the Presiding Bishop as President, with fifteen other Bishops, fifteen Presbyters, and fifteen laymen, to be appointed by the Board of Missions at every Triennial Meeting of the General Convention, who shall have the management of the General Missions of this Church, and when the Board of Missions is not in session, shall exercise all the corporate powers of the Domestic and Foreign Missionary Society. They shall remain in office until their successors are chosen, and shall have power to fill any vacancies that may occur in their number. All other Bishops of this Church, together with the Secretary and Treasurer of the Board, shall be members *ex-officio*, with the right to be present at all meetings of the Board, to join in its discussions, to serve on committees, and to receive all communications sent in circular letters to the elected members. Whenever demanded by three members, a majority of two-thirds of the members present shall be necessary to any act of the Board. In all annual appropriations and in entering upon or abandoning any missionary fields, as also in changing the By-Laws, a majority must be present. For all other business the Board shall determine its own quorum. The Board of Managers shall report to the Board of Missions on or before the third day of the session of the General Convention.

That the following be substituted for the present Article V.:

ARTICLE V.

The Board of Managers is authorized to form such Committees as it may deem desirable to promote the missionary work, and to appoint such officers as shall be needful for carrying on such work, and to enact all By-Laws for its own government and the government of its committees and officers.

That the following be substituted for the present Article VI.:

ARTICLE VI.

The Board of Managers is intrusted with power to establish and regulate such Missions as are not placed under Episcopal supervision. In the case of all organized Dioceses and Missionary Jurisdictions having Bishops, it is authorized to make annual appropriations to be disbursed by the ecclesiastical authorities notifying them of the several amounts, and, when so requested by them, to act as a Council of Advice to such authorities, in regulating the number of Mission Stations, appointing or suspending missionaries and assigning to them their stipends, as also in erecting buildings, providing outfits and incurring extraordinary expenses required in the missionary work at home and abroad. All expenditures shall be limited in the discretion of the Board to its probable income.

By order and in behalf of the Board of Managers.

WM. R. HUNTINGTON,
CORNELIUS E. SWOPE,
WILLIAM G. LOW,
} *Special Committee.*

WM. S. LANGFORD, *General Secretary.*

MISSION ROOMS, 21-26 BIBLE HOUSE, NEW YORK,
September, 1886.

APPENDIX II.—2.

TRIENNIAL REPORTS OF MISSIONARY BISHOPS.

I.

THE MISSIONARY BISHOP OF UTAH AND IDAHO.

The Bishop of Utah and Idaho, in making report of his Missionary District to the General Convention as required by Canon, begs leave to refer the Convention for details to his Annual Reports made to the Board of Missions, assuring the General Convention that the work in this Missionary District is in a healthful condition, carried on by ten active clergymen, and thirty teachers in five parochial schools. Two churches have been consecrated, and there are three Candidates for Holy Orders and three Postulants.

DANIEL S. TUTTLE, *Bishop of Utah.*

II.

THE MISSIONARY BISHOP OF OREGON.

The Church work in Oregon has been enlarged within the last three years by the establishment of two Diocesan Schools in Eastern Oregon, Ascension School for girls, and Leighton Academy for boys. This makes four Diocesan boarding schools — in which are *thirty* teachers, and about 300 pupils.

In the past three years there have been 610 baptisms, 306 confirmations, and there are 1,217 communicants. The offerings for Missionary and Church purposes amount to $73,370. Of this sum $2,658.14 were given to Domestic and Foreign Missions. This includes $1,100 now in hand for what is known as the Enrolment Fund.

The following statistics will serve to show the present condition of the work: Clergymen, 19; Churches and chapels, 27; Rectories, 14; Communicants, 1,217; Diocesan boarding schools, 4; Hospital, 1. Value of real estate, $340,000; cash endowments, $68,310; total, $408,310.

For further statistics, see Tabular View.

B. WISTAR MORRIS,
Missionary Bishop of Oregon.

III.

THE MISSIONARY BISHOP OF NEVADA.

Since the last General Convention the Nevada Mission has occupied no new ground, but there has been an increase of interest at nearly every point where work has been carried on. There has been no gain in financial resources, and so long as the present depression in mining operations continues there is slight ground for hope that there will be; but the congregations have been larger than during the three preceding years, and the number confirmed in the year last past has been greater than in any other year.

The Diocesan School for girls is now free from debt, is well attended, and is exercising an influence for good which is felt in every part of the State.

For statistics, see Tabular View.

O. W. WHITAKER,
Missionary Bishop of Nevada.

IV.

THE MISSIONARY BISHOP OF ARKANSAS AND THE INDIAN TERRITORY

Begs leave to say that the work in his two fields, quite unlike each other in many respects, has been progressing during the past three years, not as rapidly as he desired, nor as rapidly as he hoped. In Arkansas, four churches have been erected, three parsonages have been built, and two others have been purchased. Two candidates for holy orders have been admitted. The new plan of carrying on the Missionary work has been put into partial operation, and is proving successful.

In the Indian Territory, one new station has been opened in the Cherokee nation. But the appropriation made for the work in the Indian Territory is so small, that the Church can look for no satisfactory results. To give only $600 for this object, can be looked upon in no other light than an indirect declaration, on the part of the Board of Managers, to abandon this field altogether. It is for the General Convention, in its capacity of the Board of Missions, to determine whether the Church is to be extended among the eighty thousand Indians resident there. It is impossible for me to do much in that direction with the extremely limited means at my command.

H. N. PIERCE.

V.

THE MISSIONARY BISHOP OF SOUTH DAKOTA.

The undersigned presents herewith copies of his Annual Reports, for the three years last past, which exhibit the condition of his Missionary District and a record of his official acts.

WILLIAM H. HARE,
Missionary Bishop of South Dakota.

VI.

THE MISSIONARY BISHOP OF COLORADO.

In addition to the facts in the tabulated statement herewith, it may be added, that the Church growth, notwithstanding the very "hard times" of the past three years, has been such as to very nearly make up the loss sustained in the setting-off of Wyoming to be a separate Missionary Jurisdiction three years ago. Five churches and three rectories have been built, at a cost of $19,000. The number of communicants is 2,075. The Church property, including the schools and hospital, has reached a value of $485,000. Every effort possible is making to raise a fund for the support of the Episcopate, so that an organized Diocese may be formed from within the limits of this territorially immense Jurisdiction. It is hoped that this may be done within the next three years.

Respectfully submitted.
JOHN F. SPALDING, *Missionary Bishop.*

VII.

THE PROVISIONAL MISSIONARY BISHOP OF WYOMING.

It is only necessary to add to the facts tabulated in the Digest of my Triennial Report, that a new era of prosperity has begun for this Territory. The Chicago and North-western Railroad is building rapidly westwards, and has already reached Douglas, near old Fort Fetterman, and is grading many

miles beyond. A railroad is also building from Cheyenne northwards. Other lateral roads are probably soon to follow. On and beyond these roads, northwards and westwards, important towns are springing up. The vast resources, long awaiting development, will attract large capital and population. It is believed that the time has come when a Missionary Bishop should be elected and consecrated for this jurisdiction.

Respectfully submitted.

JOHN F. SPALDING,
Provisional Missionary Bishop.

VIII.

THE MISSIONARY BISHOP OF WESTERN TEXAS.

The Missionary Bishop of Western Texas, in accordance with the Canon, has the honour to make the following Triennial Report to the House of Bishops.

Since the last General Convention, the work has proceeded with success, as compared with like periods heretofore, but at this moment there is a feeling of depression caused by, — 1, A great drought; 2, The cyclone of last August; 3, The reduction of the appropriation by the Board of Managers, amounting in this case to $1,000. Nevertheless, during the triennium last past there have been seven churches and five rectories erected. The Church of S. James, Del Rio, was destroyed by cyclone in May, 1884, and was immediately built again. This would make the number of churches built eight.

Forty-three thousand dollars was spent in building these churches and rectories; $28,000 was collected in the field, and $15,000 came from beyond our borders. There is upon this property $7,991 debt. Only $1,510, however, is borne by buildings connected with our missionary operations, the rest being carried by the wardens and vestry of S. Mark's Church, San Antonio. The value of all church buildings is $91,326; value of rectories, $29,555; other property, $23,575. Total Church property, $144,456.

We have two schools: the Montgomery Institute, Seguin, and S. Mary's Hall (Wolfe Memorial), San Antonio. In these are 19 teachers and 119 scholars, all females.

A Fund for the Endowment of the Episcopate has been begun; it is invested in lots in the city of San Antonio, and is in amount $2,000.

A Fund for the Support of the Widows and Children of Deceased Clergy is being formed. It is in amount now $1,700.

The increase in confirmations over the preceding triennium has been fifty per cent; in contributions, the same.

The communicants have increased from 1,104 in 1883 to 1,367 at this time.

During the late cyclone (August, 1886), S. Stephen's Church, Goliad, and S. Paul's-on-the-Prairie, Chocolate Bayou, were totally wrecked; S. Andrew's, Seguin, had its chancel and tower blown away, and the nave is in a dangerous condition until repaired.

There are at this time one Bishop and thirteen Presbyters laboring in this field. The causes of depression are temporary, and if the mission receives adequate support from the Church at large, with God's gracious blessing, there will be encouraging and manifold increase.

Very respectfully,

R. W. B. ELLIOTT,
Missionary Bishop of Western Texas.

IX.

THE MISSIONARY BISHOP OF WASHINGTON TERRITORY.

The three years since the meeting of the last General Convention have been a period of great monetary depression in the Territory. As one result, the mission stations and feeble parishes have not been able to furnish as much towards the support of the clergymen in charge as was expected, and, the appropriations admitting of no increase in stipends, some of the clergy have left us for other fields of labour. There are now twelve clergymen labouring with the Bishop; the number of our church buildings has increased from ten to sixteen, and services are held in from sixty to seventy places.

A Church boarding and day school for girls, and a like institution for boys, have been completed at Tacoma, in the north-eastern part of the Territory, and each school has been endowed with $50,000. The Memorial Hospital has been in successful operation, and is now in need of enlarged accommodation. There is a necessity for new buildings for S. Paul's School, Walla Walla. The baptisms in the Territory, as reported for the three years preceding the last General Convention, were 311. During the last three years 463 were reported. The number of confirmations has increased from 104 to 212.

J. A. PADDOCK, *Missionary Bishop, W. T.*

X.

THE MISSIONARY BISHOP OF YEDO.

There has been marked growth in the Japan Mission during the past three years, as is shown by the number of baptisms which are as follows:

	1st Year.	2d Year.	3d Year.	Total.
Infants	14	26	47	87
Adults	30	55	159	214

In compliance with the resolution of the House of Bishops, "a translation of the complete Prayer of Consecration, as it occurs in the Book of Common Prayer in this Church," has been made, and is now used in the Japanese churches connected with our Mission.

In the opinion of the missionaries in Japan, both English and American, the time is come to take some steps by which the Church Missions may work together, and the Japanese Christians be brought into closer union. The two Bishops, with this end in view, have drawn up a Constitution and a few Canons to be used provisionally till such time as the Church in Japan shall be prepared to enact its own laws. They have been submitted to a Conference of Delegates from the three missions, and fully approved. The sanction of the churches at home is necessary before they can be used, and it is earnestly hoped that they may be speedily sanctioned in order that there may be a basis on which the missions may work together, and the unity of the Church in Japan be secured.

C. M. WILLIAMS, *Missionary Bishop of Yedo.*

XI.

THE MISSIONARY BISHOP OF SHANGHAI.

To the House of Bishops.

Consecrated for the Foreign Missionary work of the Church in the great Empire of China, since the last meeting of the General Convention, it is with great thankfulness that I record the fact that three Bishops of the Church of England share in the work and burden that was thus laid upon me. This consecration in the field where my father long laboured, and

where I was born, and by the joint act of Bishop Williams of Yedo, and of two Bishops of the Church of England, which so efficiently co-operates with us in our work for the Chinese, I think it well to put on record here, as it involves questions of our closer union now, and in the future, in all Church work in the East. In the first year of the three under review, (2) two Deacons were ordained, and (32) thirty-two candidates were confirmed by the Right Rev. Bishop Moule, D.D., of the Church of England in mid-China, acting by the request of the Standing Committee of the vacant jurisdiction.

Since my own consecration, Oct. 28, 1886, I have ordained (3) three Priests and (6) Deacons, and our present staff of Clergy consists of (9) nine Priests and (14) Deacons. Four (4) Priests and (13) thirteen Deacons of this number are *natives*, well qualified to take up and carry on work for Christ and the Church of China as co-workers with us. Our Deacons are young but well-tested men, but our Priests have long shared with us the burden and heat of days of toil, while foundations have been laid on which we can now hope to build more rapidly.

As indications pointing this way, I briefly note our (12) twelve candidates, (7) seven of whom are from our newer work up the great river Yang-tze. I have confirmed (156) one hundred and fifty-six, (72) seventy-two of whom are from this newer field. Baptisms for the three years number (168) one hundred and sixty-eight. We have more than one thousand (1,000) young pupils under both secular and religious instruction. Our hospital work is calling forth help from the heathen officials and merchants who see the good done daily to their sick and suffering fellow countrymen. The time is ripe for decided steps to be taken to lengthen our cords and stretch out our stakes to reach more widely the dense masses all about us at Shanghai, and along the eight hundred (800) miles of the Yang-tze Valley, where our work has already made beginnings upon which we are now to press forward, God helping us.

The usual statistical reports have been handed for use in the Tabular View of the Church.

Respectfully submitted,

WM. I. BOONE.

XII.

THE MISSIONARY BISHOP OF CAPE PALMAS.

To the General Convention of the Protestant Episcopal Church, U.S.A., appointed to meet in Chicago, Ill., October, 1886:

Immediately after my consecration, which took place in New York City, on the 24th of June, 1885, I visited some of the Southern States, and was permitted to present the claims of the great work of rescuing perishing souls in heathen Africa, to attentive congregations. In the Church of the Holy Innocents, Norfolk, Va., the Bishop consenting, my first Episcopal act was performed, — seven candidates receiving the laying-on of hands.

Returning to the field in Africa on the 27th of August, I immediately entered upon the discharge of the duties to which I had been set apart. Full reports of my movements, and of the condition of the work, from that date to the present, having been submitted to the Board of Managers, acting under your appointment, I deem it unnecessary to repeat the same here. I may, however, state that the work goes on slowly, but steadily. We have taken up the line of march interior-ward. Three new stations have been planted in regions beyond the Gedebo tribes, within whose limits we have operated solely for many years. Plans have been formed for the opening of other stations just as soon as I receive a favourable response to my urgent appeals to the Board of Managers. These stations are to be made self-supporting as soon as possible, — the only sure road to success. An advance has

also been made in the interior of Cape Mount, but the effort is as yet feeble, on account of a lack of the necessary means to start a boarding-school, which is all-important in our work among the heathen.

While giving attention thus to the advancement of the work in the interior, my aim has been to strengthen the churches and stations on the seaboard. Here must be our Antiochian Churches, from whom the Gospel light is to penetrate the dark regions beyond.

Attention has been given to our mission schools, — Sunday, day, and boarding, — and much has already been accomplished in this direction; but in view of the great demand that will be made for competent men, to advance the work in the new departure that has been taken, the present outlook is not at all promising. We must have larger and better facilities for training teachers and clergymen, if there is to be any permanent success. I have asked the Board for an appropriation to place the Hoffman Institute, which has hitherto done a good work, in a position to do more than ever. But such is the state of their treasury that a negative response is almost sure to come. This matter should claim the immediate attention of the Church. It is expecting an impossibility to imagine that any permanent success will attend the work here in the absence of proper training institutions. To supply these should be, in my humble opinion, the chief concern of the Church in America. There would be no difficulty in finding men here endowed with faculties capable of the highest attainments, and with hearts full of devotion to their Master's cause, who would go forth thoroughly furnished for the work, if only the proper facilities were provided for their culture. I entreat the Church, therefore, to help us at once to improve our present school system, and in the near future to make provision for a first-class theological seminary.

I have confirmed 158 persons, including the seven mentioned above, ordained two deacons and four presbyters, licensed two deacons to preach and five lay-readers, commissioned four catechists and teachers, and consecrated one church.

For general statistics, please refer to the Tabular Digest.

Respectfully submitted,

S. D. FERGUSON,

Missionary Bishop of Cape Palmas and parts adjacent.

APPENDIX II. — 3.

STATEMENT OF THE BISHOP OF HAITI.

During the three years just closed there has not been wanting evidence of the material, social, and spiritual progress of the missionary work of the Church in Haiti.

I. — Indications of Material Progress.

Three small church edifices, constructed on lots whose titles have been acquired by the respective congregations, have been solemnly consecrated to the worship of Almighty God. A fourth edifice is now ready for consecration, and two more are in course of construction. An aged member of the Church at Cayes has bequeathed to that parish a house and lot to serve as a parsonage, the possession of the same to accrue to the parish at her death. An aged member of the Church at Port-au-Prince has made a similar bequest of

a small house and lot towards the endowment of the Episcopate of Haiti. The estimated value of real estate now in possession of the Church in Haiti is upwards of $21,000. And the contributions in money collected in the different congregations during the three years just expired exceed $1,600, or an average of more than $500 for each year.

II. — Indications of Social Progress.

Honourable marriage, hitherto but little known in Haiti, especially in the rural districts, is growing in respect, more and more, among all classes. It is made an indispensable condition to admission to the privileges of the Church on the part of such as have been living in concubinage, when they become awakened to the call of the Gospel, and seek a place among the faithful. Thirty-five such marriages have been solemnized during the past three years. In the country districts, when two persons are about to be married, it is the custom to make some improvements in their previous domestic surroundings. Generally, a new house is built, however small and rude; knives, forks, and spoons, tables, chairs, and bedsteads, which had not hitherto been thought necessary, are now bought; and thus the new social life, entered upon by honourable marriage, is testified to by these improved domestic surroundings. This is the history, without exception, of the dozens of families that have been gathered at our various country stations. The outlay of money thus made for superior domestic comforts, under the stimulus of the Gospel call, might be reckoned, if the figures could be got at, as so much more to be added to the sum of material progress of the Church, just touched on above.

The labour and sacrifice involved in making these social ameliorations in their surroundings quicken their appreciation of the value of the things thus acquired and provided for their home comfort, and thus suggest to them the need of carefulness to preserve these acquirements, and of continued economy and industry to replenish and augment them. Thus fruitful germs for the social regeneration of Haiti are being implanted in the minds and habits of the people by the inculcation of the practice of the everlasting laws of morality, as the necessary accompaniment of the Gospel faith that we preach.

Under this head it may also be stated that the various congregations have put forth commendable efforts to sustain or avail themselves of the advantages of local schools established for the education of their children, under the auspices of the Church. Nine such schools have been established, wherein 190 day scholars have been gathered. Besides, there are, at the capital, two other schools, conducted by private members of the Church. Under the blessing of God, we look for some more fruitful germs to be planted in the minds of the rising generation by the training given in these schools, which shall bear an abundant harvest hereafter to the honour and glory, and in the Name, of the Holy Child Jesus!

III. — Indications of Spiritual Progress.

During the past three years, 184 children have been brought to Holy Baptism; 225 children have been gathered into nine different Sunday schools for catechetical and scriptural instruction; and 146 persons have been confirmed, most of whom have been immediately admitted to the Holy Communion, and some of whom had already been thus admitted while awaiting an opportunity for Confirmation. An association of individuals for concerted prayer for purity, truth, and charity, in body, mind, and soul, offered daily at morning, noon, and night, has been formed in four of our parishes. The candidates for Confirmation have also been required, in making their preparations for the reception of that Gospel ordinance, to pray in an especial manner for grace to fulfil each of the three baptismal vows that they are about to renew,

ratify, and confirm, as well as to invoke the descent of the Holy Ghost into their hearts by a spiritual exercise, embracing, more or less, a period of forty days, preceding their Confirmation.

There is one divinity student of this Church pursuing his studies at Codrington College, Barbadoes, looking forward to the holy ministry. There are three others pursuing private studies in Haiti, with the same object in view. And there is a medical student from Haiti pursuing his studies in a medical college in New York City, with the object of establishing a medical mission at the capital of Haiti, in connection with our Gospel work, if Divine Providence favour, and kind friends come forward to aid in founding the enterprise, when this student shall have finished his medical course of studies in that college. The tender care of both body and soul, joined together in a medical mission, based on the similar care of our Divine Lord and Master, by the display of His infinite compassions towards the multitudes who heard Him, will render such a mission a most valuable auxiliary of our work of evangelization in Haiti.

Conclusion.

Such is the state of our work in Haiti, and such are the prospects now opening up before us, at the end of a quarter of a century from the time that the standard of this Church was unfurled on these shores. This period, though marking an important space in the life of a man, is indeed but a very little while in the many centuries assigned to the Gospel activities of the Church of Christ. We have been able to sow here some good Gospel seed, of which I have just given the summary intimations. The elements for the future superstructure of a living branch of the Church universal are already gathered here under our hands. By the continued nursing care of our mother Church in the United States, until the days of our infant feebleness shall have been passed, the Holy Spirit, by means of wise master builders that He is raising up amongst us, will carry this spiritual temple to completion, by putting each lively stone into its destined place of usefulness in the service of God and man.

Having, therefore, this infallible assurance as to the final recompense of our labours, if we only remain faithful in prayer, in work, and in almsgiving, unto the end, let none of us become weary in well-doing, for in due season we shall reap, if we faint not.

JAMES THEODORE HOLLY,
Bishop of Haiti.

Port-au-Prince, Aug. 20, 1886.

TRIENNIAL REPORT OF THE HAITIEN CHURCH, FROM JULY 1, 1883, TO JUNE 30, 1886.

RIGHT REV. JAMES THEODORE HOLLY, D.D., LL.D., BISHOP.

NAMES OF PARISHES.	LOCALITIES.	Priests.	Deacons.	Lay Readers.	Missionary Stations.	Communicants.	Day Schools.	Day School Scholars.	Sunday School.	Sunday School Scholars.	Churches.	Chapels.	Parsonages.	Collections.	Value of Churches or Chapels.	Value of Parsonages or other Property.	Baptisms.			Confirmations.			Marriages.			Burials.		
																	1884.	1885.	1886.	1884.	1885.	1886.	1884.	1885.	1886.	1884.	1885.	1886.
Holy Trinity .	Port au Prince	2		3	1	121	3	80	1	80	1		1	$991 73	$3,000 00	$6,220 00	10	14	13	4	17	7	5	2	6	17	2	11
Good Shepherd,	Leogane	1	1	6	4	126	3	48	3	60	1	2		248 35	850 00		11	33	23	43		44	3	10	2	1	4	4
Holy Saviour .	Aux Cayes	1		1	1	24	1	40	1	36	1			156 00	2,300 00		6	5		4		6	1	1	1	2	8	5
St. Paul . . .	Torbeck (Aux Cayes) .	1		1	1	10						1		49 50	500 00		2	2	5			1				2	2	4
St. Luke . . .	Jérémie			1		20	1	53	1	31	1		1		4,000 00	3,000 00	1	3				9				8	1	
Resurrection .	Gros Morne (Gonaives),	1	1	3	1	50			1	16	1			163 83	1,000 00	60 00	6		16			11	3	1				
St. John . . .	La Passe (Jérémie) . .	1			7		1	40				1			500 00													
St. Andrew . .	Trianon (Meirebalais) .	1		1		12	1	30	1	12		1		10 27	300 00		18	4	4							4	1	2
Good Saviour .	Petit Fond (Lascahobas),		1	1		10						1		3 10	300 00		2	2	2							2	2	2
		8	3	17	15	373	10	291	8	235	5	6	2	$1,622 78	$12,750 00	$9,280 00	56	63	63	51	17	78	12	14	9	36	20	28

CLERGY.		REMARKS.
Bishop	1	
Priests	9	One of whom is absent.
Deacons	3	1 priest ordained in 1885.
Candidates . . .	3	1 chapel consecrated in 1884.
Postulants . . .	2	2 chapels consecrated in 1886.

PORT-AU-PRINCE,
Aug. 20, 1886.

JAMES THEODORE HOLLY,
Bishop of Haiti.

APPENDIX II.—4.

JAPAN.—APPEAL TO THE BISHOPS OF THE ANGLICAN COMMUNION.

TOKIO, JAPAN, St. James' Day, 1886.

To the Right Rev. the Bishops of the Anglican Communion.

Right Rev. and Dear Brethren,—We have been requested, by a Conference of Delegates of the three Missionary Societies, which are connected with the Anglican Communion in our Jurisdiction, to endeavour to set before the Church in England and America the special needs and claims of the great country in which our work lies.

The Missionary fields of the Church are now so various, and their needs for the most part so well made known by missionary publications, that a special appeal requires justification. This justification we believe to be found in the greatness and hopefulness of missionary work in Japan, combined with the shortness of the time during which it is likely that the present opportunity will be continued to us.

It is scarcely more than thirty years since this country, with its population of nearly forty million souls, was sealed to all intercourse with the West, except through a single Dutch trading company. During the interval it has adopted, with startling rapidity, our civilization and customs, assimilating very much of our most advanced learning and knowledge, and itself being admitted to a recognized position among the nations of the world. The result has been a great displacement from the faith of the Japanese people in the religious systems which for a thousand years had held undisputed sway among them. Though Sintoism and Buddhism are still nominally the religions of the great mass of the people, they have ceased to have any beyond a speculative interest for the educated, and have lost much of their hold even on the lower classes. State recognition has recently been withdrawn from both systems.

Meanwhile alike the treatment and popular estimate of Christianity have no less completely changed. Instead of being prescribed by public edict, it shares in the impartial toleration, which is now shown by the Japanese Government, of all religious faiths. Instead of being regarded with feelings of mingled contempt and hatred, it is now generally looked upon with interest and respect. Among the upper classes this is in part due to the belief that it is an essential element in the higher form of Western civilization, which they have adopted as their model. But a more spiritual motive often prevails. The work of the last two years, more especially, seems to have left upon the minds of many experienced missionaries, alike within and without our Communion, the impression of a wide-spread desire to know the truth.

Such a crisis in a nation's history seems to call for a combination in the Church's Missions of men of various gifts and powers. We desire to call attention to three lines of work which seem to us of special importance at the present time.

1. A wide field is open to those who, taking advantage of the new spirit of respectful inquiry, would give themselves to public preaching and lecturing alike in the towns and country, a work with which might often be combined the preparation of books fitted to commend the faith to the Japanese mind.

2. The new system of education, which has been put into operation

throughout the Japanese Empire, affords what we believe to be an unprecedented opportunity to the educational missionary. Alike in government and private schools, instruction in the English language is now eagerly sought from the lips of those to whom English is their native tongue. A fair salary is assigned in return for a few hours' teaching on five days in the week. The teachers in the private schools have the fullest consent of those who engage them, to bring to bear upon their pupils, alike in and out of school hours, every moral and spiritual influence. Such missionaries, if attached to the staff of a Society, would, in some cases, need to make little or no demand upon its funds other than for occasional expenses. Experience has already shown that large and even rapid results may be expected from such work.

In connection with this we would notice that in the capital and some other large cities, instruction in English is now desired scarcely less by the women than by the men of Japan. Ready access is afforded to English-speaking ladies, who will undertake to provide it; and this, in many cases, with the hope rather than the fear, on the part of the pupil, that the acquisition of the teacher's language will be accompanied by instruction in her faith.

3. Colleges have been established for the education of clergy and teachers, as well as Christian schools both for boys and girls. A small beginning has also been made in the work of training Japanese Christian women to act, after the model of apostolic days, as evangelists among the many millions of their countrywomen who are as yet unenlightened, and to help in the further instruction of their sisters in the faith. All such training institutions must for the present be carried on chiefly by Foreign Missionaries. Their importance is emphasized by the rapidity of the recent increase in the number of baptisms, which has been larger during the past year than during any year preceding since the foundation of the missions. Such growth can only be healthful and permanent, if the newly baptized can at once be placed under well-instructed as well as earnest pastors and teachers of their own nationality and tongue.

With opportunities and needs such as these, we have at present at work in connection with our communion only twenty-one clergy, six laymen, and eight missionary ladies. So small a staff is insufficient even for the work in hand, and without its increase extension is impossible. Such increase, to be effectual, should be immediate. Here the hope all but reaches certainty, that it is the Divine purpose to grant to adequate efforts on the part of the Church a new Christian nation. But in a special sense, to the people of these islands, now is the day of salvation. Their old religions are indeed disappearing; but manifold superstitions and infidelities wait to occupy the ground, if it is not claimed by the faith of Christ.

On the other hand, the opinion held by many does not seem unfounded, that when the people of these islands themselves shall have been gathered into the fold, missionaries sent forth by them might exercise as large an influence on the nations of the neighboring continent, as was exercised by missionaries from Great Britain in the early middle ages on the nations of North Europe.

We appeal, then, with many prayers, for men and women fitted alike by the Spirit of wisdom and the Spirit of love to enter in at the great door and effectual which has been opened to us. We venture to commend most earnestly the facts which we have addressed to your consideration, asking you to bring them, as opportunity may offer, before the clergy, the missionary societies, and the students in our universities, colleges, and theological schools. Necessary support will, we cannot doubt, be provided for efficient labourers. Earthly recompense it is not in our power to offer them, and they will not seek it. Rather they will feel that to be allowed to share, at the crisis of its religious history, in bringing a great and noble people to the knowledge of God, is, till the day of Christ, its own all-sufficient reward.

We are, Right Reverend and dear brethren, your faithful servants in Christ.

(Signed) C. M. WILLIAMS,
Missionary Bishop of Yedo.

(Signed) EDWARD BICKERSTETH,
Missionary Bishop of the Church of England in Japan.

THE RIGHT REV. THE BISHOP OF DELAWARE.

APPENDIX II.—5.

OFFICERS OF THE BOARD OF MISSIONS, 1886-1889.

The Missionary Council, which meets annually, is composed of all the Bishops, and an equal number of Presbyters, and an equal number of laymen (see p. 310).

BOARD OF MANAGERS.

Right Rev. ALFRED LEE, D.D., LL.D., *President.*
Right Rev. W. C. DOANE, D.D., LL.D., *Vice-President.*
Rt. Rev. JOHN WILLIAMS, D.D., LL.D.
Rt. Rev. G. T. BEDELL, D.D.
Rt. Rev. H. B. WHIPPLE, D.D.
Rt. Rev. WM. BACON STEVENS, D.D., LL.D.
Rt. Rev. D. S. TUTTLE, D.D.
Rt. Rev. A. N. LITTLEJOHN, D.D., LL.D.
Rt. Rev. W. C. DOANE, D.D., LL.D.
Rt. Rev. B. H. PADDOCK, D.D.
Rt. Rev. T. B. LYMAN, D.D.
Rt. Rev. T. U. DUDLEY, D.D.
Rt. Rev. JOHN SCARBOROUGH, D.D.
Rt. Rev. W. E. MCLAREN, D.D., D.C.L.
Rt. Rev. G. W. PETERKIN, D.D.
Rt. Rev. H. C. POTTER, D.D., LL.D.
Rt. Rev. W. PARET, D.D.
Rev. H. DYER, D.D.
Rev. E. A. HOFFMAN, D.D.
Rev. WILLIAM N. MCVICKAR, D.D.
Rev. J. LIVINGSTON REESE, D.D.
Rev. J. H. ECCLESTON, D.D.
Rev. THOMAS F. DAVIES, D.D.
Rev. JAMES SAUL, D.D.
Rev. GEORGE WILLIAMSON SMITH, S.T.D.
Rev. HENRY Y. SATTERLEE, D.D.
Rev. JACOB S. SHIPMAN, D.D., D.C.L.
Rev. CORNELIUS E. SWOPE, D.D.
Rev. CHARLES H. HALL, D.D.
Rev. WILLIAM R. HUNTINGTON, D.D.
Rev.
Rev. OCTAVIUS APPLEGATE, D.D.
Mr. Lemuel Coffin.
Mr. Benjamin Stark.
Mr. Cornelius Vanderbilt.

Mr. William G. Low.
Mr. H. P. Baldwin.
Mr. Joseph W. Fuller.
Mr. John A. King.
Mr. Julien T. Davies.
Mr. John H. Shoenberger.
Mr. Alfred Mills.
Mr. W. Bayard Cutting.
Mr. Bache McE. Whitlock.
Mr. Elihu Chauncey.
Mr. Wager Swayne.
Mr. James M. Brown.

All the other Bishops of the Church, and the Secretary and Treasurer of the Domestic and Foreign Missionary Society and of the Board of Managers, are members, *ex-officio*, with all the privileges of membership except the right to vote.

Rev. Wm. S. Langford, D.D., *General Secretary*, 22 Bible House, New York.

Rev. Joshua Kimber, *Associate Secretary*, 22 Bible House, New York.

Mr. R. Fulton Cutting, *Treasurer*, 22 Bible House, New York.

Mr. E. Walter Roberts, *Assistant Treasurer*, 22 Bible House, New York.

APPENDIX III.—1.

TRIENNIAL REPORT OF THE BOARD OF TRUSTEES OF THE GENERAL THEOLOGICAL SEMINARY.

To the General Convention of the Protestant Episcopal Church in the United States:

The Trustees of the General Theological Seminary have the honour to present this, their Triennial Report, in compliance with Article II. of the Constitution.

For the details of the proceedings of the Board since the last General Convention, they beg leave to refer to the printed documents, which are herewith submitted.

I.—Property and Financial Condition.

The property and financial condition of the Seminary, on the 1st of May last, as reported at the Annual Meeting of the Trustees, was as follows:

Real Estate.

64 lots and buildings on Seminary Block	(*Not valued.*)
32 lots on Central Block (all leased)	$250,000 00
25 lots on Wharf Block and Bulkhead (all leased)	250,000 00
121 lots	$500,000 00
Deduct amount of mortgage on Wharf Block	63,078 78
Total value of real estate	$436,921 22

Personal Property.

Bonds and mortgages of William Sutphen	$148,000 00	
" " " " Clinton Sutphen	16,000 00	
" " " " James A. Striker	30,000 00	
" " " " Emeline Cozzens	15,000 00	
" " " " Helmus M. Wells	3,000 00	
" " " " John Ferdon	7,000 00	
" " " " Richard W. Buckley	20,000 00	
Mortgage on Wharf Block	63,078 78	
Bonds,[1] Michigan Central Railroad	20,000 00	
" [1] St. Louis, Alton, and Terre Haute Railroad	5,000 00	
" [1] Syracuse, Binghamton, and New-York Railroad	5,000 00	
" [1] Central Railroad of New Jersey	5,000 00	
" [1] Jersey City, N.J.	1,000 00	
" [1] Consolidated Gas Company of Baltimore	2,500 00	
Three shares of the Port Royal and Augusta Railway	300 00	
Cash in Farmers' Loan and Trust Company, New York	120,967 64	
" Chemical National Bank, New York	29 37	
		[2] 461,875 79
Total value of real estate and personal property		$898,797 01

[1] Held by direction of the donors.

[2] The market value of the personal property was reported May 1, 1886, as $466,093.29. In addition $100,000 has been received, since May 1, from Mrs. S. V. Hoffman, for the erection of the Chapel.

ENDOWMENTS.

The following specific endowments are held by the Seminary, all of which are amply secured by bonds and mortgages:

The Samuel Verplanck Hoffman Foundation	$100,000 00
The "St. Mark's Church in the Bowerie" Professorship of Ecclesiastical History	25,000 00
The Alumni Professorship of the Evidences of Revealed Religion	26,531 35
The Charles and Elizabeth Ludlow Professorship of Ecclesiastical Polity and Law	27,772 42
The Eugene A. Hoffman Professorship of Pastoral Theology	40,000 00
The Library Endowment Fund	6,000 00
The Bishop Paddock Lectureship Fund	10,175 00
The John H. Talman Fellowship	10,000 00
The McVickar Prize Fund	1,000 00
The Seymour Prize Fund	1,000 00
The Pierre Jay Prize	203 71
The Charles and Elizabeth Ludlow Fund	8,000 00
The General Endowment Fund	33,200 00
The William H. Vanderbilt Fund	50,000 00
The Tracy R. Edson Fund	15,000 00
The Susan M. Edson Fund	5,000 00
The Hoffman Fund	18,420 25
Thirty-four Scholarships, as per following table	83,062 76
Income of Bishop Paddock Lectureship Fund on hand	1,510 30
	$461,875 79

The annexed table shows the scholarships wholly or partially endowed. It will be observed that the income of but twenty-seven is available for students, the endowment of one not having been paid as yet to the Seminary, and those of six being too small to be available.

SCHEDULE OF ENDOWED SCHOLARSHIPS, MAY 1, 1886.

	Names.	Date.	Right of Nomination.	Original Endowment.	Present Amount.	Annual Value.
1	Bishop White	1821	The Bishop of Pennsylvania	$2,500 00	$4,072 17	$203 61
2	Warren	1822	The Rector, Wardens, and Vestrymen of St. Paul's Church, Troy, N.Y.	2,500 00	3,695 80	184 79
3	North Carolina	1823	The Bishop of North Carolina	3,000 00	3,189 37	159 47
4	Bishop Kemp	1824	The Bishop of Maryland	3,000 00	3,712 63	185 63
5	Bishop Claggett	1825		198 50	198 50	-
6	Claremont	1826		48 00	48 00	-
7	Bishop Hobart, I.	1826		120 00	120 00	-
8	The Protestant-Episcopal Society for Promoting Religion and Learning in the State of New York	1826	The Protestant-Episcopal Society for Promoting Religion and Learning in the State of New York	2,000 00	2,205 00	110 25
9		1826		2,000 00	2,205 00	110 25
10		1826		2,000 00	2,205 00	110 25
11		1826		2,000 00	2,205 00	110 25
12	Bishop Croes	1827	The Bishop of New Jersey	2,000 00	2,320 55	116 02
13	Bishop Hobart, II.	1827	The Bishop of Virginia, preference to be given to natives of Virginia	2,500 00	3,081 67	154 08
14	St. Thomas' Church, N.Y.	1828	The Rector of St. Thomas' Church, New York	2,500 00	2,500 00	125 00
15	Clerical	1829		20 00	20 00	-
16	Thomason	1833	The Rector of St. Stephen's Church, Pittsfield, Mass.	3,000 00	3,472 87	173 64
17	Wainwright of Grace Church, N.Y.	1835	The Rector of Grace Church, New York	2,500 00	3,230 07	161 50
18	Rhinelander	1835	The Standing Committee of the Seminary	2,000 00	2,643 06	132 15
19	Peter Roosevelt	1835	" " " " " "	2,000 00	4,410 00	220 50
20	St. George's Church, N.Y.	1837	The Rector of St. George's Church, New York	2,000 00	2,372 66	118 63
21	Williams	1844	The Rector of St. Mark's Church, Orange, N.J.	2,500 00	3,161 40	158 07
22	George W. Mancius	1847	The Standing Committee of the Seminary	2,100 00	2,529 60	126 48
23	Zion Church	1850	The Rector of Zion Church, New York	2,500 00	2,762 76	138 13
24	Mary Welsh	1850	" " " " " " "	2,500 00	2,797 29	139 86
25	Blackwell	1853	The Bishop of Pennsylvania, to a citizen of Pennsylvania	2,500 00	3,474 94	173 75
26	Ogilby*	1855	The Bishop of New York.	2,000 00	-	-
27	Sands	1861	The oldest male descendant of A. B. Sands	2,000 00	2,601 24	134 06
28	Francis Vinton	1862	The Dean of the Seminary	2,000 00	2,209 60	110 48
29	Pierrepont	1863	The Bishop of Central New York.	2,000 00	3,283 83	164 19
30	Delancey	1863	The Bishop of Western New York	2,000 00	3,980 00	199 00
31	Millett	1873	The Standing Committee of the Seminary	900 00	943 22	-
32	Mercer†	1873	" " " " " "	500 00	956 53	-
33	Bishop G. W. Doane	1876	The Rt. Rev. President of St. Mary's Hall, Burlington, N.J.	3,800 00	3,800 00	The income.
34	Bishop Whittingham	1882	The Rector of St. Luke's Church, Baltimore, Md., or the Bishop of Maryland or Easton, preference to be given to candidates from Maryland.	2,500 00	2,575 00	The income.

* The Endowment of this Scholarship has not yet been paid to the Seminary. † Income to be added to the principal until it amounts to $2,000.

Contributions.

The amount of contributions from the several Dioceses to May 1, 1886, was as follows: —

Dioceses.	Reported in 1883.	Added Since.	Total to May, 1886.
Albany	$10,486 62	$1,893 46	$12,380 08
California	125 92	–	125 92
Central New York	9,797 58	136 42	9,934 00
Central Pennsylvania	98 21	36 59	134 80
Connecticut	1,099 68	25 00	1,124 68
Delaware	273 93	20 80	294 73
Easton	–	7 73	7 73
Georgia	180 47	–	180 47
Illinois	59 50	–	59 50
Indiana	–	8 23	8 23
Iowa	–	5 00	5 00
Long Island	38,573 75	7,030 30	45,604 05
Maine	71 25	23 26	94 51
Maryland	8,129 29	252 15	8,381 44
Massachusetts	7,251 49	118 06	7,369 55
Michigan	106 57	500 00	606 57
Minnesota	1 00	–	1 00
Mississippi	500 00	–	500 00
Missouri	12 00	25 00	37 00
Montana	–	6 75	6 75
New Hampshire	185 00	53 01	238 01
New Jersey	11,350 13	352 12	11,702 25
Northern New Jersey	289 80	3 37	293 17
Northern Texas	–	1 00	1 00
New York	432,520 35	219,442 18	651,962 53
North Carolina	4,276 00	–	4,276 00
Ohio	1,021 27	–	1,021 27
Pennsylvania	64,026 11	2,750 00	66,776 11
Pittsburgh	115 00	26 00	141 00
Rhode Island	258 00	6 00	264 00
South Carolina	54,074 65	–	54,074 65
Southern Ohio	10 00	–	10 00
Springfield	413 10	2 00	415 10
Utah	–	5 00	5 00
Vermont	114 15	–	114 15
Virginia	632 00	–	632 00
Western New York	9,224 08	–	9,224 08
Wisconsin	75 00	–	75 00
	$655,351 90	$232,729 43	
Total cash donations received by the Seminary since its establishment in 1818			$888,081 33

The foregoing financial statement exhibits the gratifying fact — gratifying and encouraging to all the friends of sound theological education — that the anticipations expressed in the last triennial report, "that our School of the Prophets was entering on a new era of prosperity and usefulness and taking fresh hold on the heart of the Church," has been more than fulfilled. After years of weary waiting, when even its best friends began to despair of its future, the Seminary has at length, by God's blessing, become financially independent, and attained a position which will attract still larger endowments for its future development, and place it among the foremost educational institutions in our land. The change in its Constitution, adopted by the last General Convention, reducing the late unwieldy Board of Trustees to a practical size, has not only rendered its management in every way more effective, but secured the confidence of business men and induced them to add largely to its endowments. There can be no more striking proof of this than the fact that the contributions it has received during the last three years, including the amount given for the Chapel, have reached the munificent sum of $332,729.43, being more than fifty per cent of the amount received during the preceding sixty-five years of its existence.

The principal items in these contributions are as follows:

Building Funds	$135,040 27
S. V. Hoffman Foundation (additional)	34,575 32
Alumni Professorship (additional)	9,125 41
Hoffman Fund	37,420 25
General Endowment	7,200 00
Scholarship Endowments	5,632 50
Legacy of William H. Vanderbilt[1]	50,000 00
Legacy of Susan M. Edson	10,000 00
	$288,993 75

II. — Instruction.

The only change that has occurred in this department since the last triennial report has been the election of the Rev. George W. Dean, D.D., to the newly established Chair, the "Alumni Professorship of the Evidences of Revealed Religion." Under the provisions of the Statute, adopted at the request of the Associate Alumni, the term of office of this Professor is but three years. His duties are limited to the delivery of lectures extending over a period of three months in each year, and he is not required to be resident, nor is he a member of the Faculty. Such an arrangement cannot be regarded as other than temporary until the endowment shall be sufficiently increased to justify the placing of this Chair on an equality with the other Professorships. The importance of this Professorship in the present day demands the whole time and thought of its incumbent. The Trustees have already taken steps looking to the accomplishment of this purpose.

The course of study for post-graduate students, which was referred to in the last report as authorized, has been successfully inaugurated. Six students, one a graduate of Nashotah, have availed themselves of this privilege, and others are seeking admission this year.

The provision which is made in the Revised Statutes for the reception of special students, "who have pursued studies equivalent to those they wish to omit, or who are unable to keep up with the regular studies of the classes," has proved a benefit to the Seminary by relieving the regular classes of some who would have been a hinderance to their progress, and attracting others who could only enter the Seminary as students to pursue particular studies. In the two years that have elapsed since the adoption of this plan, seventeen

[1] This legacy, left without conditions, the Board has placed in the hands of the Finance Committee, to be held as a permanent fund, and to be known as "The William H. Vanderbilt Fund," the income alone to be used for the purposes of the Seminary.

students have been received under this special privilege, among whom have been found some who, after serving in the ministry of other Christian bodies, were waiting for ordination in our Church, and some who came to us, after their admission to the Church's ministry, to supply, as far as possible, the deficiencies of their early training.

The Bishop Paddock Lectureship Fund is doing noble service for the Seminary and the Church. If it should never accomplish any thing more than produce the printed lectures of the last three years, the founder may congratulate himself on the result. They will all be used as classic volumes for reference in the years to come. They are:

"The Christian Ministry at the close of the Nineteenth Century," by the Right Rev. A. N. Littlejohn, D.D., LL.D., Bishop of Long Island.

"Law, Liberty, and Loyalty in a Church National and Pure," by the Right Rev. H. C. Lay, D.D., LL.D., Bishop of Easton.

"The Philosophy of the Supernatural," by the Rev. W. H. Platt, D.D., LL.D., Rector of St. Paul's Church, Rochester, N.Y.

In addition to the Bishop Paddock Lectures, the following lectures have been delivered by request of the Standing Committee, on the nomination of the Faculty. They were in every instance edifying to the students, and an instructive addition to the course of study. It will be sufficient to record their titles, with the names of those who kindly gave them without compensation:

"The Inward and Godward Life of the Ministry," — three lectures by the Bishop of Central New York.

"The Literary and Religious Phases of American History," — two lectures; and "The Satirists of the American Revolution," — four lectures, by the Rev. Moses Coit Tyler, LL.D., Professor of American History and Literature in Cornell University.

"Tolerance," — two lectures by the Rev. Phillips Brooks, D.D., Rector of Trinity Church, Boston.

"The Reformation in France," — four lectures by the Rev. Clement H. Butler, D.D., Professor of Ecclesiastical History in the Philadelphia Divinity School.

"Eschatology," — four lectures by Professor Buel.

"The Status of the Church in New York during the Colonial Period," and "The Influence of the Church upon New England Colonization," — two lectures by the Rev. B. F. De Costa, D.D., Rector of the Church of St. John the Evangelist, New York.

"Church Architecture," — four lectures by the Rev. Charles Babcock, M.A., Professor of Architecture in Cornell University.

"Laws of Hygiene," — two lectures by Professor George C. Shattuck, M.D.

"Physical Exercise," — one lecture by Dr. Dio Lewis.

Besides these special lectures, addresses have been made to the students, from time to time, in response to the invitation of the Dean, by the following Bishops and distinguished Clergymen:

The Lord Bishops of Rochester and Nassau.

The Bishops of Maine, Albany, and Springfield.

The Missionary Bishops of Utah, Colorado, Western Texas, Northern Texas, and New Mexico.

The Rev. Dr. Pigou, vicar of Halifax; and the Rev. W. H. M. H. Aitken, England.

The Very Rev. Dean Hart, of Colorado.

The Rev. Drs. W. R. Huntington and W. S. Rainsford.

The Rev. Messrs. Mackay-Smith and Haskins.

It is gratifying to be able to report, that the standard of scholarship in the Seminary is gradually being raised. The statute forbidding students to be ordained before graduation, the separation of special students from the regular classes, the thorough system of written examinations, which has been

adopted, and the awarding of the degree of Bachelor in Divinity only to those who have attained a grade of nine in a scale of ten, during their entire Seminary course, have all contributed to this result. Whatever may be the case with other institutions, the General Seminary, to do its duty to the Church, must always maintain the highest standard, and provide the best theological course that can be had. The Dean has called the attention of the Board to the interruption of the studies of the students which is occasioned by the appointment by the Diocesan authorities of their canonical examinations during the Seminary term. In every instance it occasions the loss of important lectures, and in some cases has so overtaxed the student's strength that he has been compelled, after graduation, to rest for several months before entering on the duties of his sacred calling. It is a question worthy of the consideration of the General Convention, whether the Canons ought not to be amended so as to allow the written examinations of the Seminary to be received as a part of the Canonical examinations. These written examinations, as will be seen from the last examination papers, which are appended to this report, are far more searching and thorough than most of the Diocesan examinations can be. The questions are submitted to the Examining Committee in advance, for their approval or amendment, and the written answers, as well as the oral examinations by which they are supplemented, are open to the examining chaplains of the Dioceses whose students are in the institution, and to whom special invitations to attend are addressed. Taking these papers for the three years of the Seminary course, they certainly exhibit mose fully than any special examination the diligence with which the candidate has pursued his studies, with the amount and kind of theology he has acquired. This subject is respectfully commended to the General Convention.

III. — Students.

The number of students during the last three years has been as follows, being nearly one-third of all the candidates for orders in our Church in the United States:

In 1883-4	80
In 1884-5	85
In 1885-6	79

At the present time there are 89 students in the Seminary. The whole number of students matriculated since 1822 has been 1,501, of whom 36 have been honoured with the office of a Bishop in the Church of God. Again we are able to report, that for three years past there has not been a single case of serious sickness among the students, requiring the attendance of a physician.

IV. — Library.

The Library has at last found a safe home for its valuable treasures, in the beautiful fire-proof building which has been erected for it. It numbers 18,547 volumes and 10,975 pamphlets. During the past year it has received from its former benefactor, the Society for promoting Religion and Learning in the State of New York, a full set of "Migne's Patrologia," handsomely bound, and costing upwards of fifteen hundred dollars. The Library ought to have an income of at least twenty-five hundred dollars per annum, to purchase the valuable theological works which are constantly issuing from the press, in England and in this country. It is kept open, daily, from 10 A.M. to 5 P.M., and is being carefully re-catalogued in accordance with the system of the Boston Library Bureau, which directs the reader not only to the books, but to the subjects which are treated in them.

V. — Buildings.

The wisdom of the policy, alluded to in the last report, of obtaining a complete plan for all the buildings required before beginning to build, has already been amply vindicated by the result. Five new buildings have been erected and the corner-stone of the Chapel laid within the last three years.

Sherred Hall was finished and dedicated on the Feast of the Conversion of St. Paul, January 25, 1884. It is eighty feet in length by thirty-five feet in depth, three stories in height, contains six well-lighted and thoroughly ventilated lecture-rooms, each having a private room for the Professor attached, and is very nearly fire-proof. The contrast between these bright, cheerful rooms and the dark, damp rooms in the basement of the West Building, which were so long used for lectures, is so great, that it has invested the lectures with fresh interest, and awakened new life in the work of the students.

Dehon and Pintard Halls adjoin Sherred Hall on the east. They are both dormitory buildings, and were named to commemorate Bishop Dehon, of South Carolina, who did so much to secure the establishment of the General Seminary, and Mr. John Pintard, of New York, who influenced Mr. Sherred to leave his legacy to the Institution, and from his own limited resources enriched the Library with many of its valuable treasures. These buildings contain sixteen sitting-rooms, with a southerly exposure, each having two comfortable bedrooms attached. They are four stories in height, supplied with every convenience, the halls being heated by steam, and afford accommodations for thirty-two students. They cost only $15,000 each.

The Library Building stands at the corner of Ninth Avenue and Twenty-first Street. It is about sixty-five feet in length by thirty-five feet wide, and being constructed entirely of iron, brick, and stone, is thoroughly fire-proof. It contains, besides the spacious hall for the Library books, a large reading-room, supplied with the current literature of the day, and special rooms for the archives of the General and Diocesan Conventions. Nothing could be better adapted for its purposes than the large library hall, with its high open roof and ample northerly light. Already it has become the resort of the neighboring clergy and of those visiting the city for study or recreation.

The removal of the Library from the West Building enabled the Board to change the old basement lecture-rooms into a kitchen, laundry, and necessary offices, and utilize the first and second stories for a well arranged Refectory, which will serve for some years to come, until the permanent Refectory shall be erected with the other new buildings.

The Deanery, which will be completed in the course of a few weeks, in design in keeping with the collegiate character of the other buildings, has been erected on the corner of Ninth Avenue and Twentieth Street. It is so arranged that the upper stories, when not required by the Dean, can be used in connection with the building on Ninth Avenue, which is to stand between it and the Library.

The whole cost of these buildings, which has been a little more than $170,000, and with the exception of the Library, which was a special gift, and the Deanery, which has been built by the Hoffman Fund, has been defrayed by private subscriptions. Unlike the East and West Buildings, erected in the early history of the Seminary, they have not encumbered the Institution with debt.

The Chapel, the corner-stone of which was laid on the day of the last Commencement, is to stand in the centre of the block, with its chancel on Twenty-first Street, and will divide the ground into an East and West Quadrangle. The cost of its erection is to be defrayed by the mother of the Dean, as a memorial of her late husband, Samuel Verplanck Hoffman, and is to be called, by her request, "The Memorial Chapel of the Good Shepherd." It is

to be one hundred feet in length by forty in width, and will seat two hundred and fifty. When completed it will compare favorably with some of the College chapels in Oxford and Cambridge, and be the centre not only of the material buildings, but of the spiritual life which shall be gathered within their walls.

VI. — Constitution.

The Board of Trustees, to which was referred back some of the amendments to the Constitution which it proposed to the last General Convention, begs leave to present now the following amendments to the Constitution which it has adopted, and for which it asks the concurrence of the General Convention:

Article I. Insert in line 1, before "Theological," the word "General."

Article II. to read as follows:

II. The management of the said Seminary shall be vested in a Board of Trustees, who shall have power to constitute Professorships, and to appoint the Dean and Professors, and to prescribe the course of study in the respective schools, and to make rules and regulations and statutes for the government thereof; and, generally, to take such measures as they may deem necessary to its prosperity: *Provided*, That such rules and course of study and measures be not repugnant to the Constitution and Canons of the Church, nor to the course of study for Candidates for Orders which is or may be established by the House of Bishops. The Bishops who are Trustees shall be visitors of the Seminary; and any three of them may, at any time, upon reasonable notice to the Faculty, and to the Board of Trustees or Standing Committee, visit the Seminary, and inquire into the course of instruction and discipline; and the record of the proceedings of the Bishops at such visitation shall be laid before the Trustees at their next meeting, together with any recommendation that the Bishops may think proper to make. The Trustees shall make a report to every General Convention of their proceedings and of the state of the Seminary.

Article III. Insert in line 12, after the word "writing," the words, "to the Secretary of the Board."

Article IV. to read as follows:

IV. The Board of Trustees shall always meet in the Diocese where the Seminary is established, and at such stated periods as they may determine; and special meetings may be called by the Bishop of the said Diocese, or by any three of the Bishops who are Trustees.

Conclusion.

The Board cannot close its report without grateful acknowledgment of the great advance and prosperity which has marked the past three years in the history of the Seminary. The fidelity, the loyalty, the harmony, existing within it, and the living interest and devotion exhibited by its many friends, call for special recognition and thanksgiving to Almighty God. Believing that the hope of the Church in the coming years is largely bound up in this Seminary, it prays that they may bear record of its ever-increasing influence for good upon the life of the Church. May its walls be thronged with men of consecration and gifts, seeking its advantage; and may the training which they shall receive, qualify them to go forth and make full proof of their ministry, in the saving of souls to the glory of the Triune God.

All of which is respectfully submitted.

T. STAFFORD DROWNE, *Secretary.*

New York, 5 October, 1886.

APPENDIX III. — 2.

LIST OF TRUSTEES OF THE GENERAL THEOLOGICAL SEMINARY, ELECTED BY THE HOUSE OF DEPUTIES, OCTOBER, A.D. 1886, TO SERVE THREE YEARS.

The Rev. HEMAN DYER, D.D.
The Rev. MORGAN DIX, D.D., D.C.L.
The Rev. CHARLES H. HALL, D.D.
The Rev. G. WILLIAMSON SMITH, D.D.
The Rev. HENRY A. COIT, D.D.
The Rev. JAMES RANKINE, D.D.
The Rev. CLINTON LOCKE, D.D.
The Rev. JAMES RUNCIE, D.D.
The Rev. WILLIAM S. LANGFORD, D.D.
The Rev. THOMAS F. DAVIES, D.D.
The Rev. J. S. B. HODGES, D.D.
The Rev. ROBERT N. MERRITT, D.D.
The Rev. WILLIAM H. MOORE, D.D.
Mr. Elbridge T. Gerry.
Mr. Henry E. Pierrepont.
Mr. John A. King.
Mr. George C. Shattuck, M.D.
Mr. George C. McWhorter.
Mr. Henry P. Baldwin.
Mr. John H. Shoenberger.
Mr. Robert A. Lamberton, LL.D.
Mr. John Hobart Warren.
Mr. George A. Jarvis.
Mr. Elihu Chauncey.
Mr. Henry Hayes.

Attest:

CHARLES L. HUTCHINS,
Secretary of the House of Deputies.

APPENDIX IV.

FIFTH TRIENNIAL REPORT OF THE BOARD OF TRUSTEES OF THE FUND FOR THE RELIEF OF WIDOWS AND ORPHANS OF DECEASED CLERGYMEN, AND OF AGED, INFIRM, AND DISABLED CLERGYMEN.

Our Report, like those previously presented, shows great need, and very inadequate resources. We receive urgent appeals for help, — very strong representations of actual suffering. Aged labourers worn out in the service of the Church plead for assistance. The cry of the widow and the fatherless claims our sympathy. From all parts of the land applications come to us — but how little can we do!

This fund, we need not say, is the General Relief Agency, without any local restrictions, or any requirement of previous pecuniary payment. In these respects it differs from funds provided in many of the Dioceses. To us the missionary on the frontier, the labourer in the weaker Dioceses, the aged servant of Christ, whose scanty stipend barely sufficed for the support of his family, and who had nothing to spare for premiums and life-insurance, looks for bread and shelter when his strength fails. To us the bereaved widow and orphans appeal when the husband and parent sinks exhausted into the grave. In forty-one Dioceses are found our beneficiaries and annuitants. But how meagre the supply doled out by this great Church, which makes so goodly a show of magnificent temples and ecclesiastical assemblies! All told, we have had at our disposal during the last three years about $35,000, not quite $12,000 per annum. We have extended assistance to 36 disabled and infirm clergymen, to 119 cases of widows and orphans (a family counted but one), and to eight cases specially designated by donors, — in all, 163. This would make an average of $72 to each case.

Of our income, $9,068.87 was derived from royalty on the Hymnal, including $206.55 from the Book Annexed, $2,467.50 from interest on investments. Deducting these amounts, the total of contributions from parishes and individuals was $23,680.81, not $8,000 annually.

It has been calculated that the cost of floral ornaments in the churches of our commercial metropolis at a single Easter was $30,000. With frequent and outspoken statements, and importunate urgency, we cannot obtain one-third of this sum for the living temples of the Holy Ghost, — our brethren and sisters and little children, — nay, brethren of our Lord and Saviour Jesus Christ, respecting whom he says, "Inasmuch as ye did it unto one of the least of these, ye did it unto me."

That this amount falls far below the contributions for this object in various Dioceses, we are well aware, and we are thankful to know it. But those aids are limited and local. Large investments in our strong Dioceses avail not the class of applicants for which this instrumentality was provided. Would that some of our generous givers would look abroad! During the past six years our treasury has not received a single dollar from testamentary

liberality, while large bequests are frequently made to similar Diocesan funds. We would not have them diminished, but is it too much to ask our rich members, in disposing by will of their possessions, to bear in mind this class of the needy? The Psalmist, in his day, had never seen the righteous forsaken, nor his seed begging their bread. Shall we, followers of the Lord Jesus Christ, permit something nearly approaching to this to exist under our own eyes? The Lord of His goodness provides for the poor, not by miracle, but by putting the means of relief into the hands of the affluent. And to whom can the hand be more fitly opened than to those whom we represent? Where can munificence effect more good? Very touching are the grateful responses we often receive, even for the little we can do. Light breaks in upon many a darkened dwelling, and the wolf no longer howls at the door. The cost of a dress, a jewel, an entertainment, feeds the hungry, clothes the shivering, and causes the widow's heart to sing for joy.

Since the adjournment of the last Convention, we have experienced, as a Board of Trustees, two very grievous losses. Mr. Lloyd W. Wells, our late secretary and financial agent, has finished his useful and benevolent life. From the beginning of this organization, his time and labour were given to it ungrudgingly. The plan of realizing a considerable sum from the sale of the Hymnal owes its success to his business talent and faithful exertions. And his kind manner of dispensing relief made it doubly acceptable to the recipients.

Our dear and valued associate, the Right Rev. Henry C. Lay, Bishop of Easton, took an active part in the formation of this Trust, and for the measure of good accomplished, it is especially indebted to his unwearied efforts and eloquent appeals. As an imperfect tribute to his memory we present the following minute, adopted by the Board of Trustees:

In the removal from this world of the Right Rev. Henry Champlin Lay, D.D., the Trustees of the General Clergy Relief Fund have sustained a loss for which they can scarcely find adequate expression. No one was more deeply interested in this work of justice and love than our lamented associate. He sympathized with the infirm and worn-out Clergyman, and with his bereaved widow and orphan children, as if they were his own nearest relatives. In founding and organizing this Board he took an active and influential part. Although the most remote in residence from the place of meeting, he was rarely absent, and gave close and constant attention to the business on hand. To his eloquent and touching appeals we have been again and again indebted for awakening the general interest of the Church in behalf of our object, and this influence we hope will not cease now that he is gone from us. Personally we have felt it a privilege to be united with such a man in so good a work, and shall affectionately cherish his memory.

ALFRED LEE, *President.*
MORGAN DIX.
WILLIAM A. SNIVELY.
STEPHEN P. NASH.
WM. ALEXANDER SMITH, *Treasurer,*
58 Wall Street, New York.
ELIHU CHAUNCEY, *Secretary.*
22 East 22d Street, New York.

THE TRUSTEES OF THE FUND FOR THE RELIEF OF THE WIDOWS AND ORPHANS OF DECEASED CLERGYMEN, AND OF AGED AND INFIRM AND DISABLED CLERGYMEN OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA, IN ACCOUNT WITH WILLIAM ALEXANDER SMITH, *Treasurer*.

Dr.

1886.		
Sept. 15. — To cash paid E. Chauncey, Financial Secretary, appropriations, Sept. 29, 1883, to July 1, 1886, inclusive	$33,797 29	
To cash paid to and disbursed by Bishop Lay	200 00	
To cash paid for printing report	72 50	
To cash paid for searching records for legacies and bequests, and for advertising	71 10	
To cash paid special appropriation received through Bishop Lay	100 00	
To cash paid for $1,000 United States Registered 4½ per cent bonds @ 113 and commission (Investment Fund)	1,131 25	
To balance	1,581 96	
		$33,797 29

Cr.

1883.		
Sept. 15. — By balance per account rendered		$1,737 42
By cash received Sept. 15, 1883, to Sept. 15, 1886, from sundry sources: —		
Diocese of Albany	$85 00	
" Alabama	8 70	
" Arkansas	23 55	
" California	26 00	
" Central New York	575 48	
" Central Pennsylvania	218 61	
" Connecticut	523 36	
" Delaware	222 37	
" Easton	278 36	
" East Carolina	157 88	
" Florida	307 28	
" Fond du Lac	18 00	
" Indiana	22 73	
" Iowa	66 81	
" Kansas	19 02	
" Kentucky	118 25	
" Long Island	217 87	
" Louisiana	10 00	
" Maine	76 67	
" Maryland	1,841 85	
" Massachusetts	211 72	
" Michigan	94 39	
" Minnesota	78 95	
" Missouri	73 75	
" Mississippi	25 08	
" Nebraska	32 00	
" New Hampshire	10 93	
" New Jersey	70 89	
" New York	5,096 58	
" North Carolina	86 40	
" Northern New Jersey	103 54	
" Ohio	12 88	
" Pittsburgh	406 31	
" Pennsylvania	1,280 51	
" Quincy	38 34	
" Rhode Island	71 69	
" South Carolina	11 55	
" Southern Ohio	182 33	

		Diocese of Tennessee	195 47	
		" Texas	94 50	
		" Vermont	28 02	
		" Virginia	539 20	
		" Western Michigan	29 80	
		" Western New York	280 12	
		" Wisconsin	6 56	
				13,879 30
		Missionary Diocese of Colorado	$7 25	
		" Northern California	33 10	
		" Northern Dakota	2 75	
		" Northern Texas	85 30	
		" New Mexico	13 00	
		" Southern Dakota	56 07	
		" Washington Territory	15 00	
		" Western Texas	17 85	
		" Wyoming	5 80	
				236 12
		Communion Alms		251 99
		INTEREST ON INVESTMENTS:—		
		On $2,000 United States Currency 6s, July 1, 1883, to July 1, 1886	$420 00	
		On $1,000 United States Currency 6s, Dec. 1, 1883, to March 1, 1886	112 50	
		On $2,000 United States Registered 4½s, June 1, 1886, to Sept. 1, 1886	45 00	
		On $3,000 New-York City 7s, Nov. 1, 1883, to May 1, 1886	630 00	
		On $6,000 Jersey City 7s, March 1, 1884, to Sept. 1, 1886	1,260 00	
				2,467 50
		Royalties, 1883-84	$3,111 10	
		" 1884-85	2,103 55	
		" 1885-86	3,854 22	
				9,068 87
		Special Contributions	$2,352 04	
		Individual Contributions	6,960 86	
				9,312 90
	$36,954 10			$36,954 10
		1886, Sept. 15, by balance		$1,581 96

SECURITIES ON HAND, SEPT. 15, 1886.

$2,000 United States Currency 6s.
$2,000 United States Registered 4½s.
$3,000 New York City 7 per cent Stock of 1894.
$6,000 Jersey City Water 7s of 1902.

Account audited, and securities examined, and found correct.
ELIHU CHAUNCEY, *Secretary.*

E. and O. E. New York, Sept. 15, 1886.
WILLIAM ALEXANDER SMITH, *Treasurer.*

APPENDIX V.

SECOND TRIENNIAL REPORT OF THE AMERICAN CHURCH BUILDING FUND COMMISSION.

To the Board of Missions.

The American Church Building Fund Commission has now been in existence for six years, doing its work quietly, but as faithfully as the limited means at its disposal would allow. While it may not have accomplished all that its most sanguine friends had hoped, it has proved clearly the value of such an agency, and it is hoped has also won the confidence of the Church at large.

Its precise object, as is well known, is to accumulate a Permanent Fund, the interest of which will forever be used to assist in the erection of Church edifices. This is intended not only to render the needed aid and encouragement to Church building throughout the country, which our Church has heretofore had no organization to afford, but also to relieve the Church at large from the consideration of individual applications for such help, and the Missionary Bishops from the necessity of using much time, and making long journeys in search of precisely this kind of aid.

While the Fund is still too small to afford much assistance in direct donations, yet another branch of the work of the Commission has been very actively and successfully in operation. In investing the money of the Fund, a sum not exceeding seventy-five per cent of the total amount received is loaned to Churches, to assist in the erection of Church edifices. Thus we are uniting both of the plans which have been in operation by the great societies of a similar character, in England and America. Some of these aid by direct gifts, others by loans only. We combine both systems; loaning much of the principal of the fund at moderate interest, and making donations of the interest when it becomes sufficient. The loan system is by many considered preferable, as it affords the immediate relief required, yet leaves the recipients to exercise self-help by re-paying the amount from year to year, in easy instalments.

During the last three fiscal years (ending September 1, 1886) not less than seventy-nine loans have been authorized, to churches applying for them; and to these may be added twenty-two which were favorably acted on during September. A list of these seventy-nine is appended to this report, and gives a very fair idea of this part of the work of the Commission. It will be observed, that they are distributed in thirty-nine Dioceses and Jurisdictions, extending from Florida to Oregon; and it will also be observed, that the majority of them are of small sums, not exceeding $500, showing the necessities of the applicants.

Not all of these loans have been actually made, as in some cases the churches have finally succeeded in raising the money without a loan; and in others they have not been able to give such a mortgage as was satisfactory. As these loans are investments of part of the Permanent Fund, they have

to be made with business care. By the regulations of the Board of Missions, they must be on unencumbered property, with perfect title, and worth at least three times the amount loaned. Every application must have the written approval of the Bishop.

No small ultimate benefit has been secured by the Church by the discovery, while making these loans, of various flaws in title, which could easily be rectified now, but a few years hence might have caused much trouble and loss.

These loans are made payable in annual instalments, and with few exceptions the payments are promptly made. One loan has been entirely returned, and nearly all, except the most recent, are partially paid.

Special attention is drawn to this fact, as it illustrates the admirable working of this part of the system. Thus, in 1883–84, $775 of loans was returned. In 1884–85, $897.85 was received; and during the last fiscal year, $5,140.35.

This money, having thus once accomplished its mission, was immediately re-loaned, to aid in the erection of other churches, and thus the same sum will go on doing its good work, in scores of different places, through all the future. This feature should specially commend the Fund to those who desire to make an offering, or leave a memorial, lasting in its influence and active usefulness, either by donation or bequest. It may be added, that not one cent has been lost through carelessness, bad faith, or other cause, of the fund that has been loaned.

The amount of actual work accomplished by these loans, it would be impossible to estimate. Without help of this kind, many of the churches could not have been built for years to come, and some not at all. The expressions of gratitude received are repeated and profound. Some, having commenced to build, and not being able to finish, would have lost their property altogether but for the aid of the Commission. Instances frequently occur where some stroke of misfortune falls, which no sagacity could have predicted. The death of one or two generous men, in a small community; the failure of a crop; the prevalence of sickness; the disaster wrought by a storm: such reverses of fortune, in a struggling mission, put it in grave peril if it cannot obtain assistance from without.

At the time of the last Triennial Report the sum of $48,721.52 had been contributed to the Permanent Fund. The amount received during the last three years is $19,672.39, making the entire fund, on Aug. 31, 1886, $68,493.91.

It will be observed, that the amount received since the last General Convention is comparatively small. During the intervening years the Commission, while endeavouring to do its work faithfully, has made no extraordinary effort to attract the attention of the public, or to call for large contributions. At the time of that Convention, the plan since widely known as the Enrolment Plan was inaugurated by a number of zealous Churchmen, the object being to raise a million of dollars in three years, for the immediate use of missions. As that was a plan which it was intended to carry out immediately if at all, while the Building Fund is for all time, we did not desire even to appear to interfere with the accomplishment of the Enrolment project, by pressing for contributions for this Fund where the promoters of the Enrolment were at work.

Now, however, we feel that the Building Fund should be actively increased, as rapidly as possible. The calls, both for donations and loans, are very numerous, and there is scarcely any limit to the amount of work which the Commission can do if furnished with the means. The country is full of localities where assistance to an amount not exceeding $500 will insure the erection of a church. Cases of this kind are of constant occurrence, especially in the Missionary Jurisdictions. The calls for this aid are loud and continual, and it is important that they shall be met, not only for the

material benefit thus rendered, but as a token of the loving sympathy of the Church at large, and an encouragement to the feeble but faithful congregations that are doing their utmost to procure houses of worship.

Other religious bodies have long had similar societies or commissions which have brought about the erection of thousands of Christian temples. The plan is nothing new; it is only new to us. The Commission has passed the era of experiment, and is ready now, with full experience and a well-adjusted system of working, to go on to the full development of its work. It asks the heartiest co-operation of the whole Church, and the active aid of Churchmen everywhere. The last three years have been a season of quiet but successful work. It wishes the coming three to be a time of active progress and great enlargement. With the aid of zealous and energetic Diocesan commissioners the fund can be made a mighty instrument of good before 1889. Some Dioceses have thus far contributed almost nothing. Three great Dioceses — each comprising an entire State — in the centre of the country, have together sent to the Fund less than the poor missions in Japan, — less than half those of China! This, we are confident, is because their commissioners have not actively brought the subject before their people.

We ask a renewal of the recommendation that every Parish make an annual offering until the full sum of a million dollars is perfected; and we trust that such recommendation will be regarded by the Church at large.

Appended hereto is a full statement of the aggregates received from each Diocese and Jurisdiction since the organization of the Commission. We also report a list of all loans voted to the end of the fiscal year (Sept. 1).

Several similar societies publish pamphlets containing pictures and plans of Church edifices, which have been found of great service, not only as regards economy of construction, but beauty of design. Following out this idea, the Commission has sent out many hundreds of an illustrated pamphlet on plans for churches, made by eminent architects for comparatively inexpensive building; one of them, of much neatness and propriety both without and within, being for a church to be built entirely of logs. These pamphlets have been eagerly welcomed, and found of much service.

We cannot close this Report without alluding, however briefly, to the great loss sustained by the Commission in the death of the Rev. Noah Hunt Schenck, D.D. Dr. Schenck was one of the most energetic and enthusiastic friends of the Commission and its work from the beginning. He was chairman of its Advisory Committee, and never failed to be present at all meetings which affected its welfare. No history of the Commission will be complete, which does not tell of the zeal, energy, and enthusiasm which he brought into its councils.

We recommend the adoption of the following resolution:

Resolved, That the Board of Missions, composed of both Houses of the General Convention, renew the recommendation made in 1880, that every Parish of our Church contribute annually to the American Church Building Fund, until the full sum of one million dollars be secured.

All which is respectfully submitted.

JOHN SCARBOROUGH,
Chairman of the Executive Committee.

CHARLES HOWARD MALCOM,
Corresponding Secretary.

CHICAGO, October 13, 1886.

APPENDIX VI.

REPORT OF OFFICIAL ACTS OF THE PRESIDING BISHOP, MADE TO THE HOUSE OF BISHOPS ASSEMBLED IN GENERAL CONVENTION, OCTOBER 7, 1886.

The Right Rev. Benjamin B. Smith, D.D., late Presiding Bishop, departed this life, May 31, A.D. 1884. After the adjournment of the General Convention of 1883, he took order for the consecration of the Rev. William David Walker, Missionary Bishop elect of North Dakota, which took place in Calvary Church, City of New York, December 20, 1883; and of the Rev. Alfred Augustin Watson, Bishop elect of East Carolina, which took place in St. James's Church, Wilmington, N.C., April 17, 1884.

He also issued a call for a special meeting of the House of Bishops, for the purpose of filling vacancies in Foreign Missionary Episcopates, to be held in the city of New York, on the 24th day of April, 1884; at which time and place the Rev. William Jones Boone was elected Missionary Bishop of Shanghai, with episcopal jurisdiction in China; and the Rev. Samuel David Ferguson was elected Missionary Bishop at Cape Palmas and parts adjacent, in Western Africa; which elections were duly confirmed by the Standing Committees and Bishops.

My own official acts as Presiding Bishop have been as follows:

I have taken order for the Consecration of Bishops, —

1. Of the Foreign Missionary Bishops above mentioned.

2. Of the Rev. Nelson Somerville Rulison, Assistant Bishop elect of the Diocese of Central Pennsylvania.

3. Of the Rev. William Paret, Bishop elect of the Diocese of Maryland.

4. Of the Rev. George Worthington, Bishop elect of the Diocese of Nebraska.

5. Of the Rev. Edwin Gardner Weed, Bishop elect of the Diocese of Florida.

In the case of the Missionary Bishop of Shanghai, request was made by the Bishop elect, and by the Foreign Committee of the Board of Missions, that the Consecration should be performed in China. In compliance with this request, on the 8th day of June, 1884, I issued a commission to the Right Rev. Channing Moore Williams, Missionary Bishop of Yedo, Japan, authorizing and empowering him to proceed to such Consecration, associating with himself two or more Bishops of our Church, or of a Church in communion with the same. By virtue of this Commission, he invited the Right Rev. George Evans Moulé and the Right Rev. Charles Perry Scott, Missionary Bishops of the Church of England in China, to unite with him in said Consecration, which took place in the English Cathedral, in the City of Shanghai, October 28, 1884.

The Rev. Samuel David Ferguson was consecrated in Grace Church, City of New York, on St. John Baptist's Day, June 24, 1885, the Presiding Bishop acting as Consecrator, assisted by the Bishops of Pennsylvania, Long Island, Northern New Jersey, and Assistant of New York.

Bishop Rulison was consecrated in St. Paul's Church, Cleveland, Ohio, on St. Simon and St. Jude's Day, October 28, 1884, by the Presiding Bishop, assisted by the Bishops of Ohio, Pennsylvania, Central Pennsylvania, Michigan, Southern Ohio, Chicago, Pittsburgh, and Indiana.

Bishop Paret was consecrated in the Church of the Epiphany, Washington, D.C., January 8, 1885, by the Presiding Bishop, assisted by the Bishops of Easton, Pennsylvania, Maine, Central Pennsylvania, and North Carolina.

Bishop Worthington was consecrated in St. John's Church, Detroit, Michigan, on St. Matthias's Day, February 24, 1885, the Right Rev. Arthur Cleveland Coxe acting as Consecrator, assisted by the Bishops of Chicago, Iowa, Michigan, Assistant of New York, and Missionary Bishop of North Dakota.

Bishop Weed was consecrated in St. John's Church, Jacksonville, Florida, August 11, 1886, the Right Rev. Charles Todd Quintard, senior Bishop present, acting as Consecrator, assisted by the Bishops of South Carolina, Missionary Bishop of Western Texas, Springfield, and Louisiana.

On the 2d of July, 1884, I renewed the Commission given by Bishop Smith to the Right Rev. A. N. Littlejohn to take charge of our Churches and congregations in Foreign Lands. This duty was resigned by Bishop Littlejohn, April 8, 1886, whereupon I committed the said charge to the Right Rev. Theodore B. Lyman, Bishop of North Carolina, for three years, from April 10, 1886.

I have received and acknowledged several communications from abroad, viz.:

From the Archbishops of Canterbury and York, respecting the formalities required for our Bishops to officiate in their respective Provinces, copies of which were sent to all the members of this House, May 26, 1884.

A letter of brotherly sympathy and congratulation from the Scottish Bishops, which was likewise communicated to all our Bishops, December 5, 1884.

A letter from the Right Rev. R. Kestel Cornish, Missionary Bishop of the Church of England in Madagascar, which I transmitted to the Board of Missions.

A letter from the Archbishop of Canterbury, June 30, 1884, respecting the observance of a Day of Intercession for Missions, which was published.

A letter from the Archbishop of Canterbury respecting clergymen, not ordained in England, desiring cures in that country.

A fraternal letter, dated City of Jerusalem, June 18, 1885, from Nicodemus, Patriarch of the Greek Church, which I deposit with the Registrar of this House.

I have also received official notices of the Consecration of Bishops, viz.: from the Archbishop of Canterbury, of the Bishops of Southwell; of Riverina, in New South Wales; of Assiniboia, in Canada; of a Missionary Bishop in Eastern Equatorial Africa (the lamented martyr, James Hannington); of Ripon; of Lincoln; of Exeter; of Brisbane; and of the translation of Dr. Temple from the See of Exeter to London; also of the consecration of the Bishops of Salisbury, Ely, Missionary Bishop in Japan, Nassau; Bloemfontein; and of the translation of Dr. Moorehouse from Melbourne to Manchester. Also notice from the Bishop of Rupert's Land, of the Consecration of Richard Young, Bishop of Athabasca; and notice from the Bishop of Fredericton, of the Consecration of Charles Hamilton, Bishop of Niagara.

I have also received a letter from the Bishop of Brechin, bearing date August 27, 1886, informing me of the death of the Right Rev. Robert Eden, Bishop of Moray, &c., late Primus of the Episcopal Church in Scotland.

The above-mentioned Certificates of Consecration will be deposited with the Registrar of the House.

A letter from the Archbishop of Canterbury, dated September 18, 1886, gave information of missionary efforts of the Church of England among the Nestorians of Persia.

The Missionary Jurisdiction of Utah and Idaho became vacant by the election of the Right Rev. D. S. Tuttle to the Episcopate of the Diocese of Missouri, and the announcement by the Standing Committee of said Diocese, August 10, 1886, that the said election had been confirmed by a majority of the Standing Committees and Bishops, — whereupon, by virtue of the provisions of Canon 15, Title I., section vii., on the 25th day of September last, I appointed Bishop Tuttle to take charge of the said Missionary Jurisdiction until it shall be filled by the action of the House of Bishops.

The Missionary Jurisdiction of Nevada became vacant by the election of the Right Rev. Ozi W. Whitaker to be Assistant Bishop of the Diocese of Pennsylvania, and the announcement by the Standing Committee of said Diocese, September 10, 1886, that the said election had been canonically confirmed; whereupon, acting under the Canon above mentioned, on the 25th day of September last, I appointed Bishop Whitaker to take charge of the said Missionary Jurisdiction, on the same conditions.

ALFRED LEE,
Presiding Bishop.

APPENDIX VII.

THE REPORT OF THE COMMITTEE ON MEMORIALS OF DECEASED MEMBERS.

The Committee to whom the memorials on the members in attendance upon our last session, and members-elect of this Convention, deceased, were referred, have been impressed with the solemnity of their task. That within the space of three years so many of our number should have been stricken down, suggests to us the shortness of our time here, and calls upon us for fidelity and devotion to the work committed to us, of seeking the salvation of souls and extending and strengthening the kingdom of our Lord. From the memorials presented to this House and referred to us, your Committee have been compelled, by the rapidly increasing proportions of this body, and by the special resolutions offered to this House, as well as by the space allotted to them, against the promptings of their own desires, to confine themselves, in their Report, to what may seem to some a very brief recital of facts in the lives of those whose memories we hold most dear, and whose services in the Church have entitled them to the highest honor.

It is a singular circumstance, that the first Clerical Deputy whose death in the order of time it is our duty to chronicle, is that of the last Chairman of this Committee, the Rev. Dr. Richard M. Abercrombie, of Northern New Jersey. He was born in Philadelphia in 1822, was a graduate of the University of Pennsylvania, and of the General Theological Seminary. He was successively the Rector of St. Andrew's Church, New York; St. John's, Clifton, Staten Island; Christ Church, Hartford; St. Paul's, Rahway; and finally of St. Matthew's Church, Jersey City. Among the monuments of his zeal may be mentioned Christ Hospital, Jersey City, and the Clergyman's Retiring Fund Society. Of both of these institutions he was the founder, and until his death the President. He entered into rest, December 7, 1884.

The first of the Lay Deputies called home was Orlando Meads, LL.D., a man of a strong, sweet nature, balanced and refined and matured by the influences by which, to a rare degree, he was trained by the Church to which he was devoted. His learning made him an invaluable counsellor in all that concerned the history and the polity of God's kingdom on earth. He was for many years Vestryman of St. Peter's, Albany, and a member of the Convention of New York. In the organization of the Diocese of Albany he did much to give shape to its methods. At the close of his life he was connected with its Cathedral and institutions of learning and charity. He died February 11, 1884, in the seventy-eighth year of his age.

The next of the Lay Deputies called hence was George C. Hance, of New Jersey, who was born at Rumsen's Neck, November 8, 1820. He was an earnest worker in all matters relating to the Church, — Parochial, Diocesan, and general, — making them foremost among his plans of life. Of him it was well said, that "he was not slothful in business, but fervent in spirit, serving the Lord." He died February 26, 1884.

The next who followed was Rev. Noah Hunt Schenck, D.D., who was born in Pennington, N.J., in 1826; was graduated at Princeton, and was subsequently admitted to the bar. He was ordained in 1853; officiated at Hillsboro' and at Gambier, Ohio. He was Rector of Trinity Church, Chicago, and of Emanuel Church, Baltimore. In 1867 he was called to St. Anne's, Brooklyn, where he died on the 4th of January, 1885, after a brief illness. We miss the cheer of his presence, the eloquence of his words, his business skill, and his fidelity to every duty committed to his hands.

The Diocese of Central Pennsylvania mourns the loss of John Light Atlee, M.D., LL.D., who was born in Lancaster, November 2, 1799, of an ancestry eminent for their Christian lives and services. For fifty years he was Rector's Warden of St. James, Lancaster, and served as Deputy to this Convention since 1874. As a surgeon his name was known and honored in this and other lands. To his Church he was known as a faithful and efficient member. It was on the 1st of October, 1885, he was "gathered unto his fathers, in the testimony of a good conscience and in the Communion of the Catholic Church."

The Hon. Lebeus C. Chapin, M.D., of Western Michigan, died on the 21st of November, 1885, in the sixty-third year of his age. He was born in Otsego County, N.Y., July 15, 1823. Entered Amherst College, and was transferred to Yale, where he graduated in 1852; was five years tutor, and subsequently instructor of physics and chemistry. He came to Kalamazoo in 1867, and took an active part in all public and charitable interests. The new St. Luke's, of Kalamazoo, owes much of its beauty and stability to his taste and constant oversight; and in it, before its completion, he received his summons to depart.

The Hon. Thomas Andrews Hendricks, Vice-President of the United States, died November 26, 1885. He was born near Zanesville, O., September 7, 1819. Very early in life he removed to Indiana. He was graduated at Hanover College in 1841, and studied law in Shelbyville, Ind., and at Chambersburg, Penn. He was successively a member of the Legislature and of the Constitutional Convention, governor of Indiana, member of Congress, six years in the United-States Senate, commissioner of the General Land Office, and vice-president of the United States. Amid the many pressing duties of public office, he was not unmindful of his duties to his Church, and served for many years as vestryman and warden of St. Paul's Church, Indianapolis.

The Rev. Charles Reynolds, D.D., was born in Gloucester, Eng., December 19, 1817; was graduated at Columbia, 1843, and at the General Theological Seminary in 1846. He served as rector of Christ Church, North Brooklyn; of Trinity, Columbus, O.; Trinity, Lawrence, Kan.; St. Andrew's Church at Fort Scott, and was chaplain in the United-States Army. At his retirement in 1881, he became rector of the Church of the Covenant, Junction City, and died December 28, 1885. He was from the first president of the Standing Committee of Kansas, and represented the Diocese in the Convention in most of its sessions since 1868, and was a member-elect of this Convention.

Charles Tracy, who died in New York in February, 1885, was born at Whitesborough, Oneida County, February 17, 1810. After graduating at Yale, and being admitted to the bar, practised in Utica. In 1849 he removed to New York. In the charitable and religious work of St. George's Church he took a deep interest as superintendent of the Sunday school, as vestryman and senior warden. Entering into rest at the mature age of seventy-four, he lived to see the parish he so dearly loved resume its position of extended usefulness, and he leaves behind a name honored and beloved.

On Sunday, March 22, 1885, Capt. James Jenkins, of the city of Oshkosh in the Diocese of Fond du Lac, entered into rest at the age of seventy-six. In his death a good man, a good citizen, a Christian gentleman, passed

away; and the Church lost one who was ever ready to give of his time and substance. For more than a quarter of a century he was senior warden of Trinity Parish in Oshkosh, and a member of Diocesan Committees, and of the Trustees of Nashotah.

Not only in this House, but in many a place of council and responsibility, it will be difficult for some of us to be reconciled to the absence and loss of the late rector of Grace Church, Baltimore, the Rev. Dr. George Leeds, who died on the 15th of April, 1885, in Philadelphia, as he was returning from a meeting of the Board of Missions, of which he was a member. Dr. Leeds was born in Newburyport, Mass., 1816, and was a graduate of Amherst, and of Andover Theological Seminary. His first parishes were at Salem, Mass., and at Utica, N.Y. From St. Peter's, Philadelphia, he was called in 1867 to Baltimore. He was the president of the Diocesan Convention during the interim between the death of Bishop Pinkney and the election of Bishop Paret.

Hon. George L. Harrison, LL.D., of Pennsylvania, who died in Philadelphia in September, 1885, was a vestryman of St. Luke's, Philadelphia, delegate to the Diocesan Convention, treasurer of the Hospital of the Protestant Episcopal Church in Philadelphia, president of the Board of State Charities, and inspector of the Eastern State Penitentiary. His beneficence and unselfish services were marked and characteristic expressions of his religious faith. To Mr. Harrison, wealth was a trust, one he faithfully administered by his liberality to many a good cause brought to his attention.

On October 24, 1885, Rev. John McNamara entered into rest, who was born in 1824 in Ireland, in the Roman Communion, but who upon his removal to this country entered the Membership and Ministry of this Branch of Christ's Church under the direction of the Rev. Dr. Jarvis of Middletown. His training was under the Rev. Dr. Muhlenberg, and in the General Theological Seminary. His Ministry was exercised in Chicago, Kansas, and Wisconsin. He was twice president of Nebraska College, and when he died the rector of the Church of our Saviour, North Platte, Nebraska.

William Cleveland Hicks, of Northern New Jersey, entered into rest October 19, 1885. He was the eldest son of Rev. Dr. John A. Hicks, for many years successively a deputy from Vermont. He was born in New York, July 21, 1829, and was graduated at Trinity in 1848. He was a civil and mechanical engineer of reputation, and was ever ready to advance the interests of the Church by his devotion of time, effort, and money. He was for many years Senior Warden of Calvary Church, Summit.

The Rev. Dr. Francis Harison, of the Diocese of Albany, was born in New York, 1839, and was the son of William H. Harison, Controller of Trinity Church. He studied law at Saratoga, was graduated at St. Stephen's College in 1861, in 1864 at the General Theological Seminary. Upon his ordination, the request he made of his Bishop was, that he be sent to the poorest parish in the Diocese. From Trinity Church, Claverack, he removed to St. Peter's, Peekskill. From 1874 he was the Rector of St. Paul's, Troy, until his death, December 29, 1885. He was a faithful and untiring servant of the Church, as was shown in his execution of the trusts committed to him in almost every office of his Diocese. By this House he was appointed a member of the Joint Committees on the Book of Common Prayer, and the Custodian of the Standard Prayer Book. At the last Convention he did much toward reconciling the different and antagonistic opinions upon the Revision. His regard for this Convention was recorded in his last will and testament. It was the privilege of sixty of his brethren in Holy Orders to pay their respects and express their affection for him at his burial.

The Rev. Lewis P. Tscheffely, B.D., Rector of Grace Church, Louisville, Ky., died suddenly on the 11th day of January, 1886. He was born in Winchester, Va., 1836; educated at Nashotah; was for many years secretary of the Convention of Kentucky, and its Deputy in 1877 and 1883, and in 1877 and

1880 was one of the Assistant Secretaries of this body; an earnest teacher, a beloved Pastor, a zealous Churchman, a character pure, transparent, and sincere.

The Rev. Erastus F. Dashiell, D.D., of Easton, was born on the 22d of May, 1820, in Somerset County, Md. Graduated at Trinity in 1846. Was the Rector of Christ Church, Calvert County, St. Paul's, Queen Anne County, and of Wye Parish in the same county. In 1867 he went to St. Michael's Parish, Talbot County, where he died April 1, 1886. He was for seventeen years a member of the Standing Committee, and Deputy to this Convention. "He walked with God, and was not, for God took him."

Col. Lewis Neale Whittle, for many years the representative of Georgia in this House, entered into rest Feb. 17, 1886, in the sixty-eighth year of his age. From early childhood his Christian influence was marked. He served as a vestryman and warden of Christ's Church, Macon, and a member of the Convention of Georgia. Frank, generous, and outspoken, he devoted himself to his Master's service, as a friend of the missionary in his labors, of woman in her wrongs, and of the oppressed in every station.

The cause of a large and well-rounded Christian manhood, as well as the general interests of the Church and of the Diocese of Ohio, sustained a loss in the death of John Henry Devereux, of Cleveland, who died on the 17th day of March, 1886, aged fifty-four. Into all the relations of an eventful and influential life he carried a single purpose and an irreproachable integrity, and a deep spiritual earnestness that testified to the world the reality and power of Divine grace.

One of the youngest taken from us was the Rev. Jesse T. Webster, of Southern Ohio. He was born in New Jersey, in May, 1846, and his first charge was in the Diocese of New York. He was rector of Trinity Church, Hudson, Mich., Emmanuel, Detroit, and of Christ Church, Dayton, Ohio. Towards the last his physical strength was not equal to his zeal. On the 8th of May last he was called to leave his Master's work here, for the rewards of the hereafter.

The Hon. Malcolm Hay, of Pittsburgh, was a member of the three Conventions last past; a lawyer of distinction, and best known as the First Assistant Postmaster-General under the present administration. The pulmonary disease which resulted in his death, on the 23d of May last, was brought to light by a cold contracted while he was in attendance upon the last Convention at Philadelphia. He died in the forty-eighth year of his age.

There are few who have not been mindful of the absence of a second of the distinguished delegates at the last session, and at many sessions, from Maryland. The Rev. Meyer Lewin, D.D., entered into rest on the 28th of May, within a few hours of the adjournment of the last Maryland Convention, which had elected him as its delegate. He was born in Poland, of Hebrew parentage, in 1816, was the president of the Standing Committee, and Dean of the Convocation of Washington. He was a member of the Committee on Canons, of this House, and he devoted much attention to ecclesiastical law. He was a ready advocate for every cause he espoused, unremitting in energy, and his long service for the principles he maintained entitled him to the high encomiums that have been passed upon his memory.

It was on the 10th day of August last, that from Covington, Ky., the Hon. John White Stevenson went home. Early in life he took upon himself the privileges and duties of his membership in the Kingdom of Christ, and when called to the high offices of his State, and the Senate of the United States, he was found to be the same simple-minded and earnest Christian man, a rare instance of one whose spiritual character was not injured by an active and eminent public life.

His fidelity was shown in that while he was governor he was rarely absent from his post as a teacher in the Sunday school. He was vestryman and warden of his parish, chancellor of the Diocese, and for twenty-seven

years a Deputy to this Convention. He was seventy-four when "he came to his grave, in a full age, like a shock of corn cometh in, in its season."

The Rev. Alexander Marks, of Mississippi, died on the 28th day of August, in the forty-fifth year of his age. For thirteen years he was rector of Trinity Church, Natchez. He was active, without restlessness; studious, without pedantry; and he was devout, without the consciousness of it; with manly strength, and womanly gentleness and sweetness. In his time and place there was hardly an honor, or post of labor, for which he was not sought, and he was ever found equal to every expectation.

On the 12th of September last, Robert Hallowell Gardiner, Deputy-elect to this Convention, died at his home at Gardiner, Me. For more than three-score years this name has appeared at the head of the lay deputations in Maine in the General as well as in the Diocesan councils of the Church; and for the same time the same name has been honored as representing either the father or son, who in their lives exemplified what Christian laymen can be, and who, by their never-failing devotion, were always ready to sustain, with time and money and personal effort, the hands of Bishop and clergy.

The Hon. James Forsyth was born at Peru, N.Y., in 1817, and died suddenly in New York, Aug. 10, 1886. He was judge, provost-marshal, director and head of large institutions and interests in the city, and the president of the Polytechnic Institute. But high above all worldly duties he ever placed his duty to the Church, loving her service and her services "above his highest joys." He was vestryman of St. Paul's, Troy, delegate to the Convention of Albany, and the representative of that Diocese in this House since its organization. The sympathetic tribute of his Bishop was: "With eye undimmed, and natural strength unabated, he has passed away; young by all true measures of age, old by all standards of achievement and ripeness; and left for others his work to carry on, his example to imitate, his zeal to kindle ours."

We cannot close without calling to mind the two faithful servants of this Convention, Lloyd W. Wells and Thomas C. Coddington, of New York, who successively held the office of treasurer of this Convention, and who have entered into rest.

The Committee recommend the following resolutions:

Resolved, That this House put on record a grateful recognition of the virtues and services of those gone from us, and that we pray for grace that we may follow their good examples, and that when we depart this life, it may be in the faith, so that finally with them we may be partakers of His heavenly kingdom.

Resolved, That this Report and its accompanying resolutions, including the resolutions respecting the religious services, be printed as an appendix to the Journal of this House.

RUFUS W. CLARK, *Chairman.*

APPENDIX VIII.

REPORT OF THE COMMISSION ON ECCLESIASTICAL RELATIONS.

The Commission on Ecclesiastical Relations respectfully report, —

That, for the more efficient carrying-on of the work intrusted to them, the following Sub-Committees have been appointed: —

1. *On Oriental Churches:* —
   The Bishops of Ohio and Florida,[1] the Rev. Charles R. Hale, S.T.D., and Mr. F. B. Nash.
2. *On the Old Catholics of Germany and Switzerland:* —
   The Bishops of Western New York and Long Island, the Rev. N. H. Schenck, D.D.,[1] the Rev. George Leeds, D.D.,[1] the Rev. Thomas F. Davies, D.D., Mr. Hamilton Fish, and Mr. W. B. Cutting.
3. *On the Old Catholics of France:* —
   The Bishop of Albany, the Rev. R. S. Howland, D.D., the Rev. William F. Morgan, D.D., the Rev. E. A. Hoffman, D.D., Mr. John Jay, Mr. Henry Chauncey, Mr. Cornelius Vanderbilt.
4. *On the Scandinavian Churches:* —
   The Bishop of Central New York, the Rev. Charles R. Baker, Mr. Elbridge T. Gerry.
5. *On the Moravian Church:* —
   The Bishops of Pennsylvania and Western New York, the Rev. Charles R. Hale, S.T.D., Mr. William B. Cutting.
6. *On Correspondence with Foreign Chaplains:* —
   The Rev. Charles R. Hale, S.T.D.

Since last General Convention, our Secretary, the Rev. Charles R. Hale, S.T.D., has visited the different churches abroad, whose relations with ourselves we are charged to study, so that our Report to this Convention owes much to observations made on the spot by one of our Commission, and to information obtained by him from members of those churches with whom he became acquainted.

In our last Report, we mentioned that in various "matters pertaining to the duties of his office" the Patriarch of Constantinople had been "greatly interfered with by the Turkish Government." Things came at last to such a pass, that the only way out of the difficulty seemed to be that Joachim III., a most enlightened and efficient Patriarch, should resign his office, in the hope that the rights which he claimed as belonging to his Church, by Turkish law and international treaties, might, if denied so long as he remained upon the Patriarchal throne, be conceded to his successor. Joachim III. resigned in 1884, and Joachim IV., who followed him, has been in ill health

[1] Deceased.

ever since his accession, and has pursued a less active policy. We understand that some of the points contested in vain by his predecessor have been yielded to him.

We learn from the Ἐκκλησιαστής, of Syros, that at a synod held recently at Constantinople, under the presidency of the Patriarch, it was resolved, that where their services were required, and there were no Armenian clergy, Orthodox priests were authorized and directed to baptize the children of Armenians, to officiate at Armenian marriages and funerals, and to give the Holy Communion to their Armenian brethren. It is stated that the Church in the Patriarchate of Constantinople, and that in the Greek kingdom, which have for many years insisted on the re-baptism of converts coming to them from the Latin and other Churches, who had not had trine immersion, will hereafter receive converts who have been baptized according to the rites of their own Church, by chrism only. This has long been the rule in Russia.

The venerable Sophronius, fifty years a bishop, and eighty-four years of age, still presides over the Patriarchal See of Alexandria. Visiting him in March, 1885, our Secretary was interested in seeing framed and hung on the walls of the reception-room, two letters which, as secretary to the Russo-Greek Committee, and clerk to the Commission of the House of Bishops for Correspondence with the Hierarchy of the Holy Eastern Churches, he had himself engrossed and sent to the Patriarch in 1872 and 1876. The Patriarch had kindly received him as a priest of the American Church; but, when he learned that his visitor was the writer of those letters, his manner became most affectionate. In connection with the efforts made by English Churchmen to improve the condition of Christians in Egypt, a matter concerning which we shall speak further in another part of this Report, a correspondence of very brotherly character has taken place between the Archbishop of Canterbury and the Patriarch of Alexandria.

A letter, of which we give the following translation, has been received, within the past few days, from this venerable Patriarch:

[L. S.] SOPHRONIUS, BY THE MERCY OF GOD, POPE AND PATRIARCH OF THE GREAT CITY ALEXANDRIA, AND OF ALL EGYPT.

Very Reverend and Esteemed Dean of the Cathedral Church at Davenport, Iowa, our very beloved son in the Lord, CHARLES R. HALE.

Grace be to your esteemed Reverence, and Peace from God.

We have much pleasure in announcing to your beloved Reverence, that we have received the very filial and highly prized letter which your Reverence sent us, renewing again, through it, the bonds connecting our Orthodox Church of the East with the Great Synod of the American Church. Proceeding now to answer this letter, we express our deep desire and sincere prayer that the bonds uniting the two Churches may become yet more close, and that at last the dying prayer of our Lord Jesus Christ may be fulfilled: 'Father, sanctify them in Thy Name, that they may be one as we are one.'

We have also received most gratefully the Journals of the General Convention of the American Church, sent at the same time.

Assuring you of our fatherly prayers, and bestowing upon you our blessing, we remain

✠ THE POPE AND PATRIARCH OF ALEXANDRIA,
SOPHRONIUS,
who prays for you.

ALEXANDRIA, Sept. 1-13, 1886.

Another letter, written not long since by the same venerable Patriarch, is printed in "A Brief Narrative of a Visit to the East," by the Rev. Charles R. Hale, S.T.D.

The venerable Hierotheus, Patriarch of Antioch, from whom, as will be

remembered, several kindly letters have in past years been received, departed this life at Damascus, a few days before Dr. Hale reached that ancient city.

Our Secretary went to Jerusalem with letters to its Patriarch, Nicodemus, from the Patriarch of Alexandria, who spoke of him as "an old correspondent of his," and from the Director of the Chancery (or, as we should say, the Secretary) of the Holy Synod of the Russian Church. He tells us that during the six weeks of his stay in the Holy Land, he received from the Patriarch every possible kindness and attention. In the closing weeks of Lent and at Eastertide, there were, beside the ordinary services at the Church of the Holy Sepulchre, many additional ones. At all these he had a special place assigned him, usually within the Sanctuary. While he was in Jerusalem, the corner-stone of a hospital was laid, and a Church was consecrated. He was specially invited to be present on each occasion, and the day of the consecration was bidden to come to the Patriarchate, and to walk with one of the metropolitans, in the procession through the streets of Jerusalem, to the Church to be consecrated. When he went on excursions into the country, letters were written to prominent ecclesiastics and others, assuring him every facility and comfort. He was a frequent guest at the Patriarchate. A most marked honor was paid him in assigning to his use, for the celebration of the Holy Communion, according to the Anglican rite, the Chapel of Abraham. In this Chapel, which is within thirty feet of the place where our Lord is believed to have been crucified, is commemorated the sacrifice of Isaac, upon "one of the mountains of Moriah," which prefigured our Lord's Atoning Death on Calvary. The day on which he began these celebrations, Palm Sunday, he dined with the Patriarch, the metropolitans, and some of the clergy. On his saying to one of these metropolitans, who was speaking of the service he had held that morning, that it would be a most pleasant thing for him to remember as long as he lived, the answer was, "So it will to us." That metropolitan is now the Patriarch of Antioch.

The Patriarch of Jerusalem, anxious to raise up a well educated clergy, not only for the Greeks, but for that large part of his flock who speak the Arabic tongue, has lately revived the Theological School of the Holy Cross, near Jerusalem, founded by one of his predecessors, but, for lack of funds, twice suspending its operations. Our Secretary, wishing at once to show an appreciation of the Patriarch's kindness, and to co-operate in a most important work, promised to send from England some books for the library of this school. Hearing of this intention, the Bishops of Lincoln and Salisbury, Canons Liddon and Bright, and others, offered works of theirs, so that in one package were sent about two hundred dollars' worth of books; and others have gone since, testifying the good-will of Anglican Churchmen.

A letter recently received by Dr. Hale from an English friend, a well-known clergyman, who spent some time in Palestine the past spring, speaking of the Patriarch of Jerusalem, says, "It was impossible to mistake his desire to be on good terms with the Anglican Church. . . . I had much pleasant intercourse," continues the same writer, "with the Archbishop of Nazareth, the Archbishop of Beyrout, and, finally, with the Patriarch of Antioch, at Damascus. Each of these struck me as being a remarkable man, earnest and devout; and all of them gave me the same assurances as the Patriarch of Jerusalem had afforded."

Our Secretary has received no less than five letters from the Patriarch Nicodemus, since his visit to the Holy City. The latest of these, when translated, reads as follows:

[L.S.] NICODEMUS, BY THE MERCY OF GOD, PATRIARCH OF THE HOLY CITY JERUSALEM, AND OF ALL PALESTINE.

Very Reverend Dean of the Cathedral Church at Davenport, in the United States of America, the beloved son, in Christ our God, of our Humility, CHARLES R. HALE.

Grace be to your dear Reverence, and Peace from God.

Receiving the prized and filial letter of your dear Reverence, of the 24th of last month, and with it a book containing the records of what has been done in the Great Synod of the Anglican Church in the United States of America, so kindly sent by you, who are also Secretary of the Commission on Ecclesiastical Relations, we were justly delighted in being informed of your good health, for which we earnestly pray. Gladly proceeding to answer your letter, we give hearty thanks to your very dear Reverence, that, continuing to bear us in mind, you have thought to send us the above mentioned book, through which we learn what is done in the Great Synod of the Anglican Church in America. Assuring you yet again, that we shall not cease to feel for you deep fatherly affection, we make an end to this letter, blessing your dear Reverence, and praying that God Almighty may grant you grace, peace, mercy, health of soul, strength of body, and all that is good and saving.

✠ THE PATRIARCH OF JERUSALEM,
who prays for you in Christ our God.

In the Holy City Jerusalem, the 26th of July, 1886.

Our Secretary spent six weeks in Russia, the latter part of December, 1884, and nearly all of January, 1885. He had interviews of an interesting character with the three metropolitans of the Russian Church, those of St. Petersburgh, Kieff, and Moscow, and made the acquaintance of several other bishops, of the Ober Procurator, and the Chief Secretary, of the Holy Synod, and of a number of leading laymen in St. Petersburgh and Moscow. He reports that he saw and heard of many tokens of spiritual life, and of earnestness in good works. Much interest is felt in promoting the religious education of the young, and in providing for a more learned clergy.

In Greece, the admirable schools founded by Dr. and Mrs. Hill, and still carried on most successfully by persons long associated with them, have done much to arouse and keep up throughout that classic land a warm feeling towards the Church which has rendered such invaluable service to the Greek people, and in doing it has been so careful not to sow the seeds of division and strife. The Metropolitan of Athens, the Archbishop of Syros and Tenos, and other leading Greeks, spoke to our Secretary of these schools, in terms of highest praise. Dr. Hale, during his stay in Athens, visited the schools frequently, and feels that one could hardly speak too strongly either as to the excellent work that has been done, and still is done, in the schools, or of the multiform influences for good which have come from them.

While at Constantinople our Secretary made the acquaintance of the Armenian Patriarch of Jerusalem, then on a visit there; and at Jerusalem, of the newly appointed Armenian Patriarch of Constantinople. It was pleasant to see what harmonious relations existed between Greek and Armenian Christians. The directions recently given, that Greek priests should, in case of need, minister to their Armenian brethren, have already been mentioned. The large-hearted Gregory of Byzantium, Metropolitan of Heraclea, who, when Metropolitan of Chios, wrote several learned works in regard to the position and character of the Armenian Church, told our Secretary that the differences between the Greek and the Armenian churches are mainly due to race-feelings. Their doctrines were practically the same.

In our Report to the General Convention of 1880, mention was made of a fraternal mission from the Church of England, sanctioned by the Archbishop of Canterbury, which it was purposed to send out to the Assyrian Christians at Kurdistan, commonly called Nestorians. In 1883 we mentioned that "the Rev. Rudolph Wahl, a clergyman of the Diocese of Western New York, had been laboring for some time in the work of this mission," and with much success, "but that obstacles had been put in his way by the Turkish authorities, which it was hoped might be in some way overcome." The difficulties, how-

ever, increasing, his Grace the Archbishop of Canterbury requested Mr. Athelstan Riley, M.A., of Pembroke College, Oxford, F.R.G.S., a scholarly layman who had his full confidence, to undertake a journey in the autumn of 1884, to North-western Persia and Kurdistan, "with a view of ascertaining the present condition of the Assyrian or 'Nestorian' Christians, and the state of the Mission sent thither in 1881, by the late Archbishop Tait and the Archbishop of York." At Addington Park our Secretary was shown the private letters sent to the Archbishop of Canterbury by Mr. Riley, and soon after the return of Mr. Riley to England, and on several subsequent occasions had the opportunity of long and full conference with him as to the work in question. As a result of Mr. Riley's investigations, it was resolved to send out for the work of the Archbishop's Mission to the Assyrian Church two clergymen having special qualifications for the work, the Rev. Canon Maclean, M.A., of the Scottish Church, late scholar of King's College, Cambridge, and the Rev. W. H. Browne, LL.M., of St. John's College, Cambridge. With these gentlemen also our Secretary become acquainted. They left England the 3d of last June, commended to the grace of God at a special service held at Lambeth Palace Chapel, the Primate of All England delivering a most touching address, in which he said: "Your mission is under the protection of the Comforter in his highest and grandest attributes. Not touching questions of politics, or of government, or of administration, in the very lightest degree, not making one proselyte from Church to Church, nor preaching to those outside, to whom you are not sent, you have to infuse fresh life into that which is faint, courage into that which is afraid, knowledge into those who have but inaccurate rudiments, faith where every thing in the world fights against faith. . . . We cannot tell what God will work by your hands. We have one wondrous unfulfilled word of prophecy 'that Assyria and Egypt and Palestine shall be a triad of blessing in the midst of the earth' [Isa. xix. 24]. . . . He would be a bold man who should say in the signs of our times that nothing great is near, that no morning is at hand. However it be, remember that you are not to be dispirited because deliverances are small, and much work yields little fruit. We commend you to the Comforter for yourselves. We place you under the protection of the Comforter to comfort *them*. . . . At the least, you cannot but be a great sign of God's love, — God's love to the old Eastern Church, God's love to the Church of England."

The "Guardian" for September 22, 1886, gives an account of the arrival of these two clergymen, and of Mr. Riley, who accompanied them to introduce them, at Urmi (Oroomiah), August 9. They write that they had a most cordial reception, the Bishop of Urmi and fifty horsemen meeting them several hours from Urmi, and escorting them to their new home, with all honor, assuring them that if the time of their coming had been certainly known, thousands would have gone forth to greet them. A private letter, just received, tells us that the Rev. Messrs. Maclean and Browne have gone on a visit to the Assyrian Patriarch at Kochanes.

In our last, we spoke of the formation, in London, of "The Association for the Furtherance of Christianity in Egypt." The outbreak of cholera in Egypt somewhat delayed the work of this association, but about the close of 1883 it sent out the Rev. H. G. Morse, the Rev. A. T. Chapman, and Mr. A. J. Butler, under the authority of the Archbishop of Canterbury, on a mission of inquiry. The Rev. George Greenwood, M.A., of Trinity College, Cambridge, spent the winter of 1884–5 in Egypt, at the request of the association, in order to study the doctrines, discipline, and services of the Coptic Church, and to become acquainted with its clergy and people. He was still in Cairo at the time of the visit there of our Secretary, and aided the latter much in his researches. Through him Dr. Hale was presented to, and had an interesting conversation with, the Coptic Patriarch, and made the acquaintance of several intelligent Coptic laymen. On his return to England, Dr. Hale

took part in a meeting in London, under the presidency (in the unavoidable absence of the Archbishop of Canterbury) of the Lord Bishop of Carlisle. The Rev. Mr. Greenwood spent last winter also in Egypt, having, among other things, the oversight of an educational work among the Copts, carried on by a well-skilled English teacher. Mr. Greenwood writes to our Secretary, "Both the Greek and the Coptic Patriarch were, I believe, genuinely delighted with the starting of our work. The latter has twice promised to visit the college, and give it his blessing. . . . His saying any thing of the kind is a sufficient proof that he is satisfied and well disposed. The Greek Patriarch is still more jubilant about the college."

The missions to the Assyrian and the Coptic Churches are carried on strictly upon the lines of the admirable work of our Dr. Hill at Athens, the absolute avoidance of proselytism being coupled with earnest labor in helping them to help themselves. This work would be at any time most helpful, but is specially needed *now*, when Romish and other missionaries are, while giving at a low cost, or at none at all, many of the elements of a good education, engaged in undermining these ancient Churches.

The Old Catholic Churches of Germany and Switzerland have held their own the last three years, without making any marked advance. Our Secretary attended the Old Catholic Congress at Crefeld, Germany, August 29–31, 1884, bearing thither letters of brotherly greeting from five Bishops of the American Church. At this Congress there were delegates from Switzerland, Austria, and Holland, the latter expressing the hope that "the Old Catholic Church of Holland (commonly called 'Jansenist') which was so good in holding fast, would strive now, by God's help, to go forward." Professor Nippold, of the University of Jena, spoke of the advantage the Old Catholic movement had given to German Protestants. "Formerly," said he, "when one of us spoke of 'the Primitive Church' and 'Catholic usage,' we were set down as Romanizers; but you have changed all that, and now we can freely advocate a return to primitive doctrine and discipline, without reproach."

At Berne, in Switzerland, our Secretary was present at the Christian Catholic Synod, held Whitsuntide, 1885, taking part several times in the services with Bishop Herzog, as the latter did with us when our honored guest at the General Convention of 1880. He assisted at two ordinations to priests' orders; at one of these, at Bishop Herzog's special desire, presenting the candidate, the Rev. René Vilatte, ordained at the request of the Bishop of Fond du Lac, and now doing so good work in a large French-speaking settlement in the diocese of the latter.

In our last report we spoke of the unfriendliness of the Austrian government towards the Old Catholics. This still continues, but Austrian Old Catholics do not allow themselves to be discouraged. From an address delivered last spring in the Austrian Parliament, by Herr Strache, we quote the following: "After having supported themselves without any assistance from the State, and though they are making rapid progress every day, the government is seeking to destroy them by the no longer unfamiliar methods of ordinances and decrees. . . . Old Catholicism will never submit to ministerial caprice, any more than to the foolish dogma of the Vatican; and if the government thinks it can weary it out by chicanery and violence, it makes an egregious mistake." The Eighth Synod of the Old Catholic Church in Austria met in Vienna, September 8, 1886. Bishop Herzog, of Switzerland, was present. Letters of encouragement were received from the Archbishop of Canterbury, and others. Among the speeches made, was one by Professor Bendel, a member of the Austrian Parliament, who urged that before the meeting of the next Synod the name of a suitable person be proposed by the Council to the government, which must be consulted in the matter, to be made Bishop of the Old Catholics of Austria. There are now, it is said, at least a thousand young persons among the Austrian Old Catholics waiting to be confirmed, but the Austrian government will not permit Bishop Reinkens

or Bishop Herzog to act, and put obstacles in the way of the choice and consecration of an Austrian Old Catholic Bishop. It is proposed that a General Old Catholic Congress be held next year in Vienna.

In Italy, Monsignor Savarese, who renounced his allegiance to the Papacy not long after last General Convention, and who had labored diligently in the cause of reform, broke down last spring, with discouragement, and without, it is believed, changing his views, withdrew from what seemed to him a hopeless contest, and retired into a convent near Naples. But his people were not so easily disheartened. They chose Monsignor Renier, who had thrown in his lot with those who labored for Church reform, a short time before, their parish priest; and we understand that the Old Catholic services and schools in Rome have never been so well attended as now. The changed attitude of Leo XIII. seems likely to drive many into the ranks of the Old Catholics.

Our Secretary spent some weeks of the summer of 1885 in Scandinavia. He went there to make inquiries as to the religious condition of Sweden, Norway, and Denmark, and to see what could be done to enable us better to supply the religious wants of the vast numbers of Scandinavians coming to our shores. He was much aided in the former of these objects by meeting in Sweden, the Rev. Dr. Nicholson, formerly English chaplain at Gothenburg, and there again on a visit, who understood well the Swedish language, and the history and character of the Swedish Church and people. Dr. Nicholson was the author of a work on "The Apostolic Succession in the Church of Sweden," mentioned in our Report of six years since, as having shown that there were strong reasons for believing in the validity of Swedish orders. A Romish priest in Stockholm having endeavored to controvert some of the statements and arguments of this work, it is to be regretted that no Swedish divine seems to have thought it worth while to reply to the attack. A leading divine said to our Secretary, "We are satisfied that our orders are as good as those of the Anglican or the Romish Church, but we do not make any thing of them." Where, on the part of leading men, so much more is made of the *Establishment* than of the *Church* idea, it is perhaps not to be wondered at that there are great complaints of the growth of various kinds of dissent. In the Church of Finland, where it is believed that the succession had been carefully preserved, the Archbishop of Abo and his two suffragan bishops dying within a short time, leaving all the Finnish sees vacant, instead of applying to the Swedish Church for consecration for the bishops-elect, or seeking valid orders from any other source, the Finnish government directed a Professor Bugenhagen, a presbyter, to consecrate the archbishop-elect, — so carelessly throwing away what had been kept for centuries.

In Denmark and Norway, where a like break was brought about in the sixteenth century, *not* through the indifference of the Church, but at the will of the king of Denmark, who desired to overthrow the influence of the Episcopate (a Professor Bugenhagen, strangely enough, being the instrument *then*), there seems to be much Church feeling, and no small desire to resume relations with the historic churches of Christendom, — a wish which we trust may ere long bear fruit.

In conclusion, may we not refer to an interesting incident in the visit of our Secretary to the East. He was speaking to the Metropolitan of Nazareth of his interest in Church unity — how for many years he had prayed and labored earnestly to promote it. "But," said he, "I do not expect to see the result." — "Oh, but you *will*," was the Metropolitan's reply. Taking in the meaning of the good Metropolitan's words, our Secretary said, "I mean, not in *this* world." — "But," was the answer, "the unity of Christendom is coming, and coming soon, and whether we see it in this world, or from the next, what is the difference?"

Many who have been associated with us in our work have been called to the rest of Paradise, three such since we presented our last Report. Not

unlikely we may share that rest with them before we see the restoration of the lost unity of the Church. But let us, with earnest prayer, and constant endeavor, doing all in our power to bring about "such unity as is in accordance with God's will," in patience wait for the fulfilment of our Saviour's prayer on the night in which He was betrayed, that "they all may be one."

All which is respectfully submitted.

JOHN WILLIAMS.
G. T. BEDELL.
A. N. LITTLEJOHN.
E. A. HOFFMAN.
T. F. DAVIES.
CHAS. R. HALE.
JOHN A. KING.

CHAS. R. HALE, *Secretary.*

APPENDIX IX.

REPORT OF THE COMMITTEE ON CHRISTIAN EDUCATION.

From the comprehensive reports which have been presented by able Committees to successive Triennial Conventions, from pastorals issued by the House of Bishops to the Church at large, and by individual Bishops to their several Dioceses, by arguments, appeals, and treatises proceeding from educators and scholars of experience and learning in both the Church of England and our own, and indeed from contributions to Church literature in various departments, we may take these principles to be generally accepted:

The Church of God on the earth, as a witness to Christ and his truth, is no less an educating than an evangelizing power.

Next to the worship of the Most High and the preservation of the Faith is that perpetual duty of her trust which conveys the knowledge of the Gospel, and transmits its spirit, to the generations as they arise.

This teaching office in the kingdom of Christ, while special and distinct, is inseparably connected with its original constitution and universal work, with its spiritual motive, with its moral discipline, with its sacrament of baptism, and with that law of inheritance by covenant and descent which reaches through all the dispensations of God's providence and grace.

As the end of the Christian religion is the formation of character under a godly influence of both knowledge and love, or light and life, so a system of Church education must aim at the training of a complete manhood or womanhood, in body, mind, and spirit, including the affections, conscience, and will, — the whole course in all its parts being directly subject to the guidance and control of religion.

A period has been attained where two questions are to be met. The importance and value of secular education throughout the country are not disputed. They can hardly be said not to be appreciated. In every part of the land the people are eager and resolute in providing the means of elementary, and largely also of higher knowledge, in sciences, languages, and arts, for their sons and daughters. This is sufficiently proved by the vast outlay of money, labour, thought, and enterprise popularly and constantly expended for this great interest. Nor can any disparagement be cast on this educational zeal, or any jealousy of scientific progress be indulged, in the name of religion, except by folly, prejudice, or superstition. What is needed, urgently needed, for the sake of the safety of science itself, the permanence of Christian civilization, and the welfare of mankind, is a practical conviction that no education, in any grade or class, is either thorough or secure without the sanctions of the Christian Faith, — in other words, without a recognition in it of the will of God as supreme, and of the obligations of the Christian morality. There is a modern idolatry of knowledge, as there was an ancient idolatry of the images of ignorance and passion. The history of nations and the records of crime show that no accumulations of human wisdom and no acuteness or energy of the intellectual faculties alone can furnish a safeguard against personal vice and public degradation. More than once that history has exhibited disastrous fruits of the fallacy that mere mental activity can make a strong and lasting commonwealth, a just government, a pure society,

a clean commerce, virtuous households, or the certainty of a life to come. It is laid, therefore, upon the Church, the body of Christ, so to rear her offspring by the rule of Revelation as to counteract this perilous delusion. She is set to her task in the school, the seminary, the colleges of all arts and all sciences, the university, the institutions of philosophy, theology, and law, in a sure belief that no department of study, no capacity of the mind, and no realm of rational speculation can, without loss or enfeeblement, be separated from supernatural realities and the verities of God's written Word. We know of no device by which the tuition of the child in righteousness, devotion, and charity can be detached from the daily exercise of thought and reason, if these are to appear together in the character and life of the man. Into every stage of the process, into the drill of the school-room and gymnasium, the practice of every art, the most abstruse investigation, the loftiest paths of research, and the opening of the treasures of the past, must go the chastening and elevating spirit of that faith in the unseen which imparts to the student and to the study vigor, freedom, patience, and hope. It was the great German philosopher as well as poet of this century, the master of the idealists of our day, who confessed that those who would debase man's nature to the level of the brute begin by extinguishing in him the sense of worship. Without repeating the commonplace that "the supply of knowledge does not make the soul larger or smaller," we are not so far advanced as to despise the warning against a system of instruction for our youth wherein neither the language of God's commandments nor the history of His kingdom among men is considered a study of the least concern; "wherein, of all subjects of human inquiry, his own religion is the one in which a youth's ignorance is most easily forgiven; and in which it is held a light matter that he should be guilty of gambling, lying, or profanity, so only that he write Latin and Greek verses accurately and with speed." Those are the words of a very thoughtful English scholar, who adds, "There is not at this moment a youth of twenty, having received what we moderns call education, but he knows more of every thing except the soul than Plato or St. Paul did; but he is not for that reason a greater man, or fitter for his work, or worthier to be heard by others, than was Plato or St. Paul." It is therefore the immediate calling of men, who would join a true statesmanship with sound learning, as it is the genius of the Church to which we belong, not to *create* education for the people, but to Christianize it.

Your Committee does not conceive itself called to criticise the educational systems of other Christian bodies, or of the civil authority in the several States. By the terms of its appointment it is to concern itself only with our own opportunities and duties. Whatever degree of sympathy or co-operation we may give to the public schools — and that is a matter of individual judgment — the Church ought not to excuse itself from sacrifice and toil by reason of their abundance, or to narrow itself in consequence of their latitude, or to blind itself to their benefits, nor yet to lavish its bounty on endowments or legacies for institutions where its own principles are rejected. We are confident in the opinion, that in all grades, from the lowest to the highest, we have in our Dioceses such seminaries as amply deserve support and enlargement by Church loyalty and Church wealth. Even our Missionary Bishops, ill-sustained as they are, testify that among all the aggressive agencies at their command their schools for both sexes hold a place second only to that of the parish priest and pastor. In the face of such evidence the Churchman's duty is not to be evaded by indifference, by false liberality, or by vague notions of the practical value of doctrinal truth. The Apostolic rebuke of him who "provideth not for his own" is as applicable to the Household of Faith as to a family bound together by blood. In point of fact, in communities as mixed as those in most parts of this country, pupils will for the most part go, or be sent, to those schools or colleges which are believed to be best furnished and best taught. Hence to strengthen and enrich Church

schools and Church colleges in their faculties, apparatus, libraries, buildings, and chairs, is to honour Christ in whatever measure Christ is their Master.

The first of our two questions, therefore, is the question how to carry these institutions up to the highest literary standard known to the education of our time. Endowment is one way. Hearty and outspoken moral interest is another. Directing pupils to them is another. Still another is a possible measure which your Committee believes would be of inestimable advantage, namely, the bringing together of the heads or presidents and principals of Church schools and colleges in the United States, in an association for mutual counsel and help, for a comparison of views and plans as respects instruction, discipline, and worship, with discussions and papers; for the collecting of information from abroad, and the publication of its proceedings. Perhaps no one untried experiment promises more solid gain than this to the common cause. It may be that it would lead on, in God's good time, to what many have longed for, the erection of at least one great university, of unsurpassed resources, worthy of the property and intelligence of our Communion, gathering its professors, lecturers, and libraries not only from our own but from other and older countries, and so commanding the intellectual respect and affection of riper and younger American scholars, east and west, north and south.

Holding steadily in view this object, the perfecting of our schools, as of even greater moment than their multiplication, seeing clearly that they must win their way and prosper only by their substantial superiority, unless the Church is to humiliate herself by begging for them a pitiful patronage beyond their absolute or relative merits, and never forgetting that the ultimate end must always be the increase of good and wholesome learning, rather than the financial profit of the schools themselves, we find the remaining question to be, How shall the educational provisions which we now have come to be known and appreciated? This will be done whenever the ordained teachers of the Church, the clergy, aided by a conscientious and impartial Church press, make it their stated and frequent duty to acquaint the laity with the nature and service of these institutions, and the sacredness of these privileges. If they are set apart to be "messengers, watchmen, and stewards," they are to tell fathers and mothers where their sons and daughters may be safely guided and fed within the fold of Christ; they are to watch personally for the minds and hearts of the young of their flocks; they are to point parents and children to accredited fountains of spiritual and intellectual light, as stewards of God's manifold grace.

Your Committee proposes the following resolution:

Resolved, The House of Bishops concurring, that the existing Committee on Christian Education, in each House, with power to fill vacancies, be continued till the next Triennial Convention, the two being instructed to act jointly, for the following purposes:

1. To devise, and, so far as possible, to execute, measures for directing attention to Church schools, colleges, and other seminaries of learning.

2. To put the Church in mind of its duty to endow and furnish such deserving institutions with its wealth.

3. To invite all educators in charge of them to meet together at an assigned practicable place, and at an early day, with a view to combined action for the furtherance of Christian education.

H. A. COIT, *For the Committee.*

APPENDIX X.

REPORT OF THE JOINT COMMITTEE ON THE FUNCTIONS OF RECTORS, WARDENS, AND VESTRYMEN, ETC.

The Joint Committee on "The Functions of Rectors, Wardens, and Vestrymen, etc.," beg leave to report:

This Committee was constituted by the General Convention of 1877, but has since undergone serious changes by death and resignation, which have done not a little to arrest its action on the important subjects committed to its keeping. The Committee, however, presented a very full and comprehensive report, accompanied by a draft of a canon recommended at the Convention of 1880, which was referred back to the Committee for further consideration, by the concurrent action of the two Houses.

The subjects referred to the Joint Committee are contained in the following resolutions, viz.:

"*Resolved*, That a Joint Committee of both Houses, consisting of three Bishops and three Clerical and three Lay Deputies, be appointed to consider and report to the next General Convention what are the several functions of Rectors and of Wardens and Vestrymen, in the control and administration of parishes, ascertaining the rights and authority of each in the premises, according to the principles and laws of the Church, and reporting to the next General Convention, what, in their opinion, is the best method of making those principles and laws of effect."

And also in another resolution, as follows:

"*Resolved*, That it be referred to the Joint Committee on the Functions of Rectors, Wardens, and Vestrymen, to consider and report to the next General Convention what is the law of the Church in relation to the constitution of Vestries, and that they also report what legislation, if any, is necessary and desirable on that subject."

Your Committee is clearly shut up by these resolutions to "*the principles and laws of the Church*" as its guide in the ascertainment and statement of the duties, rights, and authority of Rectors and Vestries respectively, — or "Wardens and Vestrymen," as the Vestry is called in one resolution. It is evident at once that a sharp distinction must be drawn between the "principles" and the "laws." The former are indisputable and abundant; the latter are obscure and seriously deficient. It will be at once conceded, that, so far as the one party is concerned, the Church's principles may be gathered from her consistent dealings with her clergy all the way up from the Declaration of Candidateship to the Subscription that is twice made a condition precedent to her gift of Holy Orders; and then through the Exhortations and Questions of the two Ordination Offices, and finally the weighty words of the Office of Institution. Even the symbolic acts of such public and solemn transactions shadow forth a *principle*. But the Church's *laws* are quite another matter. They may not be read even in the momentous moral obligations of Subscriptions and Ordinal Questions, but only in the few and

incomplete *Canons* concerning Rectors and Vestries. Laws are not to be gathered out of inferences or symbolism. Nevertheless, it may be found that the covenants contained in Subscriptions and Ordination vows *create obligations;* moral laws, that are of the very essence of the pastoral relation in this Church; no rectorship may be conceivable without them; and, although not often unearthed for exhibition, they may be the foundation stones of all possible pastoral functions, rights, and authority in this Church.

Now, as to the Church's laws bearing on the functions of Wardens and Vestrymen, it seems hardly credible at first statement that this national Church is so ill furnished in a matter of such importance. If it were all remanded to *Diocesan* legislation, it were wise enough, but it is not; very much seems to be left to nothing better than "art and man's device," which, in many of our parishes, is an uncertain but not an unknown quantity. Besides, there is much and important legislation in the Digest concerning some of the difficult and delicate relations of the parties, and a great deal of official action required of Wardens and Vestrymen, in matters of gravest concern. Let us look for a moment.

The Digest legislates concerning the Vestry's duties in respect to the admission of candidates, their subsequent candidateship, and their ordination; such notice of a Rector's election, as becomes legal evidence; the institution of the Rector; the sometimes necessary steps in the dissolution of the pastoral relation; the prevention of official acts by unlicensed foreign Clergymen; occasionally, the making of the Annual Report at Convention; the "giving information to the Bishop, of the state of the congregation," when required at visitations; the occasional certification of a Communicant's good standing; the question of the formation of new Parishes and new Dioceses; the information against a Minister for neglect or refusal "to officiate within his cure," and against a Bishop for declining to visit one of his churches; and the holding of title to church estates, millions upon millions of property in sacred buildings being under the control of these corporations.

These things, doubtless, ought the Church to do; but ought she to leave the other undone? Your Committee asks your attention to what is left untouched by law. With all these responsibilities laid upon Vestries, there is no legal requirement that any Parish in the United States shall have a Vestry; or, if it be pleased to have one, no intimation whether its members shall hold for one year, or during good behavior; whether they shall be elective, or appointed by patronage, or by Trustees; whether they shall be all Wardens, or none; whether the Rector shall have the right of presiding, voting, or even of being present at meetings often so vitally important to the welfare of the Parish for which he is responsible, or shall be ignored altogether; whether full membership in the Church which he represents or even attendance at its services, shall be a necessary qualification for any Warden or Vestryman, or, whether all may be non-Churchmen, even unbelievers; whether, when the Parish falls vacant, the Bishop shall be informed of the fact, or discover it, sooner or later, by rumour more or less credible; whether, in the filling of said vacancy, he who is divinely appointed to the care of all the Churches within his Diocese shall have opportunity for counsel (not control), and also knowledge of the names to be presented for election, or whether all may be effected unknown to, or even concealed from, the Bishop. So too, with the same unhappy consistency, the Church's law nowhere requires the Rector or Minister to notify the Bishop of his intended or actual resignation of his Parish, whether it be with or without his people's approbation, or to the advantage or the temporary ruin of his Church. So that all that appertains, directly or indirectly, to the filling and the vacating of every Parish in the United States, with the vastly momentous issues for the Church of God and its Clergy resulting therefrom, may be begun, continued, and ended, without the official knowledge or assent of any Bishop in the Church, save

in the few cases where a Bishop's part is to say of an elected stranger, "He is ecclesiastically in good standing;" and in the fewer cases still where he must accept the invitation to mediate in wretched quarrels over a desired but withheld resignation. Is there another Church in Christendom, reformed or unreformed, Episcopal or non-Episcopal, of whose government such a statement can be made? Methodism, Presbyterianism, Congregationalism even, is "law and order" perfected, as compared with such a condition of things as this.

So much for "the existing *law* of the Church in relation to the Constitution of Vestries."

As to the "*principles* of the Church" which bear upon "the several functions of Rectors, and of Wardens and Vestrymen, in the control and administration of Parishes," and "the rights and authority of each in the premises," no such deficiency is to be noted. True, the discovery of the Church's principles as they affect *Vestries* is to be gathered not chiefly from any authorized statement, but in part from a sort of common law inherited from the Mother Church, along with its greatly modified parochial system; partly from such general agreement as is found in all Diocesan legislation and parochial constitutions; partly — but with caution — from such State laws touching Vestries as have been accepted or even promoted by the Churchmen of the several States; and, perhaps most fully, from the universally understood mind of the Church, as to the place and office of Vestries. But the principles of the Church, as they affect *Rectors*, are so plain that he who runs may read, if he only have the Book of Common Prayer with him.

But before stating these principles, as they concern both Rectors and Vestries, two things should be distinctly understood: viz., that the Ministry is of God, and is essential to the Church's high calling, and that the parish system, with its Vestry, is of man, and is non-essential. Some of the offices of religion cannot be discharged without a Ministry: all of them may be without a Vestry, or even a parish. The Vestry was unknown to the earlier and most glorious days of the Church, while its Ministry shines out as a crown of glory. From those martyr-days when so many died for Christ who still live in history with the titles of honour, "Priest," "Confessor," "Virgin," appended to their names, no martyr has come down to us with the cognomen "Vestryman." The Vestry system, as we have it in America, is a very modern thing, a creation of this American Church. Hence any thing which should make the modern Vestry lords over the ancient Ministry, "having dominion over their faith" instead of sharers of their labour and joy, would be unscriptural, unhistorical, tyrannical, intolerable. Nevertheless, the parish and its official representative, the Vestry, is a providential creation of this American Church, and is to be respected, utilized, honoured. Nobody expects, few desire, to see it done away with. The whole history of this Church were another thing without our potential and generally efficient parochial system. If the two elements, now generally necessary to the fullest development of Church life in the American parish, be only in place, vigour and harmony, the Church is at its best as a holy power for the Master in almost any community.

The Vestry, according to the principles of the Church, is the chosen representative of the Parish in all things temporal, and in such things spiritual as, of Christian liberty and responsibility, belong to every man — and therefore to every parishioner — who is in Christ Jesus. In all things temporal, almost as a matter of course. But higher than canonical authority makes the people a chosen priesthood, and the "Faith once delivered" is for the great company of them and their children as much as for the little company of the Clergy. The Laity therefore must ever be — because they are Christian men and Churchmen — first learners and then conservators and defenders, so far as in them lies, of the doctrine, discipline and worship of this their Church. The Canon law in many instances, as well as their Christian

calling, summons them to this office. So long as our American organization of lay-influence in parishes, Diocesan Conventions, and General Convention abides, that dark day for the Church will be kept distant, when its hundreds of thousands of communicants shall be allowed to think that they have nothing to say, through Christian and orderly encouragement, countenance, remonstrance, or protest, concerning the doctrine, discipline and worship that are ministered to themselves and their children in their own Churches; whether those ministrations be in glad accord with, or undeniably — perhaps avowedly — in defect or in excess of, the Book of Common Prayer. The Church dare not welcome, among the devout and intelligent multitudes who constitute her communion, the ignoble, indolent, or cowardly Gallio temper, that "cares for none of these things."

The general function, then, of the Vestry, as the laity's representative, in this National Church, should be to represent the best intelligence, most loyal Churchmanship, and most earnest piety of the Parish, in matters temporal and spiritual. Its especial functions are to act for the Parish in the safe-keeping and wise administration of the funds, income and buildings of the Parish; in case of a vacancy in the Rectorship, to take counsel of the Bishop, and diligently seek for a Clergyman *adapted to the work and wants of that parish*, with a view to his election to the Rectorship thereof; to take heed that the party electing, as well as the party elected, has perfect understanding of the canonical permanency and powers of Rectorship, and knows that the terms of "the call" make an abiding legal contract, to be stated in the call and entered of record; to arrange for the collection and payment, with honourable punctuality and conscientiousness, of all salaries mutually agreed upon, until mutually and lawfully re-adjusted; to provide all things necessary and convenient for the use of the Church, in such times, ways and offices as are agreeable to the fundamental law for Rector and people both, — the Book of Common Prayer; to encourage and strengthen the Rector, by attendance, commendation, and co-operation in his efforts to make such full, fair, and attractive presentation of the Church in its beauty of holiness, as avoids alike occasion of offence to those without, and of distress to those within, so doing all things to edification; to second the Rector, in like manner, in all his well-planned methods of developing and increasing the spiritual, social, and physical welfare of his people, through friendly visiting, religious services, societies, Sunday schools, and the like, ever remembering their office as chosen helpers unto the kingdom of God; and showing that — as, according to the principles of the Church, the Rector is the head and leader of the Christian work-fellows, not the sole worker — no mere distaste of his methods, or preference for other agencies, can justify inaction or opposition, provided all be done in accordance with the abiding covenant of all pastoral relationship, viz., ministration according to the doctrine, discipline, and worship of this Church.

What are the functions, rights, and authority of the Rector in the administration of the Parish, according to the principles of the Church, was determined in larger part before he reached Rectorship. For a Rector is only a commissioned shepherd of the flock of Christ now set over a particular flock; and his essential duties and obligations come from his office, not from his sheep or the pasture. He is, as Rector over one Church, just what he has solemnly covenanted to be as a Minister of Christ everywhere and always. No one in a parish would have thought of calling him to the Rectorship, save for the facts, declarations, beliefs, promises, and covenants prior to and incident upon his ordination, and these are, unquestionably, the conditions precedent, the underlying obligations of all possible Rectorship in the American Church. If the called Minister forgets them, he is ignoring the bond, and failing in his contract with his Parish; if the people willingly see them forgotten, hand is joining in hand, but both parties are overlooking their obligations to the Church of God, which is larger than their Parish.

The Rector, at the time of his call, was understood by himself and by all parishioners who read the Ordination and Institution Offices, and a few simple Canons of the Church, to be a devout man called of God to his office, sufficiently learned for his work, under willing obligations as to belief and public ministrations, solemnly set apart to certain duties, and clothed with certain spiritual powers and rights, and with more than human authority. No Vestry or parish, by "*calling*" him, can exonerate him from his essential and covenant obligations and duties, or deprive him of his essential rights and authority; nor may a Minister exonerate himself because he is so "called," unless he expects by becoming a Rector to cease being a Minister. He brought them to the Parish when he came, and will take them with him when he goes, whatever account he may have to render of their exercise. He is bounden to the Church of Christ to make full proof of his Ministry according to his covenant, and, to that one parish in particular, to make that proof just there.

His functions in the control and administration of that parish, according to the principles of the Church, are to frame and fashion the life of himself and family so as to be examples to the flock, and to be diligent in the study of the canonical Scriptures, — all of which he unfeignedly believes, — out of them instructing the people committed to his charge, and being diligent in such studies as help to the knowledge of the same, laying aside the study of the world and the flesh. He is to instruct the youth, to look after the sick and the poor, and to maintain quietness, peace, and love among all Christian people, especially among those committed to his charge. Not only is he always so to minister the doctrine, sacraments, and discipline of Christ, as this Church hath received the same; not only to teach his people with all diligence to keep and observe the same; but he is to be equally diligent to drive away from the Church all erroneous and strange doctrines contrary to God's Word. He is to remember the duty, which is also a *right*, often as great a privilege to himself as it is a safeguard to his Parish, — the duty of honourable deference to the Bishop in things where the Bishop is entitled to give his godly counsel. All these functions are to be discharged in the control and administration of any one Parish in particular, because they are the essential and the covenanted functions of all Ministry in general; and this particular Priest is under solemn contract with the representatives of that particular Parish to give his Ministry to their Church. This is not intellectual or spiritual servility, but covenant-keeping honour and service. It is the law of contracts inspired with the gospel of love, devotion, and sacrifice. And when under changed convictions the Priest can no longer live according to his covenant, a good conscience and the law of honour will lead him to make the sacrifice which every honest man has to make towards societies, brotherhoods, guilds, and churches, whose obedient officer or member he can no longer remain; viz., to go out by the door ever open to honest convictions, and to courage sufficiently noble to act up to them.

And, further, the Rector has the right and authority to receive the financial, moral, and religious support, co-operation, and sustenance of the Parish, and its Vestry in his efforts for the discharge of all these his covenanted functions. And he is authorized by the Church which commissioned him for his ministry, to claim and enjoy all the accustomed temporalities appertaining to his cure; an amount which, in this land of infrequent endowments and too much *voluntariness*, needs to be defined more precisely than in England, but an amount which, having been defined in the original contract of Rectorship, is of binding legal obligation until legally altered. And, finally, all functions, rights, and authority in the administration of his Parish are to be exercised by the Rector as ever bearing in mind his diocesan as well as his parochial responsibility: even as the Bishop is taught to say to him in the Institution Office: "You continuing in communion with us, and complying with the rubrics and canons of the Church, and with such

lawful directions as you shall at any time receive from us;" you "feeding that portion of the flock of Christ which is now intrusted to you, not as a man-pleaser, but as continually bearing in mind that you are accountable to the Ecclesiastical Authority here, and to the Chief Bishop and Sovereign Judge of all hereafter."

And the Rector, according to the principles of the Church, — alas for its practice! — is to be a permanent shepherd of the flock: it being presumed that only "urgent reasons occasion a wish in him, or in the congregation committed to his charge, to bring about a separation and dissolution of all sacerdotal connection between him and them; of all which he will give the Bishop due notice" before either party proceed to action, if he heed Church principles. And, if Church principles and Church law rule, he cannot abandon his cure if he have not consent of the Parish or Vestry, nor can he be removed therefrom against his consent, without appeal to the godly judgment of the Bishop.

After this required expression of opinion concerning the "functions of Rectors, and of Wardens and Vestrymen, in the control and administration of Parishes," and "the rights and authority of each in the premises, according to the principles and laws of the Church," it only remains to report "what, in the Committee's opinion, is the best method of making those principles and laws of effect." Before doing this, your Committee begs leave to quote, and make its own, a conclusion of the Joint Committee's Report to the last Convention. That says,

"The more the Committee consider this subject, the more convinced they are of the wide and deep dissatisfaction as to the present relations between Rectors and Vestries; and the more convinced, also, that by no legislation possible for us can these evils be at once and altogether removed. They have roots which no Canon law can eradicate, and go down to the inherent evil of human nature which no legislation can change; only by patient efforts and slow processes can the desired result be reached. By the creation of a more Churchly and Scriptural idea of the nature and functions of the sacred Ministry; by the better understanding of the place and position of the Laity as adjuncts in Parish-work; by gradual changes in State and Diocesan legislation, so as to bring the laws and the Canons into harmony with the true principles and functions of Rectors, Wardens, and Vestries; by patient dealing with existing evils, and cautiously removing obstacles to peace; by forming a healthful and enlightened public sentiment, that shall reflect Christian forbearance, and toleration of minor differences as to doctrine and worship on the one hand, and stimulate Christian love and zeal, putting forth new agencies and activities, on the other, — by these and kindred lines of action and forbearance, much towards quieting the unrest and soothing the irritation which exists in so many of the Parishes of the Church, may be done toward remedying evils which we may not at once be able fully to remove."

This is all true, but it is none the less the duty of this Convention to address itself frankly, fearlessly, and earnestly to the remedying of existing deficiencies, the providing of better methods, and the embodying of sounder principles in the Church's legislation affecting the functions, rights, and authority of rectors, wardens, and vestrymen. It is believed that much may be done without intruding on the rights, real or supposed, of existing Parishes, or conflicting with State or Diocesan laws. Your Committee therefore proposes the amendments to the Digest named below, in which the principles above stated and our existing laws are formulated into canons.

All of which is respectfully submitted.

In behalf of the Joint Committee,

M. A. DeWOLFE HOWE. *Chairman.*

PROPOSED CANONS APPENDED TO THE REPORT OF THE JOINT COMMITTEE ON THE FUNCTIONS OF RECTORS, WARDENS, AND VESTRYMEN, ETC.

Resolved, The House of Bishops concurring, that the following Canon be enacted, as Canon 6, Title III.

Of Parish Vestries.

§ i. In every parish of this Church there shall be an annual election of Church wardens and vestrymen, whose number, mode of election, with the qualifications of voters, shall be such as the State, Diocesan, or parish law may require; and the persons elected shall be known as the Vestry of the Parish. If not in conflict with said law, the Rector may choose one of the Wardens; and such choice, communicated in writing at the annual meeting, shall constitute that Warden's election. At least one Warden, and not less than three-fifths of the Vestrymen, shall be communicants of the Church, and a like number shall be residents of the Parish. The Rector, unless it conflict with law as above, may take part in all meetings of the Vestry, and, when present, shall preside in the same, and have one vote.

§ ii. It shall be the office of the Vestry to represent the Parishioners both in their relations to the Rector and in their care and zeal for the temporal and spiritual interest of the Parish, and to co-operate with the Rector in the protection of the church edifice from all unhallowed, ordinary, and common uses. It shall be the duty of the Vestry to do all in its power to protect and preserve the Parish property against uncertainty of title, loss of rights, peril of debt and mortgage, deterioration of the fabric, misuse of trusts and funds, and the like; to provide for and secure the payment without default or delay, of the salary of the clergy of the Parish, and of all other duly appointed helpers in its work; to make the necessary provision for, and to encourage and sustain the Rector in the administration of, the worship, ordinances, and sacraments of the Church, according to the Book of Common Prayer; to assist him as far as possible, both by means and personal co-operation, in his agencies and methods for the maintenance of piety and good works; to aid in persuading parishioners and others to resort to the church on Sundays and other occasions of public worship, and to see that all comers are met with a Christian welcome. The Vestry shall forward, in all practicable ways, the spiritual interest of the Parish, as becometh Christian men holding sacred trusts, and so far as consistent with the headship of the Rector in all things spiritual; he having unrestricted use of the Church buildings for lawful Church services, parochial societies and agencies, as well as control over its sacred music, its worship, its Sunday schools, and all matters spiritual; bounden, indeed, to his Parish for his fulfilment of the covenanted duties, pledges, and trusts of the Pastoral office, as they are set forth by the Church in her Offices and Canons; but finally amenable, for alleged irregularity in teaching, ministration, or life, to the Ecclesiastical Authority of the Diocese only.

§ iii. The Vestry shall be the agents and legal representatives of the Parish (unless otherwise provided by the law of the State or of the Parish) in all matters concerning the relations of the Parish and its clergy. The Vestry shall take order for stated meetings monthly, or, at least, quarterly. It shall elect or appoint the Minister, whether it be to the office of Rector or Minister-in-charge, stating in the record and in the formal call to what office the Minister is called, the amount of salary voted, the terms of payment, and whatever else may be necessary to make a clear and valid contract, not open, in the case of a Rector, to alterations without the consent of both the parties concerned. The office of a rector may not be limited by the body electing to a term of years, but is terminable only on the consent of the parties contracting, or as otherwise provided by the Canons of this Church.

§ iv. [1.] Whenever a Parish shall fall vacant, it shall be the duty of the Wardens, without delay, to notify the Bishop of the Diocese or Jurisdiction of the fact and date of such vacancy. It shall also be the duty of said Wardens, prior to any election, to notify the Bishop of the names proposed for the vacant office; and it shall be unlawful for the Parish or Vestry to take action on any name until the receipt of the Bishop's acknowledgment of such notification, and of his accompanying suggestions, if there be any; provided that he be at the time within the territory of the United States; and, also, that this reply be not delayed longer than fourteen days after the receipt of said notification.

[2.] In the event of the election of a Rector, Minister, or Assistant Minister, it shall be the duty of the Wardens at once to give notice of the fact to the Ecclesiastical Authority, in the following form, signed by those who certify:

We, the Church Wardens [*or, in case of an Assistant Minister*, We, the Rector and Church Wardens], do certify to the Ecclesiastical Authority of the Diocese [or Jurisdiction] of ———, that the Rev. ——— ——— has been duly chosen Rector [*or* Minister, *or* Assistant Minister with the Rector's approval, *as the case may be*] of [*naming the Parish*].

And if the Ecclesiastical Authority be satisfied that the person so chosen is a qualified Minister of this Church, and accepts the office, he shall transmit the said certificate to the Secretary of the Convention, who shall record it in a book to be kept by him for that purpose; and such record shall be legal evidence of the certified relationship between the Minister and the Parish.

Resolved, The House of Bishops and the House of Deputies concurring, that Canon 14 of Title I. be amended to read as follows:

§ i. [1.] No Minister, removing from one Diocese or Jurisdiction to another, shall officiate as the Rector, Minister-in-charge, or Assistant Minister of any Parish or Congregation of the Diocese or Jurisdiction to which he removes, until he shall have obtained from the Ecclesiastical Authority a certificate in the words following:

"I hereby certify that the Rev. ——— ——— has been canonically transferred to the Diocese [*or* Jurisdiction] of ———, and is a Minister in regular standing."

[2.] If a Presbyter be duly elected Rector of a Parish, the Ecclesiastical Authority may, at the instance of the Vestry, proceed to have him instituted. But the Office of Institution may not be so used if the Parish be destitute of a house of worship.

§ ii. The Rector or Minister-in-charge of a Parish shall have control of all matters spiritual in the Parish, subject only to his covenant of allegiance to the Prayer Book, the Canons, and the godly counsel of the Bishop. He shall give order concerning the worship of the church, together with all that appertains thereto. He shall be at all times entitled to access to the church, for administration of the Services and Sacraments and Ordinances of the Church, for catechetical or other religious instruction, and for such other offices and functions as of right belong to a Minister of this church.

And also that Sections 1 and 2 of Canon 14, Title I., be repealed.

APPENDIX XI.—1.

REPORT OF THE JOINT COMMITTEE ON LITURGICAL REVISION.

The Committee to whom was referred the Notification of Changes in the Book of Common Prayer, proposed at the last General Convention and made known to the Conventions of the several Dioceses of this Church, together with all Petitions, Memorials, and Resolutions relating to such changes, ask leave to report:

That they have carefully considered the subject-matter committed to them, and especially the Petitions, Memorials, and Resolutions above mentioned; and are impressed with the remarkable agreement with which the great majority of Conventions and individuals unite in recommending or rejecting the same Resolutions in the Notification of proposed changes. This agreement, which indicates a prevailing sentiment in the Church, has guided, and greatly lessened, their labors in formulating the schedules which are herewith submitted. And the Committee commend the accompanying Resolutions for adoption by the Convention with a strong confidence, which is based not upon the judgment of the Committee itself, or of the individual members, but upon what appears to be a consensus of the whole Church.

The Committee have arranged their recommendations under two distinct schedules:

First, those changes, comparatively few in number, and for the most part affecting only rubrics, which they recommend for final adoption at the present session of the General Convention; second, certain alterations contained in the Notification to the Dioceses, but so amended as to become new matter, to be proposed at this General Convention, and by a resolve thereof made known to the Convention of every Diocese in this Church, in order to final adoption in the General Convention of 1889.

The Committee ask the attention of the House of Bishops and the House of Deputies to the fact that they recommend no changes in the text of the Standard Edition of the Book of Common Prayer until the final action of this Convention shall be supplemented by the final action of the Convention of 1889 on the several matters contained in the second schedule of their Report.

A third proposition which the Committee makes involves canonical action. Bearing in mind the fact that the Ordinal and the Offices for the Consecration of a Church and the Institution of a Minister and the Book of Articles were established by concurrent action of both Houses at single sessions of the same General Convention, your Committee believe that this Convention has the power in like manner to take completed action at this session in establishing a Book of Offices for occasions which have not hitherto been provided for in the Book of Common Prayer. To this end they ask permission to bring in at an early day as a supplement to this Report, a Book of Offices for several occasions.

The Committee respectfully recommend the adoption by several and successive votes, of the matters contained in Schedule A appended to this Report, in manner and form following, to wit:

SCHEDULE A, RESOLUTION 2.

Resolved, The House of Deputies concurring, that Clause (c) of Resolution II. on page 8 of the Book entitled "Notification to the Dioceses of the Alterations and Additions in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, proposed in the General Convention of 1883, to be acted upon at the General Convention of 1886," be and the same is hereby adopted, in accordance with the provisions of Article VIII. of the Constitution, as follows:

Add to the *Calendar* a Feast to be entitled, *The Transfiguration of Christ*, and assign the same to the sixth day of August.

And they recommend for adoption a resolution in like form with reference to each of the alterations and additions specified in Schedule A hereto appended; all of which resolutions in due form accompany this Report.

The Committee also recommend the adoption by several and successive votes, of the matters contained in Schudule B appended to this report, in manner and form following, to wit:

SCHEDULE B, RESOLUTION 7.

Resolved, The House of Deputies concurring, that the following change be made in the Book of Common Prayer, and that the proposed addition be made known to the several Dioceses in order that the same may be adopted in the next General Convention, in accordance with the provisions of Article VIII. of the Constitution, as follows:

In the Order for Daily Morning Prayer, prefix to the *Jubilate Deo* the rubric, ¶ *Or this Psalm.*

And they recommend for adoption a resolution in like form with reference to each of the alterations and additions specified in Schedule B hereto appended; all of which resolutions in due form accompany this report.

The Committee further recommend the passage of the following resolution:

Resolved, The House of Deputies concurring, that the Joint Committee on Liturgical Revision have permission to bring in, at an early day, a supplementary report with reference to a proposed Book of Offices.

By order of the Committee.

JOHN WILLIAMS,
Chairman on the part of the House of Bishops.
WILLIAM R. HUNTINGTON,
Chairman on the part of the House of Deputies.

We the undersigned concur in the above Report, except in so far as it favors the setting forth of a Book of Offices by this present General Convention.

G. T. BEDELL.
WM. J. GOLD.
JOHN H. EGAR.
CHAS. R. HALE.
J. W. GILBERT.

Schedule A.

Alterations and Additions in the Book of Common Prayer, proposed in the General Convention of 1883, and recommended for Final Adoption by the General Convention of 1886; with reference to each of which a Resolution is submitted herewith.

1.	Res. II.	a.	6.	Table of Contents.
2.		c.	8.	Insertion of Transfiguration in Calendar.
3.		d.	8.	Table of Lessons.
4.		e.	18.	Note as to Ecclesiastical Full Moon.
5.		f.	18.	Insertion of Transfiguration in Table of Feasts.
6.		g.	19.	New Tables for Easter-day, etc.
7.	Res. III.	h.	30.	Printing Gloria Patri here.
8.		i.	30.	Permitting Gloria in Excelsis after Psalms for the Day.
9.		j.	30.	Not to print Gloria in Excelsis here.
10.		m.	31.	Rubric before *Benedictus*.
11.		n.	32.	Full form of *Benedictus*.
12.		p.	34.	Rubric before Apostles' Creed.
13.		q.	34.	Insert "again" in Apostles' Creed.
14.	Res. IV.	a.	37.	First Rubric of Evening Prayer.
15.		c.	41.	Short Exhortation.
16.		e.	42.	Printing *Amen* at end of Absolution, and omitting rubric.
17.		g.	42.	Rubric before the Lord's Prayer.
18.		h.	42.	Printing *Gloria in Excelsis* here.
19.		i.	43.	Inserting *Magnificat*.
20.		k.	45.	Inserting *Nunc Dimittis*.
21.		l.	45.	Rubric before the Creed.
22.		o.	47.	Substitute the words "Lighten our darkness," etc.
23.	Res. VI.	d.	52.	Inserting the suffrage "That it may please thee to send forth labourers into thine harvest."
24.	Res. XI.	a.	84.	As to what Collect, Epistle, and Gospel, are to be used.
25.		c.	86.	Inserting after Gospel for Christmas-day the Collect, etc., for St. Stephen's-day, etc.
26.		e.	86.	As to what Collect, Epistle, and Gospel are to be used.
27.		h.	88.	As to what Collect, Epistle, and Gospel are to be used.
28.		m.	93.	As to what Collect, Epistle, and Gospel are to be used.
29.		p.	95.	"The Sunday next before Advent" for "The 25th Sunday after Trinity."
30.		q.	95.	Inserting Collect, Epistle, and Gospel for Transfiguration.
31.	Res. XII.	a.	98.	Account to Ordinary within fourteen days.
32.		b.	98.	Omit Doxology from Lord's Prayer.
33.		c.	98.	As to omission of Decalogue.
34.		d.	99.	"Then shall he read the Gospel (the People all standing up)."
35.		g.	101.	Use of Offertory Sentences.
36.		j.	102.	Transferring Exhortations to end of office.
37.		k.	102.	As to omission of Exhortation.
38.		l.	103.	Mode of printing Ter-Sanctus.
39.		m.	103.	Making Invocation a distinct Paragraph.
40.		o.	106.	Permission for Hymn.

41.	Res. XII.	p. 106.	Permission for Hymn instead of *Gloria in Excelsis.*
42.		r. 106.	"Though" for "If."
43.	Res. XIII.	a. 107.	Posture of People.
44.		b. 108.	Permissive omission.
45.		c. 108.	Printing "Amen" in Roman.
46.	Res. XIV.	c. 109.	Change of phraseology in Thanksgiving.
47.		d. 110.	Change in 1st form of Certification.
48.		e. 111.	Change in 2d form of Certification.
49.	Res. XV.	a. 112.	Change in Rubric.
50.		b. 112.	Omitting Rubric.
51.		c. 112.	"Doth represent" for "representeth."
52.	Res. XVI.	a. 113.	Change in Rubric.
53.		c. 114.	Form of presentation to Bishop.
54.		h. 117.	Additional Rubric.
55.	Res. XIX.	c. 124.	Additional Rubric.
56.	Res. XX.	a. 125.	Permitting a Hymn, Creed, etc.
57.		e. 126.	As to place of holding the service.
58.	Res. XXI.	133.	The Churching Office.
59.	Res. XXII.	a. 134.	As to first Rubric and Collect.
60.		b. 134.	Prayer for merchantmen.
61.		c. 135.	Inserting a title.
62.		d. 135.	Insertion in title.
63.		e. 135.	Arrangement of Prayers.
64.		f. 138.	Arrangement of Thanksgivings.
65.	Res. XXIII.	b. 146.	Versicles in Visitation of Prisoners.
66.		c. 146.	Rubrics and Prayers.
67.		d. 147.	
68.		e. 151.	Change of Title and Rubric.
69.		f. 151.	Omission of Prayer for Imprisoned Debtors.
70.		g. 151.	Rubric and Note at close.
71.	Res. XXV.	156.	Omission of Selections of Psalms and insertion of Tables.
72.	Res. XXVII.	b. 161.	Change of Psalm cxli. to Evening Prayer.
73.	Res. XXVIII.	a. 161.	Shortening of Title.
74.		c. 162.	Amendment of prayer for those to be confirmed.
75.		d. 162.	Alternative Lessons.
76.		e. 163.	Omission of Rubric prescribing Metrical Psalm.
77.	Res. XXIX.	a. 164.	Shortening of Title.
78.		b. 165.	Providing that Bishop shall institute.
79.		c. 165.	Omission of words *Assistant Minister.*
80.		d. 166.	Omission of Standing Committee's Letter of Institution.
81.		e. 168.	Providing for Bishop as Institutor.
82.		f. 168.	
83.		g. 168.	Omission of words *Assistant Minister.*
84.		h. 169.	Providing for Bishop as Institutor.
85.		i. 169.	
86.		j. 169.	Omission of words *Assistant Minister.*
87.		k. 170.	Providing for Bishop as Institutor.
88.		l. 170.	
89.		m. 170.	Printing complete Psalms instead of Anthem.
90.		o. 171.	Providing for Bishop as Institutor.
91.	Res. XXX.	171.	Title-page for Articles of Religion.

Schedule B.

Alterations and Additions in the Book of Common Prayer, recommended to the General Convention of 1886 for adoption by this Convention, that they may be severally made known to the Dioceses, and finally adopted by the next General Convention; with reference to each of which a resolution is submitted herewith.

1. In place of Resolution II. (b), pp. 6, 7, 8.

CONCERNING THE SERVICE OF THE CHURCH.

The Order for Morning Prayer, the Litany, and the Order for the Administration of the Lord's Supper or Holy Communion, are distinct Services, and may be used either separately or together.

The Litany may be used either in place of the Prayers that follow the *Prayer for the President of the United States* in the Order for Morning Prayer, or in place of the Prayers that follow the *Collect for Aid against Perils* in the Order for Evening Prayer.

On any day when Morning and Evening Prayer shall have been said or are to be said in Church, the Minister may at any other Service, for which no form is provided, use such devotions as he shall at his discretion select from this Book, subject to the direction of the Ordinary.

For days of Fasting and Thanksgiving, appointed by the Civil or by the Ecclesiastical Authority, and for other special occasions for which no Service or Prayer hath been provided in this Book, the Bishop may set forth such Form or Forms as he shall think fit, in which case none other shall be used.

THE ORDER HOW THE PSALTER IS APPOINTED TO BE READ.

The Psalter shall be read through once every month, as it is there appointed, both for Morning and for Evening Prayer. And when a month hath one-and-thirty days, it is ordered that the same Psalms shall be read on the last day of the said month which are appointed for the day before.

The Minister shall, on the days for which they are appointed, use the Proper Psalms, as set forth in the Table of Proper Psalms. But *Note*, that, on other days, instead of reading from the Psalter as divided for Daily Morning and Evening Prayer, he may read one of the Selections set out by this Church.

[Then, the Tables of Proper Psalms and of Selections of Psalms, as in the Notification, but making Selection Second, Psalms 4, 31 to v. 7, 91, 134, and omitting the *Notes* at the end of the Tables. Then, the *Order how the rest of the Holy Scripture is appointed to be Read*, as in the Notification. Then the following:]

HYMNS AND ANTHEMS.

Hymns set forth and allowed by the authority of this Church, and Anthems in the words of Holy Scripture or of the Book of Common Prayer, may be sung before and after any Office in this Book, and also before and after Sermons.

2. In place of Resolution III. (a), p. 24, for the first rubric at Morning Prayer.

¶ *The Minister shall always begin the Morning Prayer by reading one or more of the following Sentences of Scripture.*

¶ *On any day not a Sunday, he may omit the Exhortation following, saying instead thereof,* Let us humbly confess our sins unto Almighty God, *and may end the Morning Prayer with the Collect for Grace.*

¶ *On any day when the Holy Communion is immediately to follow, the Minister may, at his discretion, pass at once from the Sentences to the Lord's*

Prayer, first pronouncing, The Lord be with you. *Answer.* And with thy spirit. *Minister.* Let us pray.

3. With reference to the proposed Sentences at Morning Prayer, pp. 26–28.

Place the sentences in three groups separated by spaces: i. the first four; ii. those for special seasons; iii. penitential.

Omit *day* after *Christmas, Easter, Ascension.*

Add to extract from *Lam.* i. 12, "which is done unto me, wherewith the Lord hath afflicted me."

Omit Whitsun-day sentence, and substitute:

Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying Abba, Father. *Gal.* iv. 6.

There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High. *Psalm* xlvi. 4.

4. In place of Resolution III. (e) and (f), p. 28, for rubric before the *Venite.* Retain the present rubric in the Standard Prayer Book; and add the following:

But Note, *that the latter portion of the* Venite *may be omitted.*

Then print the Venite, Psalm xcv., as on pp. 29 and 30 of the Notification.

5. In place of Resolution III. (g), p. 30.

¶ *Then shall follow a* Portion *of the Psalms, as they are appointed, or one of the* Selections *of Psalms. And at the end of every Psalm, and likewise at the end of the* Venite, Benedicite, Benedictus, Jubilate, *may be, and at the end of the whole* Portion *or* Selection *from the* Psalter, *shall be sung or said the* Gloria Patri.

6. With reference to Resolution III. (l), p. 31.

In Morning Prayer, before the title of *Benedicite* insert the following: Note, *That, on week-days, it shall suffice to begin at the verse,* O ye children of men, etc.

7. With reference to page 33.

Prefix to the *Jubilate Deo* the rubric, ¶ *Or this Psalm.*

8. With reference to Resolution III. (s), p. 35. In Morning Prayer, add to the present rubric in the Standard Prayer Book after the Prayer for the President of the United States, these words: *Or the Holy Communion is immediately to follow.*

9. With reference to the proposed Sentences at Evening Prayer, pp. 39–42.

Place the sentences in three groups: i. the first four; ii. those for special seasons; iii. penitential.

Omit *day* after *Christmas, Easter, Ascension.*

10. In place of Resolution IV. (p), p. 48.

A Prayer for all in Civil Authority.

Almighty God, whose kingdom is everlasting and power infinite; Have mercy upon this whole land; and so rule the hearts of all those whom thou hast set in authority over us, that they, knowing whose ministers they are, may above all things seek thine honour and glory; and that we and all the People, duly considering whose authority they bear, may faithfully and obediently honour them, in thee, and for thee, according to thy blessed Word and ordinance; through Jesus Christ our Lord, who with thee and the Holy Ghost liveth and reigneth, ever one God, world without end. *Amen.*

11. In place of Resolution VI. (a), pp. 51–52, for the Rubrics before the Litany.

¶ *To be used on Sundays, Wednesdays, and Fridays, and on the Ember-days and Rogation-days.*

¶ *To be used also on any day in Lent, at the discretion of the Minister.*

¶ *Note,* That the LITANY may be omitted altogether on *Christmas-day, Easter-day,* and *Whitsun-day.*

12. In the place of Resolution VII. (a), p. 54, for rubric before Special Prayers.

To be used before the General Thanksgiving, or, when that is not said, before the final Prayer of Blessing or the Benediction.

13. In place of Resolution VII. (c), pp. 54, 55.

The same prayer, reading "Council" for "Councils," and "to be with the Council of thy Church *here* assembled in thy Name and presence" for "to be present with the Council of thy Church *here* assembled in thy Name."

14. In place of Resolution VII. (f), p. 64, for rubric before Special Thanksgivings.

¶ *To be used after the General Thanksgiving, or, when that is not said, before the final Prayer of Blessing or the Benediction.*

15. In place of Resolution XII. (f), p. 100, for rubric before the Creed.

Then shall be said the Creed commonly called the Nicene, *which here followeth, or else the* Apostles' Creed; *but the Creed may be omitted, if it hath been said immediately before in Morning Prayer;* Provided, *that the Creed following shall be said on* Christmas-day, Easter-day, Ascension-day, Whitsun-day, and Trinity Sunday.

16. In place of Resolution XII. (h), pp. 101, 102.

Add to the Offertory Sentences the following:

Speak unto the children of Israel, that they bring me an offering; of every man that giveth it willingly with his heart ye shall take my offering. *Exodus* xxv. 2.

Ye shall not appear before the LORD empty; every man shall give as he is able, according to the blessing of the LORD thy God which he hath given thee. *Deut.* xvi. 16, 17.

Thine, O LORD, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O LORD, and thou art exalted as head above all. *1 Chron.* xxix. 11.

All things come of thee, O LORD, and of thine own have we given thee. *1 Chron.* xxix. 14.

17. With reference to Resolution XII. (i), p. 102.

For the rubric next before the Prayer for the Church Militant.

¶ *And the Priest shall then place upon the Table so much bread and wine as he shall think sufficient.*

¶ *And when the Alms and Oblations are presented, there may be sung or said an Offertory Anthem.*

¶ *Then shall the Priest say:*

18. In the Prayer for the Church Militant, in place of what follows the words "any other adversity," insert as follows:

And we also bless thy holy Name for all thy servants, who, having finished their course in faith, do now rest from their labors. And we yield unto thee most high praise and hearty thanks for the wonderful grace and virtue declared in all thy saints, who have been the choice vessels of thy grace and the lights of the world in their several generations; most humbly beseeching thee to give us grace to follow the example of their steadfastness in thy faith, and obedience to thy holy commandments, that, at the day of the general resurrection, we, and all they who are of the mystical body of thy Son, may be set on his right hand, and hear that his most joyful voice: Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. *Amen.*

19. In Resolution XVI. (b), p. 114.

Begin the Lesson with the words: "When the Apostles which were at Jerusalem."

20. Substitute for Resolution XVI. (d), pp. 115, 116.

¶ *Then shall the Bishop demand of those who are to be confirmed, these questions following:*

The Bishop.

Do ye here, in the presence of God, and of this congregation, renew the promise and vow that ye made, or that was made in your name at your baptism, solemnly ratifying the same, and acknowledging yourselves bound to renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the sinful desires of the flesh, so that ye will not follow nor be led by them?

¶ *And every one shall audibly answer,*

I do.

The Bishop. And to believe all the Articles of the Christian faith as contained in the Apostles' Creed?

Answer. I do.

The Bishop. And to keep God's holy will and Commandments, and walk in the same all the days of your life?

Answer. I do.

¶ *Or this.*

(Followed by the question and answer, as in the present Office, reading: "renew the promise and vow that ye made, or that was made in your name at your baptism, solemnly ratifying the same.")

21. In Resolution XVII. (a), p. 118.

In the Exhortation in the Marriage Service,

Read: Which is an honourable estate, instituted of God in the time of man's innocency, signifying unto us the mystical union that is betwixt Christ and his Church; which holy estate Christ adorned and beautified with his presence and first miracle that he wrought in Cana of Galilee, and is commended in Holy Scripture to be honourable, etc.

22. With reference to Resolution XVIII. (b), pp. 121, 122. Insert this additional Commendatory Prayer in the Visitation of the Sick, modified from that on p. 122:

Into thy hands, O merciful Saviour, we commend the soul of thy servant, now departing from the body. Acknowledge, we humbly beseech thee, a sheep of thine own fold, a lamb of thine own flock, a sinner of thine own redeeming. Receive *him* into the arms of thy mercy, into the blessed rest of everlasting peace, into the glorious estate of thy chosen saints in heaven. O most merciful Jesus, that thing cannot perish which is committed to thy charge; Receive, we beseech thee, *his* spirit in peace. *Amen.*

23. In Resolution XIX. (a), pp. 122, 123.

Omit the Psalm and Gloria at the beginning of the Office; and adopt the clause as thus amended.

24. In Resolution XIX. (b), p. 124.

After the rubric read:

"Ye who do truly," etc.; The Confession and the Absolution; "Lift up your hearts," etc., through the *Sanctus;* The Prayer of Consecration, ending with these words, "partakers of his most blessed Body and Blood;" The Communion; The Lord's Prayer; the Benediction.

25. In Resolution XX. (g), pp. 127, sqq.

Make these changes:

(a) Substitute Psalm cxxi. for Psalm cxxx.

(b) Make the Lesson from Revelation xxi. end with the words "my son" (p. 130, line 6).

(c) Omit the alternative Committal.

(d) Omit the Doxology at the end of the Lord's Prayer.

(e) In the first Collect change "hastened" to "been pleased."

(f) Add this prayer:

O Almighty God, who art found of those who seek thee in loneliness, and whose portion is sufficient for the sorrowful soul; Pour out thy blessing,

we pray thee, upon these thy bereaved and afflicted servants. Thou only canst keep their feet from falling and their eyes from tears. Let not thy grace of patience fail them, nor thy love forsake them; but do thou so encourage, comfort, and sustain their hearts, that in the country of peace and rest they may, when the end cometh, find an everlasting home. We ask it for his sake who hath gone thither to prepare a place for us, thy Son Jesus Christ our Lord. *Amen.*

(g) Omit the second form of benediction.

26. With reference to Resolution XXII. (g), p. 145.

Retaining the Rubric and Sentence of Committal in their present place in the Standard Prayer Book, conform the wording of the latter part of the Committal to that of the form in the Office for the Burial of the Dead.

27. With reference to Resolution XXVI., pp. 157, sqq.

Provide for the omission of the "Selections of Psalms for Holy Days" which immediately precede the Psalter in the Standard Prayer Book.

28. In place of Resolution XXVII. (a), p. 160, read:

Print the numbers of the Psalms in common numerals, and number the parts of Psalm cxix.

29. In Resolution XXVIII. (b), pp. 161, 162. Read, "and for all other holy offices;" that is to say, omit "the performance of" from the present form in the Standard Prayer Book.

30. In Resolution XXVIII. (g), pp. 163, 164.

Change the prayer to read thus: "the assembly of the saints upon earth: Grant, we beseech thee, that in this place," etc.

Appendix.

The following table contains a reference to each alteration or addition proposed in the Notification to the Dioceses and to the recommendation of the Joint Committee concerning it.

Those recommended for adoption are marked A.

Those for which a substitute is recommended, in the form of a new proposition of amendment, are marked B.

Those as to which it is recommended that the Convention take no action, are marked C.

Those of which it has been proposed to make use in preparing a Book of Offices, are marked D.

Res. I.	a.	C	Res. III.	m.	A	Res. IV.	m.	C
	b.	C		n.	A		n.	C
Res. II.	a.	A		o.	C		o.	A
	b.	B		p.	A		p.	B
	c.	A		q.	A		q.	C
	d.	A		r.	C		r.	C
	e.	A		s.	B	Res. V.		D
	f.	A		t.	C	Res. VI.	a.	B
	g.	A		u.	C		b.	C
Res. III.	a.	B	Res. IV.	a.	A		c.	C
	b.	B		b.	B		d.	A
	c.	C		c.	A		e.	C
	d.	C		d.	C	Res. VII.	a.	B
	e.	B		e.	A		b.	C
	f.	B		f.	C		c.	B
	g.	B		g.	A		d.	C
	h.	A		h.	A		d_2.	D
	i.	A		i.	A		e.	D
	j.	A		j.	C		f.	B
	k.	C		k.	A		g.	C
	l.	B		l.	A		h.	D

Res. VII.	i.	D	Res. XI.	m.	A	Res. XII.	m.	A
	j.	D		n.	C		n.	C
Res. VIII.		D		o.	C		o.	A
Res. IX.		D		p.	A		p.	A
Res. X.		D		q.	A		q.	C
Res. XI.	a.	A	Res. XII.	a.	A		r.	A
	b.	D		b.	A		s.	C
	c.	A		c.	A		t.	C
	d.	C		d.	A	Res. XIII.	a.	A
	e.	A		e.	C		b.	A
	f.	C		f.	B		c.	A
	g.	C		g.	A	Res. XIV.	a.	C
	h.	A		h.	B		b.	C
Res. XI.	i.	C		i.	C		c.	A
	j.	C		j.	A		d.	A
	k.	C		k.	A		e.	A
	l.	C		l.	A	Res. XV.	a.	A

SCHEDULE B (*Continued*).

RESOLUTION 31.

Resolved, The House of { Bishops / Deputies } concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration [or addition] be made known to the several Dioceses, in order that it may be adopted in the next General Convention in accordance with the provisions of Article VIII. of the Constitution, as follows:

Insert in the Prayer Book the following Office, to wit:

A PENITENTIAL OFFICE FOR ASH WEDNESDAY.

¶ *On the* First Day of Lent, *at* Morning Prayer, *the Office ensuing shall be read immediately after the words* Have mercy upon us *in the Litany, and in place of what there followeth.*

¶ *The same Office may be read at other times at the discretion of the Minister.*

The rest as in the BOOK OF OFFICES.

Omit from the Prayer Book the second Rubric after the Collect for Ash Wednesday, and the Prayers that follow it.

RESOLUTION 32.

Resolved, etc.

Omit from the Prayer Book the second Rubric after the Collect for *Ash Wednesday*, and the Prayers that follow it.

RESOLUTION 33.

Resolved, etc.

To insert in the Prayer Book the following Order, to wit:

THE PROPER ORDER FOR PRAYER AND THANKSGIVING ON THANKSGIVING DAY, OR HARVEST-HOME.

¶ *To be used yearly on such day as shall be appointed by the Civil or Ecclesiastical Authority.*

¶ *The Minister shall begin by reading one or more of the following Sentences of Scripture.*

The rest as in BOOK OF OFFICES.

(Some verbal alterations to be noted in the Prayers.)

RESOLUTION 34.

Resolved, etc.

To omit from the Prayer Book the Form of Prayer and Thanksgiving except the Collect, Epistle, and Gospel, and append the latter to the Proper Order contained in Resolution 32.

RESOLUTION 35.

Resolved, etc.

To insert in the Prayer Book the following Office, to wit:

A SHORT OFFICE OF PRAYER FOR SUNDRY OCCASIONS.

¶ *This Office may be used at Noon-day Services, Missionary Meetings, the Visitation of Families and Neighborhoods, the Catechising of Children in Churches or Schools, and on other like occasions, for which no special Order of Prayer hath been appointed.*

The rest as in BOOK OF OFFICES.

RESOLUTION 36.

Resolved, etc.

To insert in the Prayer Book a supplement to the SHORT OFFICE OF PRAYER, should that be adopted.

[See Report of Diocese of Central New York.]

RESOLUTION 37.

Resolved, etc.

To insert in the Prayer Book a second supplement to the SHORT OFFICE OF PRAYER, should that be adopted.

[See Report of Diocese of Central New York.]

RESOLUTION 38.

Resolved, etc.

To insert in the Prayer Book a third supplement to the SHORT OFFICE OF PRAYER, should that be adopted.

[See Report of Diocese of Central New York.]

RESOLUTION 39.

Resolved, etc.

To insert in the Prayer Book the following Office, to wit:

THE BEATITUDES OF THE GOSPEL.

Office of Beatitudes as in BOOK OF OFFICES.

[Changes from B. A. to be noted in the Response and in the Prayer.]

RESOLUTION 40.

Resolved, etc.

A Morning Prayer.

"O God the King eternal."

(Text unchanged.)

RESOLUTION 41.

Resolved, etc.

A Morning Prayer.

"Almighty God who alone gavest us the breath of life."

(Text unchanged.)

RESOLUTION 42.

Resolved, etc.

An Evening Prayer.

"O Lord our God, who alone makest us to dwell in safety."

(Text unchanged.)

RESOLUTION 43.

Resolved, etc.

An Evening Prayer.

"O God, who art the life of mortal men."

(Text same as in B. of O., but different from that of B. A.)

RESOLUTION 44.
Resolved, etc.
PRAYER.
For those who labour in the Gospel.
(Text unchanged.)
RESOLUTION 45.
Resolved, etc.
PRAYER.
For persons preparing for Confirmation.
(Text same as in B. of O., but different from that of B. A.)
RESOLUTION 46.
Resolved, etc.
PRAYER.
In the vacancy of a Cure of Souls.
(Text same as in B. of O., but different from that of B. A.)
RESOLUTION 47.
Resolved, etc.
PRAYER.
For those who err from the Faith.
(Text same as in B. of O., but slightly different from that of B. A.)
RESOLUTION 48.
Resolved, etc.
PRAYER.
"*For those who live in Sin.*"
(Text unchanged.)
RESOLUTION 49.
Resolved, etc.
PRAYER.
"*For the Increase of the Ministry.*"
(Text unchanged.)
RESOLUTION 50.
Resolved, etc.
PRAYER.
"*For a Person or Persons on a Journey.*"
(Text unchanged.)
RESOLUTION 51.
Resolved, etc.
PRAYER.
"A General Intercession."
(Text same as in B. of O., but different from that of B. A.)
RESOLUTION 52.
Resolved, etc.
THANKSGIVING.
"*For a Child's Recovery from Sickness.*"
(Text unchanged.)
RESOLUTION 53.
Resolved, etc.
THANKSGIVING.
"*For an Escape from Accident.*"
(Text unchanged.)
RESOLUTION 54.
Resolved, etc.
THANKSGIVING.
"*For a safe Return from a Journey.*"
(Text same as in B. of O., but different from that of B. A.)
RESOLUTION 55.
Resolved, etc.
PRAYER.
"*For the Spirit of Prayer.*"

(Text unchanged.)

RESOLUTION 56.
Resolved, etc.

PRAYER.

"*For Patience under Suffering.*"

(Text unchanged.)

RESOLUTION 57.
Resolved, etc.

PRAYER.

"*For the Light of God's Truth.*"

(Text unchanged.)

RESOLUTION 58.
Resolved, etc.

PRAYER.

"*For Wisdom.*"

(Text unchanged.)

RESOLUTION 59.
Resolved, etc.

PRAYER.

"*For Grace to speak the Truth in Love.*"

(Text of BRIGHT'S COLLECTS restored.)

RESOLUTION 60.
Resolved, etc.

PRAYER.

"*For Grace to follow the good Examples of God's Faithful Servants.*"

(Text same as in B. of O., not found in B. A.)

RESOLUTION 61.
Resolved, etc.

PRAYER.

"*A Christmas Collect.*"

(Text unchanged.)

RESOLUTION 62.
Resolved, etc.

PRAYER.

"*An Easter Collect.*"

(Text unchanged.)

RESOLUTION 63.
Resolved, etc.

A MISSIONARY PRAYER.

O God, who hast made of one blood, etc.

(Text same as in B. of O.)

RESOLUTION 64.
Resolved, etc.

MISSIONARY PRAYER.

"O God, by whose command."

(Text same as in B. of O.)

RESOLUTION 65.
Resolved, etc.

MISSIONARY PRAYER.

"Almighty God who hast given to thy dear Son."

(Text same as in B. of O.)

RESOLUTION 66.
Resolved, etc.

Amending the Ordinal, as proposed in the Original Report of the Committee on Liturgical Enrichment.

(a) In the first rubric of The Ordering of Deacons, The Ordering of Priests, and The Consecration of Bishops, after the words *is ended* add the words *if it be said at that time.*

(b) In place of the second rubric after The Notice to the People, in the *Ordering of Deacons*, insert the following:

¶ *Then the Bishop, commending such as shall be found meet to be ordered to the Prayers of the Congregation, shall, with the Clergy and People present, say the Litany, ending with the Prayer*, "We humbly beseech thee, O Father," *save only that after this place*, "That it may please thee to illuminate all Bishops, Priests, and Deacons," etc., *the proper suffrage shall be:*

That it may please thee to bless these thy servants now to be admitted to the Order of Deacons, and to pour thy grace upon them; that they may duly execute their office to the edifying of thy Church, and the glory of thy holy name.

Answer. *We beseech Thee to hear us, O Lord.*

In the *Ordering of Priests* make the like change in the corresponding rubric, substituting the word *Priests* for *Deacons.*

In the corresponding rubric in the *Consecration of Bishops*, add, after the words *The Litany*, the words *ending with the Prayer*, "We humbly beseech thee, O Father," etc.

(c) Substitute for the words "baptize infants," the words "administer Baptism."

(d) In the rubric following "Take thou Authority," etc., in the Ordering of Priests, insert after the words, "*is done*," the words "*the* Creed *shall be said or sung, and.*"

(e) In the rubric after The Gospel in the Consecration of Bishops, insert after the word "*Gospel*," the words "*and the Creed.*"

(f) After the "Veni Creator" substitute for the rubric as it now stands the rubric:

¶ *Or else the longer Paraphrase of the same Hymn, as set forth in* The Ordering of Priests.

(g) Omit altogether from The Ordinal, *The Litany and Suffrages*, and *The Order for the Administration of the Lord's Supper.*

APPENDIX XI. — 2.

(SUPPLEMENTARY REPORT OF THE JOINT COMMITTEE ON LITURGICAL REVISION.)

A BOOK OF OFFICES AND PRAYERS.

CONTENTS.

I.

A Penitential Office for any Day in Lent.
An Office for Harvest-Home.
The Beatitudes of the Gospel.
A Short Office of Prayer for Sundry Occasions.

II.

Prayers and Thanksgivings.

A Penitential Office for any Day in Lent.

¶ *The Minister and the People kneeling, there shall be said or sung by them this Psalm following.*

Miserere mei, Deus. Psalm li.

HAVE mercy upon me, O God, after thy great goodness: according to the multitude of thy mercies do away mine offences.

Wash me throughly from my wickedness: and cleanse me from my sin.

For I acknowledge my faults: and my sin is ever before me.

Against thee only have I sinned, and done this evil in thy sight: that thou mightest be justified in thy saying, and clear when thou art judged.

Behold, I was shapen in wickedness: and in sin hath my mother conceived me.

But lo, thou requirest truth in the inward parts: and shalt make me to understand wisdom secretly.

Thou shalt purge me with hyssop, and I shall be clean: thou shalt wash me, and I shall be whiter than snow.

Thou shalt make me hear of joy and gladness: that the bones which thou hast broken may rejoice.

Turn thy face from my sins: and put out all my misdeeds.

Make me a clean heart, O God: and renew a right spirit within me.

Cast me not away from thy presence: and take not thy holy Spirit from me.

O give me the comfort of thy help again: and stablish me with thy free Spirit.

Then shall I teach thy ways unto the wicked: and sinners shall be converted unto thee.

Deliver me from blood-guiltiness, O God, thou that art the God of my health: and my tongue shall sing of thy righteousness.

Thou shalt open my lips, O Lord: and my mouth shall show thy praise.

For thou desirest no sacrifice, else would I give it thee: but thou delightest not in burnt-offerings.

The sacrifice of God is a troubled spirit: a broken and contrite heart, O God, shalt thou not despise.

O be favorable and gracious unto Sion: build thou the walls of Jerusalem.
Then shalt thou be pleased with the sacrifice of righteousness, with the burnt-offerings and oblations: then shall they offer young bullocks upon thine altar.

Glory be to the Father, and to the Son: and to the Holy Ghost;
As it was in the beginning, is now, and ever shall be: world without end. *Amen.*

¶ *Then shall be said as followeth.*

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Minister. O Lord, save thy servants;
Answer. That put their trust in thee.
Minister. Send unto them help from above.
Answer. And evermore mightily defend them.
Minister. Help us, O God our Saviour.
Answer. And for the glory of thy Name deliver us; be merciful to us sinners, for thy Name's sake.
Minister. O Lord, hear our prayer.
Answer. And let our cry come unto thee.
Minister. Let us pray.

O LORD, we beseech thee, mercifully hear our prayers, and spare all those who confess their sins unto thee; that they, whose consciences by sin are accused, by thy merciful pardon may be absolved; through Christ our Lord. *Amen.*

O MOST mighty God, and merciful Father, who hast compassion upon all men, and who wouldest not the death of a sinner, but rather that he should turn from his sin, and be saved; Mercifully forgive us our trespasses; receive and comfort us who are grieved and wearied with the burden of our sins. Thy property is always to have mercy; to thee only it appertaineth to forgive sins. Spare us, therefore, good Lord, spare thy people, whom thou hast redeemed; enter not into judgment with thy servants, who are vile earth, and miserable sinners; but so turn thine anger from us, who meekly acknowledge our vileness, and truly repent us of our faults, and so make haste to help us in this world, that we may ever live with thee in the world to come; through Jesus Christ our Lord. *Amen.*

¶ *Then shall the People say this that followeth, after the Minister.*

TURN thou us, O good Lord, and so shall we be turned. Be favourable. O Lord, be favourable to thy people, Who turn to thee in weeping, fasting, and praying. For thou art a merciful God, Full of compassion, long-suffering, and of great pity. Thou sparest when we deserve punishment, And in thy wrath thinkest upon mercy. Spare thy people, good Lord, spare them, And let not thine heritage be brought to confusion. Hear us, O Lord, for thy mercy is great, And after the multitude of thy mercies look upon us; Through the merits and mediation of thy blessed Son, Jesus Christ our Lord. *Amen.*

Then the Minister alone shall say,

THE Lord bless us and keep us; the Lord make his face to shine upon us and be gracious unto us; the Lord lift up his countenance upon us and give us peace, both now and evermore. *Amen.*

AN OFFICE FOR HARVEST-HOME.

¶ *The Minister shall begin by reading one, or more, of the following Sentences of Scripture.*

HONOUR the LORD with thy substance, and with the first-fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine. *Prov.* iii. 9, 10.

The LORD by wisdom hath founded the earth; by understanding hath he established the heavens: by his knowledge the depths are broken up, and the clouds drop down the dew. *Prov.* iii. 19, 20.

The eternal God is thy refuge, and underneath are the everlasting arms. *Deut.* xxxiii. 27.

Israel then shall dwell in safety alone: the fountain of Jacob shall be upon a land of corn and wine; also his heavens shall drop down dew. *Deut.* xxxiii. 28.

Happy art thou, O Israel: who is like unto thee, O people saved by the LORD, the shield of thy help, and who is the sword of thy excellency! *Deut.* xxxiii. 29.

¶ *Then, all kneeling down, the Minister and the People shall together say the Lord's Prayer; the Minister first pronouncing,*

Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

OUR Father who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, And the power, and the glory, For ever and ever. *Amen.*

¶ *Then the Minister shall say,*

O give thanks unto the God of heaven.

Answer. For his mercy endureth forever.

Minister. O give thanks unto the Lord of Lords.

Answer. For his mercy endureth forever.

¶ *Then they shall say together the Thanksgiving.*

MOST gracious God, by whose knowledge the depths are broken up, and the clouds drop down the dew; We yield thee unfeigned thanks and praise, as for all thy mercies, so especially for the returns of seed-time and harvest, and for crowning the year with thy goodness, in the increase of the ground, and the gathering in of the fruits thereof. And, we beseech thee, give us a just sense of this great mercy; such as may appear in our lives, by an humble, holy, and obedient walking before thee all our days; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all glory and honour, world without end. Amen.

¶ *Then shall the Minister say,*

ALMIGHTY God, Father of all mercies, We, thine unworthy servants, do give thee most humble and hearty thanks for all thy goodness and loving-kindness to us, and to all men. We bless thee for our creation, preservation, and all the blessings of this life; But above all, for thine inestimable love in the redemption of the world by our Lord Jesus Christ; For the means of grace, and for the hope of glory. And we beseech thee, give us that due sense of all thy mercies, that our hearts may be unfeignedly thankful, And that we show forth thy praise, not only with our lips, but in our lives; By giving up ourselves to thy service, and by walking before thee in holiness and righteousness all our days; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

Minister. We will praise thy Name, O God, with a song.

Answer. And magnify it with thanksgiving.

¶ *Here, all standing up, the Minister shall say,*

Glory be to the Father, and to the Son: and to the Holy Ghost;

Answer. As it was in the beginning, is now, and ever shall be: world without end. *Amen.*

Minister. Praise ye the Lord.

Answer. The Lord's Name be praised.

¶ *Then shall be sung or said the following Anthems, with the* Gloria Patri.

PRAISE ye the Lord; for it is good to sing praises unto our God: for it is pleasant, and praise is comely.

The Lord doth build up Jerusalem: he gathereth together the outcasts of Israel.

He healeth those that are broken in heart: and bindeth up their wounds.

He covereth the heaven with clouds, and prepareth rain for the earth: he maketh the grass to grow upon the mountains.

He giveth to the beast his food: and to the young ravens which cry.

Praise the Lord, O Jerusalem: praise thy God, O Sion.

For he hath strengthened the bars of thy gates: he hath blessed thy children within thee.

He maketh peace in thy borders: and filleth thee with the finest of the wheat.

¶ *Then shall be sung or said* Psalm cxlv., *or a Selection of Psalms, and after that shall be read for the First Lesson,* Deut. viii.

¶ *Then shall be sung or said the Hymn* Te Deum, *the Canticle* Benedicite, *or else this Psalm.*

Jubilate Deo. Psalm c.

O BE joyful in the Lord, all ye lands: serve the Lord with gladness, and come before his presence with a song.

Be ye sure that the Lord he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture.

O go your way into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and speak good of his Name.

For the Lord is gracious, his mercy is everlasting: and his truth endureth from generation to generation.

¶ *Then shall be read for the Second Lesson,* 1 Thess. v. 12 to 24.

¶ *After which shall be sung or said this Psalm.*

Laudate Dominum. Psalm cl.

O PRAISE God in his holiness: praise him in the firmament of his power.

Praise him in his noble acts: praise him according to his excellent greatness.

Praise him in the sound of the trumpet: praise him upon the lute and harp.

Praise him in the cymbals and dances: praise him upon the strings and pipe.

Praise him upon the well-tuned cymbals: praise him upon the loud cymbals.

Let every thing that hath breath: praise the Lord.

¶ *Then shall the Minister and the People say the Apostles' Creed.*

I BELIEVE in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ his only Son our Lord: Who was conceived by the Holy Ghost, Born of the Virgin Mary: Suffered under Pontius Pilate, Was crucified, dead, and buried: He descended into hell, The third day he rose again from the dead: He ascended into heaven, And sitteth on the right hand of God the Father Almighty: From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost: The Holy Catholic Church; the Communion of Saints: the Forgiveness of sins: the Resurrection of the body: And the Life everlasting. Amen.

¶ *And after that, these Prayers following, all devoutly kneeling; the Minister first pronouncing,*

The Lord be with you.
Answer. And with thy spirit.
Minister. Let us pray.
O Lord, show thy mercy upon us.
Answer. And grant us thy salvation.
Minister. O Lord, uphold thy law.
Answer. And mercifully hear us when we call upon thee.
Minister. Endue thy Ministers with righteousness.
Answer. And make thy chosen people joyful.
Minister. O Lord, save thy people.
Answer. And bless thine inheritance.
Minister. Give peace in our time, O Lord.
Answer. For it is thou, Lord, only that makest us dwell in safety.
Minister. O God, make clean our hearts within us.
Answer. And take not thy Holy Spirit from us.

¶ *Then shall the Minister say these Prayers following.*

For a Blessing on the Families of the Land.

ALMIGHTY God, our heavenly Father, who settest the solitary in families; We commend to thy continual care the homes in which thy people dwell. Put far from them, we beseech thee, every root of bitterness, the desire of vain-glory and the pride of life. Fill them with faith, virtue, knowledge, temperance, patience, godliness. Knit together in constant affection those who, in holy wedlock, have been made one flesh; turn the heart of the fathers to the children, and the heart of the children to the fathers; and so kindle charity among us all, that we be evermore kindly affectioned with brotherly love; through Jesus Christ our Lord. *Amen.*

For the Country.

ALMIGHTY God, who in the former time didst lead our fathers forth into a wealthy place; Give thy grace, we humbly beseech thee, to us their children, that we may always approve ourselves a people mindful of thy favour, and glad to do thy will. Bless our land with honourable industry, sound learning, and pure manners. Defend our liberties, preserve our unity. Save us from violence, discord and confusion, from pride and arrogancy, and from every evil way. Fashion into one happy people the multitudes brought hither out of many kindreds and tongues. Endue with the spirit of wisdom those whom we entrust in thy Name with the authority of governance, to the end that there be peace at home, and that we keep a place among the nations of the earth. In the time of prosperity, fill our hearts with thankfulness; and in the day of trouble, suffer not our trust in thee to fail; all which we ask for Jesus Christ's sake. *Amen.*

For the Unity of God's People.

O GOD, the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace; Give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from godly union and concord; that, as there is but one Body, and one Spirit, and one Hope of our calling, one Lord, one Faith, one Baptism, one God and Father of us all, so we may all be of one heart, and of one soul, united in one holy bond of Truth and Peace, of Faith and Charity, and may with one mind and one mouth glorify thee; through Jesus Christ our Lord. *Amen.*

For all Poor, Homeless, and Neglected Folk.

O GOD, Almighty and merciful, who healest those that are broken in heart, and turnest the sadness of the sorrowful to joy; let thy fatherly goodness be upon all that thou hast made. Especially we beseech thee to remember in pity such as are this day destitute, homeless, or forgotten of their fellow men. Bless the congregation of thy poor. Uplift those who are cast down, mightily befriend innocent sufferers, and sanctify to them the endurance of their wrongs. Cheer with hope all discouraged and unhappy people, and by thy heavenly grace preserve from falling those whose penury tempteth them to sin. Though they be troubled on every side, suffer them not to be distressed, though they be perplexed, save them from despair. Grant this, O Lord, for the love of him, who for our sakes became poor, thy Son, our Saviour Jesus Christ. *Amen.*

2 Cor. xiii. 14.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

A SHORT OFFICE OF PRAYER FOR SUNDRY OCCASIONS.

¶ *The Minister shall begin the Office by reading one or more of the following Sentences of Scripture; or he may say instead thereof, any of the Sentences elsewhere set forth in this Book.*

O GOD, thou art my God, early will I seek thee. *Psalm* lxiii. 1. *Early Morning.*

O let me hear thy loving kindness betimes in the morning, for in thee is my trust. Show thou me the way that I should walk in, for I lift up my soul unto thee. *Psalm* cxliii. 8.

How excellent is thy mercy, O God, and the children of men shall put their trust under the shadow of thy wings. *Psalm* xxxvi. 7. *Noon.*

Thou shalt hide them privily by thine own presence from the provoking of all men: thou shalt keep them secretly in thy tabernacle from the strife of tongues. *Psalm* xxxi. 22.

Consider and hear me, O Lord, my God; lighten mine eyes that I sleep not in death. *Psalm* xiii. 3. *Night.*

I will lay me down in peace, and take my rest; for it is thou, Lord, only that makest me dwell in safety. *Psalm* iv. 9.

The Lord, even the most mighty God, hath spoken, and called the world, from the rising up of the sun unto the going down thereof. *Psalm* l. 1. *Missions.*

Tell it out among the heathen that the Lord is King. *Psalm* xcvi. 10.

Lift up your eyes, and look on the fields; for they are white already to harvest. *St. John* iv. 35.

Come, ye children, and hearken unto me; I will teach you the fear of the Lord. *Psalm* xxxiv. 11. *Catechising.*

Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths. *Prov.* iii. 5, 6.

In the Name of the Father, and of the Son, and of the Holy Ghost. *St. Matthew* xxviii. 19.

¶ *Then shall be said as followeth, but the Minister may at his discretion pass at once from the Sentences to the Lord's Prayer, saying,* Let us pray.

Minister. Let us confess our sins unto the Lord, for he is gracious.

Answer. And his mercy endureth forever.

¶ *Then, all kneeling down, the Minister and people shall say together,*

We confess to thee, O God the Father Almighty, that we have sinned against thee in thought, word, and deed, by our own grievous fault. We

repent ourselves of these our transgressions; and we beseech thee to grant us forgiveness for the past, and grace to amend our lives in time to come; through Jesus Christ our Lord. Amen.

¶ *Then shall the Priest say,*

The Almighty and Merciful Lord grant you, for Christ's sake, remission of your sins, amendment of life, and the grace and consolation of his Holy Spirit. *Amen.*

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, And the power, and the glory, For ever and ever. Amen.

¶ *Then likewise he shall say,*

O Lord, open thou our lips.

Answer. And our mouth shall show forth thy praise.

¶ *Here, all standing up, the Minister shall say,*

Glory be to the Father, and to the Son: and to the Holy Ghost;

Answer. As it was in the beginning, is now, and ever shall be: world without end. Amen.

Minister. Praise ye the Lord.

Answer. The Lord's Name be praised.

¶ *Then shall be said or sung a Psalm or Psalms.*

¶ *Then shall be read a Lesson of Holy Scripture. And, after that, shall be sung a Hymn, an Anthem, or a Canticle.*

¶ *Then may be said the Apostles' Creed, as followeth.*

I BELIEVE in God the Father Almighty, Maker of heaven and earth: And in Jesus Christ his only Son our Lord: Who was conceived by the Holy Ghost, Born of the Virgin Mary: Suffered under Pontius Pilate, Was crucified, dead, and buried: He descended into hell, The third day he rose again from the dead: He ascended into heaven, And sitteth on the right hand of God the Father Almighty: From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost: The Holy Catholic Church: The Communion of Saints: The Forgiveness of sins: The Resurrection of the body: And the life everlasting. Amen.

¶ *Then shall the Minister say,*

The Lord be with you.

Answer. And with thy spirit.

Minister. Let us pray.

O Lord, show thy mercy upon us.

Answer. And grant us thy salvation.

Minister. O God, make clean our hearts within us.

Answer. And take not thy Holy Spirit from us.

¶ *Then shall follow the Collect for the day, together with such other Prayers, elsewhere set forth in this Book, or in the Book of Common Prayer, as the Minister, in his discretion, shall think fit.*

¶ *And after the Prayers, the Minister shall say,*

The Almighty and merciful God, the Father, the Son, and the Holy Ghost, bless and preserve us, now and for evermore. *Amen.*

THE BEATITUDES OF THE GOSPEL.

¶ *The Minister, standing up, shall begin the Office with the Lord's Prayer and the Collect following, the People kneeling; but the Lord's Prayer may be omitted here if it hath been said immediately before.*

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day

our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

The Collect.

ALMIGHTY God, unto whom all hearts are open, all desires known, and from whom no secrets are hid; Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy Holy Name; through Christ our Lord. *Amen.*

¶ *Then shall the Minister, turning to the People, rehearse the Eight Sayings of our Lord commonly called* THE BEATITUDES; *and the People, still kneeling, shall after every one of them reverently answer as it is here ordered.*

Minister. Jesus went up into a mountain; and his disciples came unto him. And he opened his mouth and taught them, saying:

Blessed are the poor in spirit; for theirs is the kingdom of heaven.

Answer. O Lord, remember us, when thou comest in thy Kingdom.

Minister. Blessed are they that mourn; for they shall be comforted.

Answer. Amen.

Minister. Blessed are the meek; for they shall inherit the earth.

Answer. Amen.

Minister. Blessed are they which do hunger and thirst after righteousness; for they shall be filled.

Answer. Amen.

Minister. Blessed are the merciful; for they shall obtain mercy.

Answer. Amen.

Minister. Blessed are the pure in heart; for they shall see God.

Answer. Amen.

Minister. Blessed are the peace-makers; for they shall be called the children of God.

Answer. Amen.

Minister. Blessed are they which are persecuted for righteousness' sake; for theirs is the kingdom of heaven.

Answer. O Lord, remember us, when thou comest in thy Kingdom.

Minister.

Hear also what the voice from heaven saith, Blessed are the dead who die in the Lord.

Answer.

Even so saith the Spirit, for they rest from their labors.

Minister.

Let us pray.

ALMIGHTY and Eternal God, to whom is never any prayer made without hope of mercy; Bow thine ear, we beseech thee, to our supplications, and in the Heavenly City cause us to be united with thy faithful servants; through Jesus Christ our Lord. *Amen.*

O GOD, who hast made us for thyself; Incline our hearts unto thy testimonies, and turn away our eyes from beholding vanity; and that we may be freed from the too great love of earthly things, knit our affections to things heavenly, through Christ our Lord. *Amen.*

¶ *Then shall be said the Collect for the day and such other Prayers taken out of this Book, or out of the Book of Common Prayer, as the Minister in his discretion shall think fit. And at the end the Minister shall say,*

THE Lord bless us, and keep us. The Lord make his face to shine upon us, and be gracious unto us. The Lord lift up his countenance upon us, and give us peace, both now and evermore. *Amen.*

II. PRAYERS.

Morning and Evening.

Morning.

O GOD, the King eternal, who dividest the day from the darkness, and turnest the shadow of death into the morning; Drive far off from us all wrong desires, incline our hearts to keep thy law, and guide our feet into the way of peace, that having done thy will with cheerfulness while it was day, we may, when the night cometh, rejoice to give thee thanks; through Jesus Christ our Lord. *Amen.*

Morning.

ALMIGHTY God, who alone gavest us the breath of life, and alone canst keep alive in us the holy desires thou dost impart; We humbly beseech thee to sanctify all our thoughts and endeavors, that we may neither begin an action without a pure intention nor continue it without thy blessing. And grant that having the eyes of the mind opened to behold things invisible and unseen, we may in heart be inspired by thy wisdom, and in work be upheld by thy strength, and in the end be accepted of thee as thy faithful servants; through Jesus Christ our Saviour. *Amen.*

Evening.

O LORD our God, who alone makest us to dwell in safety; Refresh with quiet sleep, this night, those who are wearied with the labours of the day; and mercifully protect from harm all who put their trust in thee; that lying down in peace to take our rest, we may fear no evil, but confidently give ourselves into thy holy keeping; through Jesus Christ our Lord. *Amen.*

Evening.

O GOD, who art the life of mortal men, the light of the faithful, the strength of those who labour, and the repose of the dead; We thank thee for the timely blessings of the day, and humbly supplicate thy merciful protection all this night. Bring us, we beseech thee, in safety to the morning hour, through him who died for us and rose again, thy Son, our Saviour Jesus Christ. *Amen.*

Intercessory.

For those who labour in the Gospel.

O LORD, without whom our labour is but lost, and with whom thy little ones go forth as the mighty; We humbly beseech thee to prosper all works in thy Church undertaken according to thy holy will (especially ———) and grant to thy labourers a pure intention, patient faith, sufficient success upon earth, and the blessedness of serving thee in heaven; through Jesus Christ our Lord. *Amen.*

For Persons preparing for Confirmation.

O LORD God, giver of heavenly increase, who by thy Spirit's might dost confirm the first efforts of feeble souls; Encourage in the hearts of these thy children every good intent, and carry them from strength to strength. Cleanse their consciences, and stir their wills gladly to serve thee, the living God. Leave no room in them for spiritual wickedness, no lurking-place for secret sins: but so establish and sanctify them by the power of thy holy Word, that evermore taking heed unto the thing that is right, and speaking and doing the truth, they serve thee faithfully, both in the life which now is, and in that which is to come; through Jesus Christ our Lord. *Amen.*

In the Vacancy of a Cure of Souls.

SEND, O Lord, we beseech thee, to this thy flock a Bishop (*or* Pastor) in whom shall be the Spirit of wisdom and understanding, the Spirit of counsel, and ghostly strength, the Spirit of knowledge and true godliness, and the Spirit of holy fear; That by the faithful service and blameless conversation of him who ministereth unto us in holy things we may be moved more earnestly to seek thee and thy righteousness, through him who is the Shepherd and Bishop of our souls, thy Son, our Saviour, Jesus Christ. *Amen.*

For Those who err from the Faith.

O FATHER of lights, who art ever pitiful to the manifold wanderings of the children of men, and who hast given us thy holy Word to be a lantern to our feet amid the darkness of this world; Have compassion upon all who, by denying the Gospel of thy dear Son, have been led far off from peace. Open their hearts to the truth, help them to cast down every proud thought, and make them to become as little children that they may be wise, through Jesus Christ our Saviour. *Amen.*

For Those who Live in Sin.

HAVE mercy, heavenly Father, on all who are hardened through the deceitfulness of sin, vouchsafe them grace to come to themselves, the will and the power to return to thee, and the loving welcome of thy forgiveness; through Jesus Christ our Lord. *Amen.*

For the Increase of the Ministry.

O LORD Jesus Christ, who didst command thy disciples to pray the Lord of the harvest that he would send forth labourers into his harvest; we beseech thee graciously to increase the number of faithful Ministers of thy Word and Sacraments, and to send them forth among all nations of men; that perishing souls may be saved, and the bounds of thy blessed kingdom be enlarged. We ask it, O merciful Saviour, for the glory of thy Name, who livest and reignest with the Father and the Holy Ghost, one God, world without end. *Amen.*

For a Person, or Persons, on a Journey.

O GOD, who art present in all places, and who hast shown us in thy holy Word that, though we dwell in the uttermost parts of the earth, even there thy right hand shall hold us; Preserve, we beseech thee, thy *servant* now journeying, whom we especially commend to thy Almighty protection. Guard *him* by thy good providence from sickness and from all the dangers of the way; deliver *him* from the temptations to which *he* may be exposed, and conduct *him* in safety to the place where *he* would be, with a grateful sense of thy mercies; through Jesus Christ our Lord. *Amen.*

For a Person, or Persons, in Bereavement.

O ALMIGHTY God, who art found of those who seek thee in loneliness, and whose portion is sufficient for the sorrowful soul; Pour out, we pray thee, thy blessing upon *these* thy *servants* bereaved and afflicted. Thou only canst keep *their* feet from falling and *their* eyes from tears. Let not thy grace of patience fail *them*, nor thy love forsake *them;* but do thou so chasten, comfort, and sustain *their hearts* that in the country of peace and rest *they* may find, when the end cometh, an everlasting home. Grant this, we beseech thee, for his sake who hath gone thither that he may prepare a place for us, thy Son, our Saviour Jesus Christ. *Amen.*

A General Intercession.

O GOD, at whose word man goeth forth unto his work and to his labour until the evening; Be merciful to all whose duties are difficult or burdensome, and comfort them concerning their toil. Shield from bodily accident and harm the workmen at their work. Protect the efforts of sober and industrious men, and suffer not the hire of the labourers to be kept back by fraud. Incline the hearts of employers and of those whom they employ to mutual forbearance, fairness, and good-will. Give the spirit of governance and of a sound mind to all in places of authority. Bless the schools of good learning with quietness, and grant to every work of mercy an even course. Care for all aged persons, and all little children, the sick and the afflicted, and those who travel by land or by sea. Remember all who by reason of weakness are overtasked, or because of poverty are forgotten. Let the sorrowful sighing of the prisoner come before thee, and according to the greatness of thy power preserve thou those that are appointed to die. Give ear unto our prayer, O merciful and gracious Father, for the love of thy dear Son our Saviour Jesus Christ. *Amen.*

Thanksgivings.

For a Child's Recovery from Sickness.

ALMIGHTY God and heavenly Father, we give thee humble thanks for that thou hast been graciously pleased to deliver from *his* bodily sickness the *child* in whose behalf we now desire to bless and praise thy Name, in the presence of all thy people. Grant, we beseech thee, O gracious Father, that *he*, through thy help, may both faithfully walk according to thy will in this life present, and also may be *partaker* of everlasting glory in the life to come; through Jesus Christ our Lord. *Amen.*

For an Escape from Accident.

O LORD God, in whose hand is the life of every living thing, and the breath of all mankind; We magnify thy goodness in that thou hast been pleased to save from bodily harm *this* thy *servant*, who now *desireth* to offer thee *his* sacrifice of thanks and praise. Give *him* grace, we humbly beseech thee, worthily to spend in thy service the days which thou hast so mercifully prolonged, that henceforth dwelling always under thy protection *he* may abide in thy love unto *his life's* end, through Jesus Christ our Saviour. *Amen.*

For a Safe Return from a Journey.

MOST gracious Lord, whose mercy is over all thy works; We praise thy holy Name that thou hast been pleased to conduct in safety, through the perils of his journey, *this* thy *servant*, who now *desireth* to return *his* thanks unto thee, in thy holy Church. May *he* be duly sensible of thy merciful providence towards *him*, and ever express *his* thankfulness by a holy trust in thee, and obedience to thy laws; through Jesus Christ our Lord. *Amen.*

Prayers for Divers Blessings.

For the Spirit of Prayer.

O ALMIGHTY God, who hast bidden us seek that we may find, and who pourest out on all who desire it, the spirit of grace and of supplication; Deliver us, when we draw nigh to thee, from coldness of heart, and wanderings of mind, that with steadfast thoughts and kindled affections we may worship thee in spirit and in truth; through Jesus Christ our Lord. *Amen.*

For Patience under Suffering.

ALMIGHTY God, whose most dear Son went not up to joy, but first he suffered pain, and entered not into glory before he was crucified; Mercifully grant that we, walking in the way of the Cross, may find it none other than the way of life and peace; through Jesus Christ our Lord. *Amen.*

For the Light of God's Truth.

O GOD, whose Word lighteneth the eyes of the blind; Vouchsafe us, we beseech thee, the light of thy truth; that fashioning our lives with all meekness to the obedience of heavenly wisdom, we may by humility in things temporal attain to the glory of the things eternal; through Jesus Christ our Lord. *Amen.*

For Wisdom.

O GOD, by whom the meek are guided in judgment, and light riseth up in darkness for the godly; Grant us, in all our doubts and uncertainties, the grace to ask what thou wouldest have us to do, that the Spirit of Wisdom may save us from all false choices, and that in thy light we may see light, and in thy straight path may not stumble; through Jesus Christ our Lord. *Amen.*

For Grace to Speak the Truth in Love.

O LORD and Saviour Christ, who camest not to strive nor cry, but to let thy words fall as the drops that water the earth; Grant all who contend for the faith once delivered, never to injure it by clamor or impatience; but speaking thy precious truth in love, so to present it that it may be loved, and that men may see in it thy goodness and thy beauty, who livest and reignest with the Father and the Holy Ghost, one God, world without end. *Amen.*

For Grace to Follow the Good Examples of God's Faithful Servants.

ALMIGHTY and Everliving God; We yield unto thee most high praise and hearty thanks, for the wonderful grace and virtue declared in all thy saints, who have been the choice vessels of thy grace, and the lights of the world in their several generations; most humbly beseeching thee to give us grace to follow the example of their steadfastness in thy faith and obedience to thy holy commandments, that, at the day of the general resurrection, we, and all they who are of the mystical body of thy Son, may be set on his right hand, and hear that his most joyful voice: Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Grant this, O heavenly Father, for the love of the same our Saviour Jesus Christ. *Amen.*

After a Death.

O LORD Jesus Christ, who by thy death didst take away the sting of death; Grant unto us thy servants so to follow in faith where thou hast led the way, that we may at length fall asleep peacefully in thee, and awaking up after thy likeness, find ourselves satisfied with it; through thy mercy, who livest with the Father and the Holy Ghost, one God, world without end. *Amen.*

After the Death of a Child.

MOST merciful Father, who hast been pleased to take this child's soul unto thyself; Grant to us who are still in our pilgrimage, and who walk as yet by faith, that having served thee with constancy on earth, we may be joined hereafter with thy blessed children in glory everlasting; through Jesus Christ our Lord. *Amen.*

A Christmas Collect.

O GOD, who makest us glad with the yearly remembrance of the birth of thine only Son Jesus Christ; Grant that as we joyfully receive him for our Redeemer, so we may with sure confidence behold him, when he shall come to be our Judge, who liveth and reigneth, with thee and the Holy Ghost, one God, world without end. *Amen.*

An Easter Collect.

O GOD, who for our redemption didst give thine only-begotten Son to the death of the Cross; and by his glorious resurrection hast delivered us from the power of our enemy; Grant us so to die daily from sin, that we may evermore live with him in the joy of his resurrection; through the same Christ our Lord. *Amen.*

A Collect for the Transfiguration.

O GOD, who on the mount didst reveal to chosen witnesses thine only-begotten Son wonderfully transfigured, in raiment white and glistering; Mercifully grant that we, being delivered from the disquietude of this world, may be permitted to behold the King in his beauty, who with thee, O Father, and thee, O Holy Ghost, liveth and reigneth, one God, world without end. *Amen.*

Missionary Prayers.

O GOD, who hast made of one blood all nations of men to dwell on all the face of the earth, and didst send thy blessed Son to preach peace to them that are afar off, and to them that are nigh; Grant that the heathen peoples everywhere may seek after thee and find thee; and hasten, O Lord, the fulfilment of thy promise to pour out thy Spirit upon all flesh; through Jesus Christ our Lord. *Amen.*

O GOD, by whose command the order of all time runs its course; Forgive, we beseech thee, the impatience of our unbelief, make perfect that which is lacking in our faith, and while we tarry thy fulfilment of the ancient promises, grant us to have a good hope because of thy Word, through Jesus Christ our Lord. *Amen.*

ALMIGHTY God, who hast given to thy dear Son the heathen for an inheritance, and the utmost parts of the earth for a possession; Bless, we beseech thee, the missionary work of thy holy Church throughout all the world. Have pity upon the peoples who are still calling upon gods that cannot save, and so touch their hearts, and waken their consciences, and rule their wills, that they may turn to thee, the living God, who wouldest have all men to be saved and to come to the knowledge of the truth. Raise up among them, we pray thee, prophets and teachers of their own blood, men full of wisdom and of the Holy Ghost. Gather in the souls destitute of help. Set free the prisoners of darkness. Have pity upon the unthankful and the unholy. Forgive the evil-doers, who know not what they do; and out of many nations and peoples and kindreds and tongues assemble the congregation of thy saints. Lord, hear our prayer, and let our cry come unto thee for the sake of thine only Son, our Saviour Jesus Christ. *Amen.*

O GOD, who buildest for thy Majesty an eternal habitation out of living and elect stones; Assist thy suppliant people, that as thy Church increaseth in outward strength it may also be enlarged by spiritual increase; through Jesus Christ our Lord. *Amen.*

O LORD Jesus Christ, who hast commanded us by thy Apostles to walk worthy of the vocation wherewith we are called, and as we have received thy gift, so to minister the same one to another; Grant to all who are baptized into thy Holy Name, and specially to our fellow-countrymen who

sojourn in distant lands, that they may show forth thy praises, who hast called them out of darkness into marvellous light. Preserve them, we beseech thee, from the sin of offending thy little ones who believe in thee, and from causing thy Word to be blasphemed among the heathen. Make them as the salt of the earth, and as a light in the world; that so beholding their good works, and won by their holy lives, multitudes may be turned to thy truth, to glorify thee in the day of visitation, who with the Father and the Holy Ghost art one God, world without end. *Amen.*

GATHER together thy chosen, O King of Saints, from the four corners of heaven. Send forth thy ministers into all the world in the spirit and power of Elias, and bring in the fulness of the Gentiles. Quicken the dead in trespasses and sins; enlighten the ignorant; call back the wandering; and as thou hast warned us that the day of the Lord so cometh as a thief in the night, grant us grace to be sober, and to watch unto prayer, lest that day come upon us unawares; and evermore to live with our loins girded, as men who wait for thee, who livest and reignest with the Father and the Holy Ghost, world without end. *Amen.*

ALMIGHTY God, whose compassions fail not, and whose loving kindness reacheth unto the world's end; We give thee humble thanks for all the great things thou hast done and art doing for the children of men; for the opening of heathen lands to the light of thy truth; for making paths in the deep waters and highways in the desert; for knitting nation to nation in the bonds of fellowship; and for the planting of thy Church in all the earth. O merciful Father, in whom the whole family is named, fill full our hearts with grateful love for this thy goodness, granting us grace henceforth to serve thee better, and more perfectly to know thee, through Jesus Christ our Lord. *Amen.*

THE END.

APPENDIX XI.—3.

NOTIFICATION TO THE DIOCESES
OF THE
ALTERATIONS AND ADDITIONS
IN THE
BOOK OF COMMON PRAYER
OF THE PROTESTANT EPISCOPAL CHURCH
IN THE UNITED STATES OF AMERICA,
PROPOSED IN THE GENERAL CONVENTION OF 1883, AND TO BE ACTED UPON AT THE GENERAL CONVENTION OF 1886.

To the Secretary of the.....

of the Diocese of.....

SIR — In compliance with the requirements of Article 8 of the Constitution, I would hereby officially make known, through you, to the..... of the Diocese of.....the following alterations and additions in the Book of Common Prayer, proposed in the General Convention of 1883, and to be acted upon at the General Convention of 1886; to wit, those comprised in the resolutions subjoined.

In testimony whereof, I have this day hereunto affixed my name.

CHARLES L. HUTCHINS,
Secretary of the House of Deputies.

MEDFORD, MASS., March 2, A.D. 1885.

RESOLUTION I.

Resolved: That the following changes be made in connection with

THE TITLE-PAGE

of the Book of Common Prayer, and that the proposed alterations be made known to the several Dioceses, in order that they may be severally adopted in the next General Convention in accordance with the provisions of Article VIII. of the Constitution.

(a) Omit from the title-page the words "together with the Psalter, or Psalms of David," putting a full stop after the word AMERICA, so that the title shall read as follows:

THE BOOK OF
COMMON PRAYER,
AND ADMINISTRATION OF
THE SACRAMENTS;
AND OTHER
RITES AND CEREMONIES OF THE CHURCH,
ACCORDING TO THE USE OF
THE PROTESTANT EPISCOPAL CHURCH
IN THE
UNITED STATES OF AMERICA.

(b) On the first page of the leaf preceding the title-page print the general title,

The Book of Common Prayer.

RESOLUTION II.

Resolved, That the following changes be made in

THE INTRODUCTORY PORTION

of the Book of Common Prayer, and that the proposed alterations be made known to the several Dioceses, in order that they may be severally adopted in the next General Convention in accordance with the provisions of Article VIII. of the Constitution.

(a) Conform the entries in the *Table of Contents* to the actual contents, as the same shall be finally determined.

(b) Substitute for *The Order how the Psalter is appointed to be read*, and for *The Order how the rest of the Holy Scripture is appointed to be read*, the general order *Concerning the Service of the Church*, including an enlarged *Table of Proper Psalms* and a *Table of Selections of Psalms*, as follows:

CONCERNING THE SERVICE OF THE CHURCH.

THE Order for Morning Prayer, the Litany, and the Order for the Administration of the Lord's Supper or Holy Communion, are independent Services, and may be used either separately or together; *Provided* that no one of these Services be habitually disused.

The Litany may be used either in place of the Prayers that follow the *Collect for Grace* in the Order for Morning Prayer, or in place of the Prayers that follow the *Collect for Aid against Perils* in the Order for Evening Prayer.

On any day when Morning and Evening Prayer shall have been said, or are to be said in Church, the Minister may, at any other Service, with or without a Sermon or Lecture, use such devotions as he shall at his discretion select from this Book, subject to the direction of the Ordinary.

For days of Fasting and Thanksgiving, appointed by the Civil or by the Ecclesiastical Authority, and for other special occasions for which no Service or Prayer hath been provided in this Book, the Bishop may set forth such Form or Forms as he shall think fit, in which case the same shall be used and none other.

THE ORDER

HOW THE PSALTER IS APPOINTED TO BE READ.

THE Psalter shall be read through once every month, as it is there appointed, both for Morning and for Evening Prayer. And when a month hath one-and-thirty days, it is ordered that the same Psalms shall be read on the last day of the said month which were read the day before.

The Minister shall, on the days for which they are appointed, use the Proper Psalms, as set forth in the Table of Proper Psalms. But *Note* that, on other days, instead of reading from the Psalter as divided for Daily Morning and Evening Prayer, he may read one of the Selections set out by this Church.

TABLE OF

PROPER PSALMS ON CERTAIN DAYS.

First Sunday in Advent.	Morning. 8, 50	Evening. 96, 97	Easter-even.	Morning. 4, 16, 17	Evening. 30, 31
Christmas-Day.	19, 45, 85	89, 110, 132	Easter-day.	2, 57, 111	113, 114, 118
Circumcision.	40, 90	65, 103	Ascension-day.	8, 15, 21	24, 47, 108
Epiphany.	46, 47, 48	72, 117, 135	Whitsun-day.	48, 68	104, 145
Purification.	20, 86, 87	84, 113, 134	Trinity Sunday.	29, 33	93, 97, 150
Ash Wednesday.	6, 32, 38	102, 130, 143	Transfiguration.	27, 61, 93	84, 99, 133
Annunciation.	89	131, 132, 138	St. Michael's.	91, 103	34, 148
Good Friday.	22, 40, 54	69, 88	All Saints' Day.	1, 15, 146	112, 121, 149

Note, *That when he announceth the Proper Psalms, the Minister shall say*, The Proper Psalms for ——— (*naming the Feast or Fast*) are such, or such: (*giving the numbers thereof*).

TABLE OF

SELECTIONS OF PSALMS.

First.	Psalms. 1, 15, 91	Eleventh.	Psalms. 80, 81
Second.	8, 33	Twelfth.	84, 122, 134
Third.	19, 24, 103	Thirteenth.	85, 93, 97
Fourth.	23, 34, 65	Fourteenth.	102
Fifth.	26, 43, 141	Fifteenth.	107
Sixth.	32, 130, 121	Sixteenth.	118
Seventh.	37	Seventeenth.	123, 124, 125
Eighth.	51, 42	Eighteenth.	139, 145
Ninth.	72, 96	Nineteenth.	147
Tenth.	77	Twentieth.	148, 149, 150

Note, *That when he announceth a Selection of Psalms the Minister shall say*, The Psalms selected are such, or such: or, The Psalm selected is such a one: (*giving the numbers, or number, as the case may be*).

THE ORDER

HOW THE REST OF THE HOLY SCRIPTURE IS APPOINTED TO BE READ.

THE Old Testament is appointed for the First Lessons, and the New Testament for the Second Lessons at Morning and Evening Prayer throughout the Year.

And to know what Lessons shall be read every day, look for the day of the month in the Calendar following, and there ye shall find the Chapters that shall be read for the Lessons both at Morning and at Evening Prayer; except only the Moveable Holy-days, which are not in the Calendar; and the

Immoveable, where there is a blank left in the column of Lessons; the Proper Lessons for all which days are to be found in the Table of Proper Lessons.

If in any Church, upon a Sunday or Holy-day, both Morning and Evening Prayer be not said, the Minister may read the Lessons appointed either for Morning or for Evening Prayer.

At Evening Prayer on Sunday, the Minister may read the Lesson from the Gospels appointed for that Day of the Month, in place of the Second Lesson for the Sunday.

Upon any Day for which no Proper Lessons are provided, the Lessons appointed in the Calendar for any Day in the same week may be read in place of the Lessons for the Day.

On Days of Fasting and Thanksgiving, especially appointed, and on occasions of Ecclesiastical Conventions and of Charitable Collections, the Minister may appoint such Lessons as he shall think fit in his discretion.

HYMNS AND ANTHEMS.

HYMNS may be sung before and after every Office in this Book, and also before and after Sermons; but only such Hymns shall be used in this Church as are or may be duly set forth and allowed by the authority of the same; and Anthems only in the words either of Holy Scripture or of the Book of Common Prayer.

(c) Add to the *Calendar* a Feast to be entitled, *The Transfiguration of Christ*, and assign the same to the sixth day of August.

(d) Substitute for the present Tables of Lessons the Lectionary as adopted by the Convention, with amendments to provide for the Feast of the Transfiguration. The Lectionary, thus amended, will be as follows:

TABLES OF LESSONS OF HOLY SCRIPTURE,

TO BE READ AT MORNING AND EVENING PRAYER THROUGHOUT THE YEAR.

A TABLE OF LESSONS FOR SUNDAYS.

SUNDAYS.	MORNING.		EVENING.	
	FIRST LESSON.	SECOND LESSON.	FIRST LESSON.	SECOND LESSON.
In Advent.				
1	Isaiah 1 to v. 28	Luke 1 to v. 26	Isaiah 2	Revelation 1
2	5 to v. 25	1 v. 26 to 57	24	2
3	25	1 v. 57	28 to v. 23	3
4	30 to v. 22	3 to v. 23	32	22
After Christmas.				
1	35	2 v. 25	40	Hebrews 2
2	41 to v. 22	Mark 1 to v. 16	42 to v. 22	1 Corinthians 2
After Epiphany.				
1	44 v. 6	Matthew 2 v. 13	45	Romans 10
2	51	John 1 v. 29	52 to v. 13	1 Corinthians 3
3	54	Matthew 4 v. 12	55	2 Corinthians 4
4	56 to v. 9	Luke 4 v. 14 to 33	59	5
5	61	7 v. 19	62	Galatians 2
6	65 v. 8	Mark 6 to v. 30	66	3
Septuagesima.	Jeremiah 5 v. 10	Matthew 5	Jeremiah 22 v. 13	Ephesians 1
Sexagesima.	35	6	36	2
Quinquagesima.	Lamentations 1 to v. 17	7	Lamentations 3 to v. 37	3
In Lent.				
1	Jeremiah 7 to v. 21	10	Jeremiah 9 to v. 25	4
2	Ezekiel 14	Luke 10 to v. 25	Daniel 3	5 v. 15 & 6 to v. 10
3	18 v. 20	Mark 9 to v. 30	5	Romans 14
4	Micah 6	John 5 v. 24	6	Philippians 1
5	Zechariah 13	Luke 21	7 to v. 19	3
6	9 v. 9	Matthew 26	9	John 11 v. 47 & 12 to v. 20
Easter-day.	Exodus 12 to v. 29*	28	Exodus 15 to v. 22*	Acts 2 v. 22 [v. 23
After Easter.				
1	Isaiah 43 to v. 22	Acts 1	Isaiah 48 to v. 20	1 Corinthians 15 to
2	Hosea 13 to v. 15	3	Hosea 14	Colossians 1
3	Joel 3 v. 9	4 to v. 36	Micah 3 v. 9 & 4 to v. 8	3
4	Micah 5	5	Nahum 1	1 Thessalonians 3
5	Zechariah 8	6	Zechariah 10	4
After Ascension.	Joel 2 v. 21	John 17	Zephaniah 3	Hebrews 4 v. 14 & 5 to v. 11
Whitsun-day.	Deuteronomy 5	Hebrews 12 v. 14	Isaiah 10 v. 33 & 11	Acts 19 to v. 11
Trinity Sunday.	Genesis 1 & 2 to v. 4	Matthew 3	Genesis 2 v. 4	1 John 5
After Trinity.				
1	3	Acts 8 v. 2	6	1 Timothy 6
2	8 v. 20 & 9 to v. 20	9 to v. 32	15 to v. 19	2 Timothy 2
3	37	10	42	3 & 4 to v. 9
4	43	11	45	Titus 2 & 3 to v. 10
5	49	14	50	Hebrews 10
6	Exodus 3	15 to v. 31	Exod. 5 v. 5 & 6 to v. 9	11
7	9 v. 13	17	10 v. 21 & 11	12
8	14	20 v. 7	12	13
9	Numbers 16 to v. 41	24	Numbers 22	James 1
10	23 & 24 to v. 2	26	24	2
11	Deut. 4 to v. 25	Matthew 18	Deut. 4 v. 25 to 41	3
12	6	19 v. 27 & 20 to v. 17	7	4
13	9 v. 9	23	32 to v. 44	5
14	33	25	34	1 Peter 1
15	Joshua 23	Mark 4	Joshua 24	2
16	Judges 4	13	Judges 5	3
17	1 Samuel 12	Luke 13	1 Samuel 17	4
18	1 Chronicles 17	15	2 Samuel 12 to v. 24	5
19	1 Kings 3 to v. 16	19 to v. 28	2 Chronicles 6	2 Peter 1
20	17	John 3 to v. 23	1 Kings 18	2
21	19	7	2 Kings 5	3
22	2 Kings 19	8 to v. 48	2 Chronicles 36	1 John 1
23	Proverbs 1	9	Proverbs 2	2
24	3	10 to v. 31	8	3
25	9	11 to v. 47	11	4
26	15	15	16	2 John
27	Malachi 3 & 4	16	Ecclesiastes 11 & 12	Jude

* NOTE, That the Old Testament Lessons appointed for Easter-day may be interchanged, the one for the other, at the discretion of the Minister.

NOTE ALSO, That the Lessons appointed in the above Table for the Twenty-seventh Sunday after Trinity shall always be read on the Sunday next before Advent.

A TABLE OF LESSONS FOR HOLY-DAYS.

HOLY-DAYS.	MORNING.		EVENING.	
	FIRST LESSON.	SECOND LESSON.	FIRST LESSON.	SECOND LESSON.
St. Andrew.	Numbers—10 v. 29	John—1 v. 29 to 43	Isaiah—55	John—12 v. 20 to 42
St. Thomas.	2 Kings 6 v. 8 to 24	Mark—16 v. 9	2 Kings—7	—14 to v. 15
Nativity.	Isaiah—9 to v. 8	Luke—2 to v. 15	Isaiah—7 v. 10 to 17	Titus 2 v. 11 & 3 to v. 9
St. Stephen.	Genesis—4 to v. 17	Acts—6 & 7 to v. 17	2 Chronicles 24 [to 26 v. 15	Acts—7 v. 17 to 55
St. John.	Exodus—33 v. 7	John—13 v. 21 to 36	Isaiah—6	2 John
Holy Innocents.	Jeremiah 31 to v. 18	Matthew 18 to v. 15	—49 v. 13	Mark 10 v. 13 to 28
Circumcision.	Genesis—17 to v. 15	Romans—2 v. 17	Deuteronomy 10 v. 12	Colossians—2
Epiphany.	Isaiah—60	—11	Isaiah—49 to v. 14	Luke—3 v. 15 to 23
Conversion of St. Paul.	*Wisdom*—5	Acts—22 to v. 22	Jeremiah—1 to v. 11	Acts—26
Purification of the Virgin Mary.	1 Samuel—3	Galatians [4 to v. 8 3 v. 15 &	Haggai—2 to v. 10	1 John—3 to v. 9
St. Matthias.	—2 v. 27	John—6 v. 47	Isaiah—22 v. 15	—2 v. 15
Annunciation of the Virgin Mary.	Genesis—3 to v. 16	Luke—1 v. 39 to 57	1 Samuel—2 to v. 11	John—1 to v. 19
Ash Wednesday.	Isaiah—58	—15	Jonah—3	Hebrews 12 to v. 18
Monday before Easter.	Genesis 3 v. 20 & 4 [v. 17 to	John—14	Numbers 20 to v. 14	1 Corinthians—10 [v. 12 to
Tuesday before Easter.	Numbers 21 to v. 10	—15	Leviticus 16 v. 6 to 25	Hebrews—9 to v. 16
Wednesday before Easter.	Zechariah—11	—13	Genesis 37 v. 3 to 29	1 Peter—1 to v. 22
Thursday before Easter.	Exodus 16 v. 4 to 16	—6 v. 27	—14 v. 14	Hebrews—7
Good Friday.	Genesis—22 to v. 19	—18	Isaiah 52 v. 13 & 53	1 Peter—2
Easter even.	Isaiah—38 v. 9 to 21	Luke—23 v. 50	Exodus—13	Hebrews—4
Monday in Easter week.	Exodus—15 v. 22	—24 to v. 13	Job—19	Mark—16
Tuesday in Easter week.	Isaiah—26 to v. 20	John—21 to v. 15	2 Kings 13 v. 14 to 22	John—21 v. 15
St. Mark.	—62	Mark—1 to v. 21	Ezekiel—1 to v. 15	[v. 14 Acts 12 v. 24 & 13 to
St. Philip and St. James.	—61	John—6 v. 22 to 59	Zechariah—4	—15 to v. 32
Ascension day.	2 Kings—2 to v. 23	Luke—24 v. 44	Daniel—7 v. 9 to 15	Ephesians 4 to v. 17
Monday in Whitsun-week.	Genesis—11 to v. 10	1 Corinthians 14 v. 20	Numbers 11 v. 16 [31 to	1 Corinthians—12
Tuesday in Whitsun-week.	Ezekiel—36 v. 25	Acts—2 v. 12 to 22	1 Samuel—19 v. 18	Galatians—5
St. Barnabas.	Malachi—2 to v. 11	—4 v. 23	Isaiah—40 to v. 12	[v. 19 Acts 13 v. 43 & 14 to
St. John Baptist.	—3 to v. 13	Matthew—3	Malachi 3 v. 13 & 4	Matthew 14 to v. 13
St. Peter.	Ezekiel—34	John—21	Zechariah—3	Acts—4 v. 8 to 23
St. James.	2 Kings—1 to v. 17	Luke—9 v. 46	Jeremiah 26 to v. 16	Mark—1 v. 14 to 40
Transfiguration.	Exodus—34 v. 29	2 Corinthians—3	Malachi—4 v. 2	Matthew 17 to v. 14
St. Bartholomew.	Genesis—23 v. 10	John—1 v. 43	Deuteronomy 18 v. 15	[v. 13 1 Peter 1 v. 22 & 2 to
St. Matthew.	1 Kings—19	Luke—5 v. 27	1 Chronicles 29 [20 to v.	Mark—2 v. 13
St. Michael.	Genesis—32	Acts—12 to v. 24	Daniel—10 v. 4	[& 15 Revelation—14 v. 6
St. Luke.	*Ecclesiasticus* 38 [v. 15 to	Luke—1 to v. 24	Isaiah—38	Acts—1 to v. 15
St. Simon and St. Jude.	Isaiah—28 v. 9 to 19	John—14 v. 15	Jeremiah—3 v. 12	Jude
All Saints.	*Wisdom*—3 to v. 10	Hebrews 11 v. 32 & 12 to v. 7	*Wisdom*—5 to v. 17	Revelation 19 to v. 17

A TABLE OF LESSONS FOR THE FORTY DAYS OF LENT,

AND FOR THE ROGATION AND EMBER-DAYS,

WHICH MAY BE USED IN PLACE OF THOSE APPOINTED IN THE CALENDAR.

DAYS.	MORNING.		EVENING.	
	FIRST LESSON.	SECOND LESSON.	FIRST LESSON.	SECOND LESSON.
LENT.				
1. *Ash Wednesday.*	Isaiah 58	Luke 15	Jonah 3	Hebrews 12 to v. 18
2. Thursday.	59 to v. 17	Mark 11 v. 12	Jer. 3 v. 12 & 4 to v. 3	Romans 1
3. Friday.	Micah 7	Matthew 12 to v. 22	Zephaniah 1	3
4. Saturday.	Amos 3	12 v. 22	Amos 5	4
FIRST SUNDAY	IN LENT.			
5. Monday.	Zechariah 1	Matthew 13 to v. 24	Zechariah 3	1 Timothy 1
6. Tuesday.	Ezekiel 8	13 v. 24 to 44	Ezekiel 9	2
7. Wednesday. *Ember-day.*	2 & 3 to v. 10	13 v. 44	3 v. 10	3
8. Thursday.	20 to v. 27	14 v. 22	20 v. 27	4
9. Friday. *Ember-day.*	33 to v. 21	16 to v. 13	34 to v. 17	5
10. Saturday. *Ember-day.*	34 v. 17	17 v. 14	37 to v. 15	Titus 1
SECOND SUNDAY	IN LENT.			
11. Monday.	Job 1	19 to v. 16	Genesis 7	Romans 5
12. Tuesday.	2	19 v. 16	8	8 to v. 22
13. Wednesday.	3	21 v. 28	13	8 v. 22
14. Thursday.	9	24 to v. 29	18 v. 16	9 to v. 18
15. Friday.	14	24 v. 29	19 v. 12 to 30	9 v. 18
16. Saturday.	19	Mark 1 v. 21	21 v. 9 to 22	15 to v. 22
THIRD SUNDAY	IN LENT.			
17. Monday.	27	2 to v. 18	Exodus 17	1 Corinthians 4
18. Tuesday.	28	5 to v. 21	Leviticus 19 to v. 19	5
19. Wednesday.	29	5 v. 21	Numbers 13 v. 17	6
20. Thursday.	30	6 v. 45	14 to v. 26	9 to v. 24
21. Friday.	31 v. 4	7 v. 14 to 31	15 v. 17	10 v. 12
22. Saturday.	32	8 v. 22	Joshua 7	14 v. 26
FOURTH SUNDAY	IN LENT.			
23. Monday.	38 to v. 19	9 v. 33	1 Samuel 3	2 Corinthians 2
24. Tuesday.	38 v. 19	10 to v. 17	4	6
25. Wednesday.	39	10 v. 17 to 35	16	7
26. Thursday.	40	10 v. 35	28 to v. 21	12 to v. 16
27. Friday.	41	12 to v. 18	2 Samuel 24 to v. 15	Galatians 6
28. Saturday.	42	12 v. 18	24 v. 15	1 Thessalonians 2
FIFTH SUNDAY	IN LENT. [v. 15			
29. Monday.	Deuteronomy 28 to	Luke 11 v. 29	1 Kings 9 to v. 10	2 Thessalonians 2
30. Tuesday.	28 v. 15 to 47	12 to v. 22	10 to v. 14	Hebrews 3
31. Wednesday.	28 v. 58	12 v. 22 to 41	2 Kings 6 to v. 24	5
32. Thursday.	30	12 v. 41	22	6
33. Friday.	Jeremiah 13 to v. 15	John 5 to v. 24	Ezra 9	8
34. Saturday.	13 v. 15	12 v. 20	Jeremiah 18 to v. 18	10 v. 28
SUNDAY NEXT	BEFORE EASTER.			
35. *Monday before Easter.*	[v. 17 Genesis 3 v. 20 & 4 to	John 14	Numbers 20 to v. 14	[v. 12 1 Corinthians 10 to
36. *Tuesday before Easter.*	Numbers 21 to v. 10	15	Leviticus 16 v. 6 to 25	Hebrews 9 to v. 16
37. *Wednesday before Easter.*	Zechariah 11	13	Genesis 37 v. 3 to 29	1 Peter 1 to v. 22
38. *Thursday before Easter.*	Exodus 16 v. 4 to 16	6 v. 27	14 v. 14	Hebrews 7
39. *Good Friday.*	Genesis 22 to v. 19	18	Isaiah 52 v. 13 & 53	1 Peter 2
40. *Easter-even.*	Isaiah 38 v. 9 to 21	Luke 23 v. 50	Exodus 13	Hebrews 4
THE ROGATION DAYS.			[v. 15	
Monday.	Deuteronomy 8	Matthew 6 v. 24	Deuteronomy 28 to	James 1 to v. 18
Tuesday.	1 Kings 8 v. 22 to 41	Luke 11 to v. 14	Isaiah 64	4
Wednesday.	Jeremiah 14	John 6 v. 24 to 41	Habakkuk 3	5
THE EMBER-DAYS	IN WHITSUN-WEEK.			
Wednesday.	Isaiah 6 to v. 9	Luke 6 v. 12 to 24	Jeremiah 31 v. 27	1 Corinthians 1 v. 18
Friday.	61	10 to v. 25	42 to v. 13	2
Saturday.	Ezekiel 13 to v. 17	12 to v. 13	Ezekiel 14 to v. 12	9 v. 7
THE EMBER-DAYS	IN SEPTEMBER.			
Wednesday.	Deuteronomy 18 v. 15	Acts 1 to v. 10	1 Kings 13 to v. 27	2 Corinthians 4
Friday.	2 Kings 2 to v. 23	4 to v. 13	Jeremiah 6 v. 8 to 20	5
Saturday.	Hosea 4 to v. 10	4 v. 13 to 24	Micah 3 v. 5	Hebrews 13 v. 7 to 22
THE EMBER-DAYS	IN DECEMBER.			
Wednesday.	Jeremiah 23 to v. 16	John 1 v. 29	Jeremiah 23 v. 16	Ephesians 4 to v. 17
Friday.	26 to v. 20	5 v. 33	Malachi 2	1 Thessalonians 5
Saturday.	Malachi 3 to v. 13	Luke 12 v. 35 to 49	3 v. 13 & 4	2 Timothy 1

A TABLE OF LESSONS FOR JANUARY.

Calendar.		Morning Prayer.		Evening Prayer.	
		First Lesson.	Second Lesson.	First Lesson.	Second Lesson.
1	A	*Circumcision.*			
2	b	Genesis 1 & 2 to v. 4	Matthew 1	Genesis 2 v. 4	Acts 1
3	c	3	2	4	2 to v. 22
4	d	5	3	6	2 v. 22
5	e	7	4	8	3
6	f	*Epiphany.*			
7	g	9	5 to v. 27	10 v. 21 & 11 to v. 10	4 to v. 32
8	A	11 v. 27 & 12	5 v. 27	13	4 v. 32 & 5 to v. 17
9	b	14	6 to v. 19	15	5 v. 17
10	c	16	6 v. 19 & 7 to v. 7	17 to v. 23	6
11	d	18 to v. 17	7 v. 7	18 v. 17	7 to v. 30
12	e	19 v. 12 to 30	8 to v. 18	20	7 v. 30
13	f	21	8 v. 18	22 to v. 20	8 to v. 26
14	g	23	9 to v. 18	24 to v. 29	8 v. 26
15	A	24 v. 29 to 52	9 v. 18	24 v. 52	9 to v. 23
16	b	25 v. 5 to 27	10 to v. 24	25 v. 27 & 26 to v. 7	9 v. 23
17	c	26 v. 12	10 v. 24	27 to v. 30	10 to v. 24
18	d	27 v. 30 to 46	11	27 v. 46 & 28	10 v. 24
19	e	29 to v. 21	12 to v. 22	31 to v. 25	11
20	f	31 v. 25	12 v. 22	32 to v. 22	12
21	g	32 v. 22	13 to v. 24	33	13 to v. 26
22	A	35 to v. 21	13 v. 24 to 44	37	13 v. 26
23	b	39 v. 20 & 40	13 v. 44	41 to v. 17	14
24	c	41 v. 17 to 38	14 to v. 22	41 v. 38	15 to v. 30
25	d	*Conversion of St. Paul.*			
26	e	42 to v. 25	14 v. 22	42 v. 25	15 v. 30 & 16 to v. 16
27	f	43 to v. 15	15 to v. 21	43 v. 15	16 v. 16
28	g	44 to v. 14	15 v. 21	44 v. 14	17 to v. 16
29	A	45 to v. 16	16	45 v. 16 & 46 to v. 8	17 v. 16
30	b	46 v. 26 & 47 to v. 13	17	47 v. 13	18 to v. 24
31	c	48	18 to v. 21	49	18 v. 24 & 19 to v. 21

A TABLE OF LESSONS FOR FEBRUARY.*

Calendar.		Morning Prayer.		Evening Prayer.	
		First Lesson.	Second Lesson.	First Lesson.	Second Lesson.
1	d	Genesis 50 to v. 15	Matthew 18 v. 21	Genesis 50 v. 15	Acts 19 v. 21
2	e	*Purification of Virgin Mary.*			
3	f	Exodus 1	19 to v. 27	Exodus 2	20 to v. 17
4	g	3	19 v. 27 & 20 to v. 17	4 to v. 24	20 v. 17
5	A	4 v. 27 & 5 to v. 19	20 v. 17	5 v. 19 & 6 to v. 14	21 to v. 27
6	b	6 v. 28 & 7 to v. 14	21 to v. 23	7 v. 14	21 v. 27 & 22 to v. 22
7	c	8 to v. 16	21 v. 23	8 v. 16	22 v. 22 & 23 to v. 12
8	d	9 to v. 13	22 to v. 15	9 v. 13	23 v. 12
9	e	10	22 v. 15	11	24
10	f	12 to v. 29	23	12 v. 29	25
11	g	13	24 to v. 29	14	26
12	A	15	24 v. 29	16	27 to v. 18
13	b	17	25 to v. 31	18	27 v. 18
14	c	19	25 v. 31	20 to v. 25	28 to v. 17
15	d	22 v. 21 & 23 to v. 20	26 to v. 30	23 v. 20	28 v. 17
16	e	24	26 v. 30 to 57	25 to v. 23	Romans 1
17	f	28 to v. 13	26 v. 57	23 v. 15 to 39	2
18	g	29 v. 38 & 30 to v. 17	27 to v. 27	31 v. 12 & 32 to v. 15	3
19	A	32 v. 15	27 v. 27	33	4
20	b	34 to v. 18	28	34 v. 18	5
21	c	35 v. 20 & 36 to v. 8	Mark 1 to v. 21	40 v. 17	6
22	d	Leviticus 9 v. 22 & 10 to v. 12	1 v. 21	Leviticus 16 to v. 25	7
23	e	19 to v. 19	2 to v. 23	19 v. 30 & 20 to v. 9	8
24	f	*St. Matthias.*			
25	g	25 to v. 35	2 v. 23 & 3 to v. 13	25 v. 35	9
26	A	26 to v. 21	3 v. 13	26 v. 21	10
27	b	Numbers 6	4 to v. 35	Numbers 9 v. 15 & 10 to v. 11	11
28	c	10 v. 29 & 11 to v. 16	4 v. 35 & 5 to v. 21	11 v. 16	12
29		12	Matthew 7	13 to v. 25	Hebrews 12

*Note, *That except in every Leap-year,* February *hath* 28 *days only.*

A TABLE OF LESSONS FOR MARCH.

CALENDAR.			MORNING PRAYER.		EVENING PRAYER.	
			FIRST LESSON.	SECOND LESSON.	FIRST LESSON.	SECOND LESSON.
	1	d	Numbers 13 v. 25 & 14 [to v. 5	Mark ——— 5 v. 21	Numbers 14 v. 5 to 26	Romans ——— 13
	2	e	——— 14 v. 26	——— 6 to v. 14	——— 16 to v. 23	——— 14
	3	f	——— 16 v. 23	——— 6 v. 14 to 30	——— 17	——— 15
	4	g	——— 20	——— 6 v 30	——— 21	——— 16
	5	A	——— 22 to v. 21	——— 7 to v. 24	——— 22 v. 21	1 Corinthians —— 1
	6	b	——— 23	——— 7 v. 24	——— 24	——— 2
	7	c	——— 25	——— 8	——— 27 v. 12	——— 3
	8	d	——— 32	——— 9 to v. 30	——— 35 v. 9	——— 4
	9	e	Deuteronomy 1 to v. 19	——— 9 v. 30	Deuteronomy 1 v. 19	——— 5
	10	f	——— 2 to v. 26	——— 10 to v. 32	— 2 v. 26 & 3 to v. 18	——— 6
	11	g	——— 3 v. 18	——— 10 v. 32	——— 4 to v. 25	——— 7
	12	A	——— 4 v. 25	——— 11 to v. 27	——— 5 to v. 22	——— 8
	13	b	——— 5 v. 22	—11 v. 27 & 12 to v. 13	——— 6	——— 9
	14	c	——— 7	——— 12 v. 13 to 28	——— 8	——— 10
	15	d	——— 9	——— 12 v. 28	——— 10	——— 11
	16	e	——— 11	——— 13	——— 15 to v. 19	——— 12
	17	f	——— 16	——— 14 to v. 26	——— 17 v. 8	——— 13
	18	g	——— 18	——— 14 v. 26 to 53	——— 19	——— 14
	19	A	——— 24 v. 5	——— 14 v. 53	——— 26	——— 15 to v. 35
	20	b	——— 27	——— 15 to v. 42	——— 28 to v. 15	——— 15 v. 35
14	21	c	——— 28 v. 15 to 47	——— 15 v. 42 & 16	——— 28 v. 47	——— 16
3	22	d	——— 29	Luke ——— 1 to v. 26	——— 30	2 Corinthians —— 1
	23	e	——— 31 to v. 30	——— 1 v. 26 to 57	—31 v. 30 & 32 to v. 44	——— 2
11	24	f	——— 32 v. 44 & 33	——— 1 v. 57	——— 34	——— 3
	25	g	*Annunciation of*	*Virgin Mary.*		
19	26	A	Joshua ——— 1	——— 2 to v. 21	Joshua ——— 2	——— 4
8	27	b	——— 3	——— 2 v. 21	——— 4	——— 5
	28	c	——— 5	——— 3	——— 6	——— 6
16	29	d	——— 7	——— 4 to v. 16	——— 8 to v. 30	——— 7
5	30	e	——— 8 v. 30	——— 4 v. 16	——— 9	——— 8
	31	f	——— 10 to v. 15	——— 5 to v. 17	——— 14	——— 9

A TABLE OF LESSONS FOR APRIL.

CALENDAR.			MORNING PRAYER.		EVENING PRAYER.	
			FIRST LESSON.	SECOND LESSON.	FIRST LESSON.	SECOND LESSON.
13	1	g	Joshua 17 v. 14 & 18 to [v. 11	Luke ——— 5 v. 17	Joshua —19 v. 49 & 20	2 Corinthians —— 10
2	2	A	—21 v. 43 & 22 to v. 10	——— 6 to v. 20	——— 22 v. 10	——— 11
	3	b	——— 23	——— 6 v. 20	——— 24	——— 12
10	4	c	Judges ——— 1	——— 7 to v. 19	Judges ——— 2	——— 13
	5	d	——— 3	—7 v. 19 to 36	——— 4	Galatians —— 1
18	6	e	——— 5	——— 7 v. 36	——— 6 to v. 25	——— 2
7	7	f	——— 6 v. 25	——— 8 to v. 22	——— 7	——— 3
	8	g	— 8 v. 32 & 9 to v. 25	—8 v. 22 to 40	—9 v. 48 & 10 to v. 10	——— 4
15	9	A	—10 v. 10 & 11 to v. 12	——— 8 v. 40	——— 11 v. 12	——— 5
4	10	b	——— 13	——— 9 to v. 18	——— 14	——— 6
	11	c	——— 15	——— 9 v. 18 to 43	——— 16	Ephesians —— 1
12	12	d	——— 17 & 18 to v. 11	——— 9 v. 43	——— 18 v. 11	——— 2
1	13	e	Ruth ——— 1	——— 10 to v. 25	Ruth ——— 2	——— 3
	14	f	——— 3	——— 10 v. 25	——— 4	——— 4
9	15	g	1 Samuel ——— 1	——— 11 to v. 29	1 Samuel — 2 to v. 22	——— 5
	16	A	——— 2 v. 22	——— 11 v. 29	——— 3	——— 6
17	17	b	——— 4	——— 12 to v. 22	——— 5	Philippians —— 1
6	18	c	——— 6	——— 12 v. 22 to 41	——— 7	——— 2
	19	d	——— 8	——— 12 v. 41	——— 9 to v. 25	——— 3
	20	e	—9 v. 25 & 10 to v. 17	——— 13 to v. 18	—10 v. 17 & 11 to v. 14	——— 4
	21	f	——— 11 v. 14 & 12	——— 13 v. 18	——— 13	Colossians —— 1
	22	g	——— 14 to v. 24	——— 14 to v. 25	——— 14 v. 24 to 47	——— 2
	23	A	——— 15	—14 v. 25 & 15 to v. 11	——— 16	——— 3
	24	b	——— 17 to v. 31	——— 15 v. 11	——— 17 v. 31 to 55	——— 4
	25	c	*St. Mark.*			
	26	d	—17 v. 55 & 18 to v. 17	——— 16 to v. 19	——— 19	1 Thessalonians — 1
	27	e	——— 20 to v. 18	——— 16 to v. 19	——— 20 v. 18	——— 2
	28	f	——— 21	——— 17 to v. 20	——— 22	——— 3
	29	g	——— 23	——— 17 v. 20	—— 24 & 25 to v. 2	——— 4
	30	A	——— 26	——— 18 to v. 18	——— 28 v. 3	——— 5

A TABLE OF LESSONS FOR MAY.

Calendar.		Morning Prayer.		Evening Prayer.	
		First Lesson.	Second Lesson.	First Lesson.	Second Lesson.
1	b	*St. Philip and St.*	*James.*		
2	c	1 Samuel — 30 to v. 26	Luke — 18 v. 18	1 Samuel — 31	2 Thessalonians — 1
3	d	2 Samuel — 1	— 19 to v. 28	2 Samuel — 2 to v. 18	— 2
4	e	— 2 v. 18	— 19 v. 28	— 3 v. 17	— 3
5	f	— 4	— 20 to v. 27	— 5	1 Timothy — 1
6	g	— 6	— 20 v. 27	— 7 to v. 18	— 2
7	A	— 7 v. 18	— 21	— 9	— 3
8	b	— 11	— 22 to v. 31	— 12 to v. 24	— 4
9	c	— 13 v. 37 & 14 to v. 26	— 22 v. 31 to 54	— 15 to v. 16	— 5
10	d	— 15 v. 16	— 22 v. 54	— 16 to v. 16	— 6
11	e	— 16 v. 16 & 17 to v. 24	— 23 to v. 26	— 17 v. 24 & 18 to v. 18	2 Timothy — 1
12	f	— 18 v. 18	— 23 v. 26 to 50	— 19 to v. 24	— 2
13	g	— 19 v. 24	— 23 v. 50 & 24 to v. 13	— 22 to v. 31	— 3
14	A	— 22 v. 31	— 24 v. 13	— 23 to v. 24	— 4
15	b	— 24	John — 1 to v. 29	1 Kings — 1 to v. 23	Titus — 1
16	c	1 Kings — 1 v. 23	— 1 v. 29	1 Chronicles 28 to v. 11	— 2
17	d	1 Chronicles 28 v. 20 & 29 to v. 10	— 2	— 29 v. 10	— 3
18	e	1 Kings — 3	— 3 to v. 22	1 Kings — 4 v. 20	Philemon —
19	f	— 5	— 3 v. 22	— 6 to v. 15	Hebrews — 1
20	g	— 7 to v. 27	— 4 to v. 31	— 7 v. 27	— 2
21	A	— 8 to v. 22	— 4 v. 31	— 8 v. 22 to 54	— 3
22	b	— 8 v. 54	— 5 to v. 24	— 9 to v. 10	— 4
23	c	— 10 to v. 14	— 5 v. 24	— 10 v. 14	— 5
24	d	— 11 to v. 26	— 6 to v. 22	— 11 v. 26	— 6
25	e	— 12 to v. 25	— 6 v. 22 to 41	— 12 v. 25 & 13 to v. 11	— 7
26	f	— 13 v. 11	— 6 v. 41	— 14 to v. 21	— 8
27	g	2 Chronicles — 12	— 7 to v. 25	2 Chronicles — 13	— 9
28	A	— 14	— 7 v. 25	— 15	— 10
29	b	— 16 & 17 to v. 14	— 8 to v. 21	1 Kings 15 v. 25 & 16 to v. 8	— 11
30	c	1 Kings — 16 v. 8	— 8 v. 21	— 17	— 12
31	d	— 18 to v. 21	— 9	— 18 v. 21	— 13

A TABLE OF LESSONS FOR JUNE.

Calendar.		Morning Prayer.		Evening Prayer.	
		First Lesson.	Second Lesson.	First Lesson.	Second Lesson.
1	e	1 Kings — 19	John — 10 to v. 22	1 Kings — 20 to v. 22	James — 1
2	f	— 20 v. 22	— 10 v. 22	— 21	— 2
3	g	— 22 to v. 41	— 11 to v. 21	2 Chronicles — 19	— 3
4	A	2 Chronicles 20 to v. 20	— 11 v. 21 to 47	— 20 v. 20	— 4
5	b	1 Kings — 22 v. 51 & 2 Kings 1	— 11 v. 47 & 12 to v. 20	2 Kings — 2	— 5
6	c	2 Kings — 3	— 12 v. 20	— 4	1 Peter — 1
7	d	— 5	— 13 to v. 21	— 6 to v. 24	— 2
8	e	— 6 v. 24	— 13 v. 21	— 7	— 3
9	f	— 8 to v. 16	— 14	2 Chronicles — 21	— 4
10	g	2 Chronicles — 22	— 15	2 Kings — 9	— 5
11	A	*St. Barnabas.*			
12	b	2 Kings — 10 to v. 18	— 16 to v. 16	— 10 v. 18	2 Peter — 1
13	c	2 Chronicles — 23	— 16 v. 16	2 Chronicles — 24	— 2
14	d	2 Kings — 13	— 17	— 25 to v. 17	— 3
15	e	— 14 v. 8	— 18 to v. 28	— 26	1 John — 1
16	f	— 15 v. 8 to 32	— 18 v. 28	— 27 & 28 to v. 16	— 2
17	g	— 16 v. 5	— 19 to v. 25	2 Kings — 17 to v. 24	— 3
18	A	— 17 v. 24	— 19 v. 25	— 18 to v. 13	— 4
19	b	2 Chronicles 29 to v. 21	— 20 to v. 19	2 Chron. 30 & 31 to v. 2	— 5
20	c	— 32 to v. 20	— 20 v. 19	2 Kings — 19	2 John —
21	d	Isaiah — 38	— 21 to v. 15	— 20 v. 12	3 John —
22	e	2 Chronicles — 33	— 21 v. 15	— 22	Jude —
23	f	2 Kings — 23 to v. 21	Acts — 1	— 23 v. 21 & 24 to v. 8	Matthew — 1
24	g	*Nativity of St. John*	*Baptist.*		
25	A	— 24 v. 8 & 25 to v. 8	— 2 to v. 22	— 25 v. 8	— 2
26	b	Ezra — 1	— 2 v. 22	Ezra — 2 v. 68 & 3	— 3
27	c	— 4	— 3	— 5	— 4
28	d	— 6	— 4 to v. 32	— 7	— 5 to v. 27
29	e	*St. Peter.*			
30	f	— 8 v. 21	— 4 v. 32 & 5 to v. 17	— 9	— 5 v. 27

A TABLE OF LESSONS FOR JULY.

Calendar.		Morning Prayer.		Evening Prayer.	
		First Lesson.	Second Lesson.	First Lesson.	Second Lesson.
1	g	Ezra 10 to v. 20	Acts 5 v. 17	Nehemiah 1	Matthew 6 to v. 19
2	A	Nehemiah 2	6	4	6 v. 19 & 7 to v. 7
3	b	5	7 to v. 30	6 & 7 to v. 5	7 v. 7
4	c	7 v. 73 & 8	7 v. 30	12 v. 43 & 13 to v. 15	8 to v. 18
5	d	13 v. 15	8 to v. 26	Esther 1 & 2 to v. 8	8 v. 18
6	e	Esther 2 v. 15 & 3	8 v. 26	4	9 to v. 18
7	f	5	9 to v. 23	6	9 v. 18
8	g	7 & 8 to v. 3	9 v. 23	Job 1	10 to v. 24
9	A	Job 2	10 to v. 24	3	10 v. 24
10	b	4	10 v. 24	5	11
11	c	6	11	7	12 to v. 22
12	d	8	12	9	12 v. 22
13	e	10	13 to v. 26	11	13 to v. 24
14	f	12	13 v. 26	13	13 v. 24 to 44
15	g	14	14	15 to v. 17	13 v. 44
16	A	16	15 to v. 30	17	14
17	b	19	15 v. 30 & 16 to v. 16	21	15 to v. 21
18	c	22	16 v. 16	23	15 v. 21
19	d	24	17 to v. 16	25 & 26	16
20	e	27	17 v. 16	28	17
21	f	29	18 to v. 24	30	18 to v. 21
22	g	31	18 v. 24 & 19 to v. 21	32	18 v. 21
23	A	33	19 v. 21	34	19 to v. 27
24	b	35	20 to v. 17	36	19 v. 27 & 20 to v. 17
25	c	*St. James.*			
26	d	37	20 v. 17	38	20 v. 17
27	e	39	21 to v. 27	40	21 to v. 23
28	f	41	21 v. 27 & 22 to v. 22	42	21 v. 23
29	g	Proverbs 1 to v. 20	22 v. 22 & 23 to v. 12	Proverbs 1 v. 20	22 to v. 15
30	A	4	23 v. 12	10	22 v. 15
31	b	12	24	13	23

A TABLE OF LESSONS FOR AUGUST.

Calendar.		Morning Prayer.		Evening Prayer.	
		First Lesson.	Second Lesson.	First Lesson.	Second Lesson.
1	c	Proverbs 14	Acts 25	Proverbs 15	Matthew 24 to v. 29
2	d	16	26	20	24 v. 29
3	e	23 v. 10	27 to v. 18	24	25 to v. 31
4	f	25	27 v. 18	26	25 v. 31
5	g	27	28	28	26 to v. 30
6	A	*Transfiguration*			
7	b	30 to v. 18	Romans 1	31 v. 10	26 v. 30 to 57
8	c	Ecclesiastes 1	2	Ecclesiastes 2	26 v. 57
9	d	3	3	4	27 to v. 27
10	e	5	4	6	27 v. 27
11	f	7	5	8	28
12	g	9	6	10	Mark 1 to v. 21
13	A	11	7	12	1 v. 21
14	b	Jeremiah 1	8	Jeremiah 2 to v. 20	2 to v. 23
15	c	2 v. 2	9	3 v. 12	2 v. 23 & 3 to v. 13
16	d	4 to v. 19	10	5	3 v. 13
17	e	6 to v. 22	11	7 to v. 21	4 to v. 35
18	f	7 v. 21	12	8	4 v. 35 & 5 to v. 21
19	g	9	13	10	5 v. 21
20	A	11	14	13 to v. 24	6 to v. 14
21	b	14	15	16	6 v. 14 to 30
22	c	17	16	18 to v. 18	6 v. 30
23	d	19	1 Corinthians 1	21	7 to v. 24
24	e	*St. Bartholomew.*			
25	f	22	2	23 to v. 33	7 v. 24
26	g	25 to v. 17	3	26	8
27	A	28	4	29 to v. 20	9 to v. 30
28	b	30	5	31 v. 15 to 36	9 v. 30
29	c	33	6	34	10 to v. 32
30	d	35	7	36	10 v. 32
31	e	37	8	38	11 to v. 27

A TABLE OF LESSONS FOR SEPTEMBER.

Calendar.		Morning Prayer.		Evening Prayer.	
		First Lesson.	Second Lesson.	First Lesson.	Second Lesson.
1	f	Jeremiah 39	1 Corinthians 9	Jeremiah 42	Mark 11 v. 27 & 12 to v. 13
2	g	41	10	42	12 v. 13 to 28
3	A	43	11	44 to v. 15	12 v. 28
4	b	44 v. 15	12	45	13
5	c	46	13	50 to v. 21	14 to v. 26
6	d	50 v. 21	14	51 v. 54	14 v. 26 to 53
7	e	52 to v. 15	15 to v. 35	52 v. 15	14 v. 53
8	f	Lamentations 1	15 v. 35	Lament. 2 to v. 20	15 to v. 42
9	g	3 to v. 37	16	3 v. 37	15 v. 42 & 16
10	A	Ezekiel 1	2 Corinthians 1	Ezekiel 2	Luke 1 to v. 26
11	b	8	2	7	1 v. 26 to 57
12	c	8	3	9	1 v. 57
13	d	11 v. 14	4	12 v. 17	2 to v. 21
14	e	13 to v. 17	5	14	2 v. 21
15	f	18 to v. 19	6	18 v. 19	3
16	g	20 to v. 27	7	20 v. 27	4 to v. 16
17	A	24 v. 15	8	33 to v. 21	4 v. 16
18	b	31 v. 21	9	31	5 to v. 17
19	c	36 v. 21	10	37 to v. 15	5 v. 17
20	d	Daniel 1	11	Daniel 2 to v. 24	6 to v. 20
21	e	*St. Matthew.*			
22	f	2 v. 24	12	3	6 v. 20
23	g	4 to v. 19	13	4 v. 19	7 to v. 19
24	A	5	Galatians 1	6	7 v. 19 to 36
25	b	7	2	8	7 v. 36
26	c	9	3	10	8 to v. 22
27	d	11 to v. 30	4	11 v. 30	8 v. 22 to 40
28	e	12	5	Hosea 2 v. 14	8 v. 40
29	f	*St. Michael and All Angels.*			
30	g	Hosea 4 to v. 13	6	5 v. 8 & 6 to v. 7	9 to v. 18

A TABLE OF LESSONS FOR OCTOBER.

Calendar.		Morning Prayer.		Evening Prayer.	
		First Lesson.	Second Lesson.	First Lesson.	Second Lesson.
1	A	Hosea 8	Ephesians 1	Hosea 10	Luke 9 v. 18 to 43
2	b	11 & 12 to v. 7	2	13 to v. 15	9 v. 43
3	c	14	3	Joel 1	10 to v. 25
4	d	Joel 2 to v. 18	4	v. 15 to 28	10 v. 25
5	e	2 v. 28 & 3 to v. 9	5	3 v. 9	11 to v. 29
6	f	Amos 1 & 2 to v. 6	6	Amos 3	11 v. 29
7	g	4	Philippians 1	5	12 to v. 22
8	A	7	2	8	12 v. 22 to 41
9	b	9	3	Obadiah	12 v. 41
10	c	Jonah 1	4	Jonah 2	13 to v. 18
11	d	3	Colossians 1	4	13 v. 18
12	e	Micah 1 to v. 10	2	Micah 2	14 to v. 25
13	f	3	3	4	14 v. 25 & 15 to v. 11
14	g	5	4	6	15 v. 11
15	A	7	1 Thessalonians 1	Nahum 1	16 to v. 19
16	b	Nahum 2	2	3	16 v. 19
17	c	Habakkuk 1	3	Habakkuk 2	17 to v. 20
18	d	*St. Luke.*			
19	e	3	4	Zephaniah 1	17 v. 20
20	f	Zephaniah 2	5	3	18 to v. 18
21	g	Haggai 1	2 Thessalonians 1	Haggai 2	18 v. 18
22	A	Zechariah 1	2	Zechariah 4	19 to v. 28
23	b	3	3	7	19 v. 28
24	c	5	1 Timothy 1	9	20 to v. 27
25	d	7	2	8	20 v. 27
26	e	9	3	10	21
27	f	11	4	12	22 to v. 31
28	g	*St. Simon and St. Jude.*			
29	A	13	5	14	22 v. 31 to 54
30	b	Malachi 1	6	Malachi 2	22 v. 54
31	c	3 to v. 13	2 Timothy 1	3 v. 13 & 4	23 to v. 26

ALTERATIONS AND ADDITIONS IN

A TABLE OF LESSONS FOR NOVEMBER.

Calendar.		Morning Prayer. First Lesson.	Morning Prayer. Second Lesson.	Evening Prayer. First Lesson.	Evening Prayer. Second Lesson.
1	d	*All Saints.*			
2	e	*Tobit*—13	2 Timothy—2	*Wisdom*—1	Luke—23 v. 26 to 50
3	f	*Wisdom*—1 v. 7	—3	—6 to v. 22	—23 v. 50 & 24 to v. 13
4	g	—7 v. 15	—4	—8 to v. 19	—24 v. 13
5	A	—9	Titus—1	—13	John—1 to v. 29
6	b	—16 to v. 14	—2	—19	—1 v. 29
7	c	*Ecclesiasticus*—1	—3	*Ecclesiasticus*—2	—2
8	d	—3 to v. 24	Philemon—	—4	—3 to v. 22
9	e	—5	Hebrews—1	—6 v. 18 & 7 to v. 11	—3 v. 22
10	f	—9 v. 15 & 10 to v. 18	—2	—10 v. 18	—4 to v. 31
11	g	—15	—3	—16 v. 26 & 17 to v. 20	—4 v. 31
12	A	—18 to v. 15	—4	—18 v. 15	—5 to v. 24
13	b	—21 to v. 14	—5	—22 v. 23 & 23 to v. 10	—5 v. 24
14	c	—24 tov. 19	—6	—24 v. 19	—6 to v. 22
15	d	—30 v. 21 & 31 to v. 12	—7	—34 v. 13	—6 v. 22 to 41
16	e	—35	—8	—38 v. 24 & 39 to v. 12	—6 v. 41
17	f	—39 v. 13	—9	—41 to v. 14	—7 to v. 25
18	g	—42 v. 17 & 43 to v. 11	—10	—44	—7 v. 25
19	A	—47 to v. 12	—11	—50 to v. 25	—8 to v. 21
20	b	—51	—12	*Baruch*—4 v. 19 & 5	—8 v. 21
21	c	Isaiah—1	—13	Isaiah—2	—9
22	d	—3 to v. 16	James—1	—4	—10 to v. 22
23	e	—5 to v. 18	—2	—5 v. 18	—10 v. 22
24	f	—6	—3	—7	—11 to v. 21
25	g	—8 to v. 18	—4	—8 v. 18 & 9 to v. 8	—11 v. 21 to 47
26	A	—9 v. 8	—5	—20 to v. 20	—11 v. 47 & 12 to v. 20
27	b	—10 v. 20	1 Peter—1	—11	—12 v. 20
28	c	—12	—2	—15	—13 to v. 21
29	d	—14 to v. 24	—3	—17	—13 v. 21
30	e	*St. Andrew.*			

A TABLE OF LESSONS FOR DECEMBER.

Calendar.		Morning Prayer. First Lesson.	Morning Prayer. Second Lesson.	Evening Prayer. First Lesson.	Evening Prayer. Second Lesson.
1	f	Isaiah—18	1 Peter—4	Isaiah—19 to v. 18	John—14
2	g	—19 v. 18 & 20	—5	—21 to v. 13	—15
3	A	—22 to v. 15	2 Peter—1	—22 v. 15	—16 to v. 16
4	b	—23	—2	—24	—16 v. 16
5	c	—25	—3	—26	—17
6	d	—27	1 John—1	—28 to v. 14	—18 to v. 28
7	e	—28 v. 14	—2	—29	—18 v. 28
8	f	—30 to v. 18	—3	—30 v. 18	—19 to v. 25
9	g	—31	—4	—32	—19 v. 25
10	A	—33	—5	—34	—20 to v. 19
11	b	—35	2 John—	—40	—20 v. 19
12	c	—41 to v. 17	3 John—	—41 v. 17	—21 to v. 15
13	d	—42 to v. 17	Jude—	—42 v. 17 & 43 to v. 8	—21 v. 15
14	e	—43 v. 8	Revelation—1	—44 to v. 21	Revelation—2 to v. 18
15	f	—44 v. 21 & 45 to v. 8	—2 v. 18 & 3 to v. 7	—45 v. 8	—3 v. 7
16	g	—46	—4	—47	—5
17	A	—48	—6	—49 to v. 13	—7
18	b	—49 v. 13	—8	—50	—9
19	c	—51	—10	—52 to v. 13	—11
20	d	—52 v. 13 & 53	—12	—54	—13
21	e	*St. Thomas.*			
22	f	—55	—14	—56	—15
23	g	—57	—16	—58	—17
24	A	—59	—18	—60	—19 to v. 11
25	b	*Christmas day.*			
26	c	*St. Stephen.*			
27	d	*St. John Evangelist.*			
28	e	*Innocents.*			
29	f	—61	—19 v. 11	—62	—20
30	g	—63	—21 to v. 15	—64	—21 v. 15
31	A	—65	—22 to v. 8	—66	—22 v. 8

(e) After the first paragraph of *Rules to know when the Moveable Feasts and Holy-days begin*, insert as follows:

But *Note* that the Full Moon, for the purposes of these Rules and Tables, is the Fourteenth Day of a Lunar Month, reckoned according to an ancient Ecclesiastical computation, and not the real or Astronomical Full Moon;

so that the whole shall read as follows:

RULES TO KNOW WHEN THE MOVEABLE FEASTS AND HOLY-DAYS BEGIN.

EASTER-DAY, on which the rest depend, is always the First *Sunday* after the Full Moon, which happens upon or next after the Twenty-first Day of *March*; and if the Full Moon happen upon a *Sunday*, *Easter-day* is the *Sunday* after.

But *Note* that the Full Moon, for the purposes of these Rules and Tables, is the Fourteenth Day of a Lunar Month, reckoned according to an ancient Ecclesiastical computation, and not the real or Astronomical Full Moon.

Advent Sunday is always the nearest *Sunday* to the Feast of St. Andrew, whether before or after.

Septuagesima *Sexagesima* *Quinquagesima* *Quadragesima*	*Sunday* is	Nine . . . . . . Eight . . . . . . Seven . . . . . . Six	Weeks before *Easter*.
Rogation Sunday *Ascension-day* *Whitsun-day* *Trinity Sunday*	is	Five Weeks . . . . . Forty Days . . . . . Seven Weeks . . . . Eight Weeks	After *Easter*.

(f) Insert in *The Table of Feasts*, after the words *St. James the Apostle*, the words *The Transfiguration of Christ*, and after the words *St. Barnabas*, the words *the Apostle*; so that it shall read as follows:

A TABLE OF FEASTS, TO BE OBSERVED IN THIS CHURCH THROUGHOUT THE YEAR.

All Sundays in the Year.
The Circumcision of our Lord JESUS CHRIST.
The Epiphany.
The Conversion of St. Paul.
The Purification of the Blessed Virgin.
St. Matthias the Apostle.
The Annunciation of the Blessed Virgin.
St. Mark the Evangelist.
St. Philip and St. James the Apostles.
The Ascension of our Lord JESUS CHRIST.
St. Barnabas the Apostle.
The Nativity of St. John the Baptist.
St. Peter the Apostle.
St. James the Apostle.
The Transfiguration of our Lord JESUS CHRIST.
St. Bartholomew the Apostle.
St. Matthew the Apostle.
St. Michael and all Angels.
St. Luke the Evangelist.
St. Simon and St. Jude the Apostles.
All Saints.
St. Andrew the Apostle.
St. Thomas the Apostle.
The Nativity of our Lord JESUS CHRIST.
St. Stephen the Martyr.
St. John the Evangelist.
The Holy Innocents.
Monday and *Tuesday* in *Easter-week*.
Monday and *Tuesday* in *Whitsun-week*.

(g) Substitute for the present eight Tables for finding Easter-day, the Dominical Letter, etc., the following:

THE Numbers prefixed to the several Days, in the foregoing Calendar, between the twenty-first Day of March and the eighteenth Day of April, both inclusive, denote the Days upon which those Full Moons do fall, which happen upon or next after the twenty-first Day of March, in those Years of which they are respectively the Golden Numbers: And the Sunday Letter next following any such Full Moon points out Easter-day for that Year. All which holds until the Year of our Lord 1899 inclusive; after which Year, the places of these Golden Numbers will be to be changed, as is hereafter expressed.

To find Easter-day, look in the first column of the Calendar, between the 20th day of March and the 19th day of April, for the Golden Number of the Year, against which stands the Day of the Paschal Full Moon. Then look in the third column for the Sunday Letter next after the Day of the Full Moon; and the Day of the month standing against that Sunday Letter is Easter-day. If the Full Moon happen upon a Sunday, then (according to the first rule,) the next Sunday after is Easter-day.

To find the Golden Number, or Prime, add 1 to the Year of our Lord, and then divide by 19; the remainder, if any, is the Golden Number; but if nothing remain, then 19 is the Golden Number.

To find the Dominical or Sunday Letter, and the places of the Golden Numbers in the Calendar, see the General Tables which follow.

A TABLE TO FIND THE DOMINICAL OR SUNDAY LETTER.

TO find the Dominical or Sunday Letter, according to the Calendar, for any given Year of our Lord, look for the next preceding Hundredth Year in the lower part of this Table, and for the Remainder of the number of the Year in the upper part; and against the Hundredth Year, under the Remainder, you have the Sunday Letter.

NOTE, That in all Bissextile, or Leap-years, the Letter under the number marked with an asterisk is the Sunday Letter for the Months of January and February; and the Letter under the number not so marked is the Sunday Letter for the remainder of the Year.

HUNDREDS OF YEARS.					YEARS IN EXCESS OF HUNDREDS OF YEARS.							
					0*	0	1	2	3	4*	4	5
						6	7	8*	8	9	10	11
						12*	12	13	14	15	16*	16
						17	18	19	20*	20	21	22
						23	24*	24	25	26	27	28*
						28	29	30	31	32*	32	33
						34	35	36*	36	37	38	39
						40*	40	41	42	43	44*	44
						45	46	47	48*	48	49	50
						51	52*	52	53	54	55	56*
						56	57	58	59	60*	60	61
						62	63	64*	64	65	66	67
						68*	68	69	70	71	72*	72
						73	74	75	76*	76	77	78
						79	80*	80	81	82	83	84*
						84	85	86	87	88*	88	89
						90	91	92*	92	93	94	95
						96*	96	97	98	99		
1600	2000	2400	2800	3200	B	A	G	F	E	D	C	B
1700	2100	2500	2900	3300		C	B	A	G	F	E	D
1800	2200	2600	3000	3400		E	D	C	B	A	G	F
1900	2300	2700	3100	&c.		G	F	E	D	C	B	A

A TABLE TO FIND EASTER-DAY,

FROM THE YEAR OF OUR LORD, 1786, TO THE YEAR OF OUR LORD, 2013,

BOTH INCLUSIVE, BEING THE TIME OF TWELVE CYCLES OF THE MOON.

GOLDEN NUMBER	YEAR OF OUR LORD	EASTER-DAY	YEAR OF OUR LORD	EASTER-DAY	YEAR OF OUR LORD	EASTER-DAY	YEAR OF OUR LORD	EASTER-DAY
1	1786	April 16	1843	April 16	1900	April 15	1957	April 21
2	1787	—— 8	1844*	—— 7	1901	—— 7	1958	—— 6
3	1788*	March 23	1845	March 23	1902	March 30	1959	March 29
4	1789	April 12	1846	April 12	1903	April 12	1960*	April 17
5	1790	—— 4	1847	—— 4	1904*	—— 3	1961	—— 2
6	1791	—— 24	1848*	—— 23	1905	—— 23	1962	—— 22
7	1792*	—— 8	1849	—— 8	1906	—— 15	1963	—— 14
8	1793	March 31	1850	March 31	1907	March 31	1964*	March 29
9	1794	April 20	1851	April 20	1908*	April 19	1965	April 18
10	1795	—— 5	1852*	—— 11	1909	—— 11	1966	—— 10
11	1796*	March 27	1853	March 27	1910	March 27	1967	March 26
12	1797	April 16	1854	April 16	1911	April 16	1968*	April 14
13	1798	—— 8	1855	—— 8	1912*	—— 7	1969	—— 6
14	1799	March 24	1856*	March 23	1913	March 23	1970	March 29
15	1800	April 13	1857	April 12	1914	April 12	1971	April 11
16	1801	—— 5	1858	—— 4	1915	—— 4	1972*	—— 2
17	1802	—— 18	1859	—— 24	1916*	—— 23	1973	—— 22
18	1803	—— 10	1860*	—— 8	1917	—— 8	1974	—— 14
19	1804*	—— 1	1861	March 31	1918	March 31	1975	March 30
1	1805	—— 14	1862	April 20	1919	April 20	1976*	April 18
2	1806	—— 6	1863	—— 5	1920*	—— 4	1977	—— 10
3	1807	March 29	1864*	March 27	1921	March 27	1978	March 26
4	1808*	April 17	1865	April 16	1922	April 16	1979	April 15
5	1809	—— 2	1866	—— 1	1923	—— 1	1980*	—— 6
6	1810	—— 22	1867	—— 21	1924*	—— 20	1981	—— 19
7	1811	—— 14	1868*	—— 12	1925	—— 12	1982	—— 11
8	1812*	March 29	1869	March 28	1926	—— 4	1983	—— 3
9	1813	April 18	1870	April 17	1927	—— 17	1984*	—— 22
10	1814	—— 10	1871	—— 9	1928*	—— 8	1985	—— 7
11	1815	March 23	1872*	March 31	1929	March 31	1986	March 30
12	1816*	April 14	1873	April 13	1930	April 20	1987	April 19
13	1817	—— 6	1874	—— 5	1931	—— 5	1988*	—— 3
14	1818	March 22	1875	March 28	1932*	March 27	1989	March 26
15	1819	April 11	1876*	April 16	1933	April 16	1990	April 15
16	1820*	—— 2	1877	—— 1	1934	—— 1	1991	March 31
17	1821	—— 22	1878	—— 21	1935	—— 21	1992*	April 19
18	1822	—— 7	1879	—— 13	1936*	—— 12	1993	—— 11
19	1823	March 30	1880*	March 28	1937	March 28	1994	—— 3
1	1824*	April 18	1881	April 17	1938	April 17	1995	—— 16
2	1825	—— 3	1882	—— 9	1939	—— 9	1996*	—— 7
3	1826	March 26	1883	March 25	1940*	March 24	1997	March 30
4	1827	April 15	1884*	April 13	1941	April 13	1998	April 12
5	1828*	—— 6	1885	—— 5	1942	—— 5	1999	—— 4
6	1829	—— 19	1886	—— 25	1943	—— 25	2000*	—— 23
7	1830	—— 11	1887	—— 10	1944*	—— 9	2001	—— 15
8	1831	—— 3	1888*	—— 1	1945	—— 1	2002	March 31
9	1832*	—— 22	1889	—— 21	1946	—— 21	2003	April 20
10	1833	—— 7	1890	—— 6	1947	—— 6	2004*	—— 11
11	1834	March 30	1891	March 29	1948*	March 28	2005	March 27
12	1835	April 19	1892*	April 17	1949	April 17	2006	April 16
13	1836*	—— 3	1893	—— 2	1950	—— 9	2007	—— 8
14	1837	March 26	1894	March 25	1951	March 25	2008*	March 23
15	1838	April 15	1895	April 14	1952*	April 13	2009	April 12
16	1839	March 31	1896*	—— 5	1953	—— 5	2010	—— 4
17	1840*	April 19	1897	—— 18	1954	—— 18	2011	—— 24
18	1841	—— 11	1898	—— 10	1955	—— 10	2012*	—— 8
19	1842	March 27	1899	—— 2	1956*	—— 1	2013	March 31

*NOTE.—That the Years marked with an Asterisk are Bissextile or Leap-years.

A TABLE OF THE MOVEABLE FEASTS,

ACCORDING TO THE SEVERAL DAYS THAT EASTER CAN POSSIBLY FALL UPON.

EASTER-DAY.	SUNDAYS AFTER EPIPHANY	SEPTUAGESIMA SUNDAY.	FIRST DAY OF LENT.	ASCENSION-DAY.	WHITSUN-DAY.	SUNDAYS AFTER TRINITY.	ADVENT SUNDAY.
March 22	1	Jan. 18	Feb. 4	April 30	May 10	27	November 29
—— 23	1	—— 19	—— 5	May 1	—— 11	27	—— 30
—— 24	1	—— 20	—— 6	—— 2	—— 12	27	December 1
—— 25	2	—— 21	—— 7	—— 3	—— 13	27	—— 2
—— 26	2	—— 22	—— 8	—— 4	—— 14	27	—— 3
—— 27	2	—— 23	—— 9	—— 5	—— 15	26	November 27
—— 28	2	—— 24	—— 10	—— 6	—— 16	26	—— 28
—— 29	2	—— 25	—— 11	—— 7	—— 17	26	—— 29
—— 30	2	—— 26	—— 12	—— 8	—— 18	26	—— 30
—— 31	2	—— 27	—— 13	—— 9	—— 19	26	December 1
April 1	3	—— 28	—— 14	—— 10	—— 20	26	—— 2
—— 2	3	—— 29	—— 15	—— 11	—— 21	26	—— 3
—— 3	3	—— 30	—— 16	—— 12	—— 22	25	November 27
—— 4	3	—— 31	—— 17	—— 13	—— 23	25	—— 28
—— 5	3	Feb. 1	—— 18	—— 14	—— 24	25	—— 29
—— 6	3	—— 2	—— 19	—— 15	—— 25	25	—— 30
—— 7	3	—— 3	—— 20	—— 16	—— 26	25	December 1
—— 8	4	—— 4	—— 21	—— 17	—— 27	25	—— 2
—— 9	4	—— 5	—— 22	—— 18	—— 28	25	—— 3
—— 10	4	—— 6	—— 23	—— 19	—— 29	24	November 27
—— 11	4	—— 7	—— 24	—— 20	—— 30	24	—— 28
—— 12	4	—— 8	—— 25	—— 21	—— 31	24	—— 29
—— 13	4	—— 9	—— 26	—— 22	June 1	24	—— 30
—— 14	4	—— 10	—— 27	—— 23	—— 2	24	December 1
—— 15	5	—— 11	—— 28	—— 24	—— 3	24	—— 2
—— 16	5	—— 12	March 1	—— 25	—— 4	24	—— 3
—— 17	5	—— 13	—— 2	—— 26	—— 5	23	November 27
—— 18	5	—— 14	—— 3	—— 27	—— 6	23	—— 28
—— 19	5	—— 15	—— 4	—— 28	—— 7	23	—— 29
—— 20	5	—— 16	—— 5	—— 29	—— 8	23	—— 30
—— 21	5	—— 17	—— 6	—— 30	—— 9	23	December 1
—— 22	6	—— 18	—— 7	—— 31	—— 10	23	—— 2
—— 23	6	—— 19	—— 8	June 1	—— 11	23	—— 3
—— 24	6	—— 20	—— 9	—— 2	—— 12	22	November 27
—— 25	6	—— 21	—— 10	—— 3	—— 13	22	—— 28

NOTE, That in a Bissextile or Leap-year, the number of Sundays after *Epiphany* will be the same as if *Easter-day* had fallen one Day later than it really does. And, for the same reason, one Day must, in every Leap-year, be added to the Day of the Month given by the Table for *Septuagesima* Sunday, and for the First Day of Lent: unless the Table gives some Day in the Month of *March* for it: for in that case, the Day given by the Table is the right Day.

GENERAL TABLES

FOR FINDING THE DOMINICAL OR SUNDAY LETTER,

AND THE PLACES OF THE GOLDEN NUMBERS IN THE CALENDAR.

TABLE I.

6	5	4	3	2	1	0
B	C	D	E	F	G	A
				1600	1700	1800
1900 2000	2100	2200	2300 2400	2500	2600	2700 2800
2900	3000	3100 3200	3300	3400	3500 3600	3700
3800	3900 4000	4100	4200	4300 4400	4500	4600
4700 4800	4900	5000	&c.			

TO find the Dominical or Sunday Letter for any given Year of our Lord, add to the Year its fourth part, omitting fractions and also the number, which, in Table I., standeth at the top of the column wherein the number of Hundreds contained in that given Year is found; divide the sum by 7, and if there be no remainder, then A is the Sunday Letter; but if any number remain, then the Letter which standeth under that number at the top of the Table, is the Sunday Letter.

NOTE, That in all Bissextile, or Leap-years, the Letter found as above will be the Sunday Letter from the First day of March inclusive, to the end of the year.

TABLE II.

TO find the Days to which the Golden Numbers ought to be prefixed in the Calendar in any given Year of our Lord, consisting of entire Hundred Years, and in all the intermediate Years betwixt that and the next Hundredth Year following, look in the first column of this Table for the given Year, consisting of entire Hundreds, and against it, under each Golden Number, you will find the Day of the Month to which that Golden Number ought to be prefixed in the Calendar, during that period of One Hundred Years: and if the number of the Day be greater than 20, it is a Day of March; but if it be less than 20, it is a Day of April.

The asterisk, affixed to certain Hundredth Years, denotes those Years which are still to be accounted Bissextile or Leap-years in the new Calendar; whereas all the other Hundredth Years are to be accounted only common Years.

YEARS OF OUR LORD.	THE GOLDEN NUMBERS.																		
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
1600*	12	1	21	9	29	17	6	26	14	3	23	11	31	18	8	28	16	5	25
1700, 1800	13	2	22	10	30	18	7	27	15	4	24	12	1	21	9	29	17	6	26
1900, 2000*, 2100	14	3	23	11	31	18	8	28	16	5	25	13	2	22	10	30	17	7	27
2200, 2400*	15	4	24	12	1	21	9	29	17	6	26	14	3	23	11	31	18	8	28
2300, 2500	16	5	25	13	2	22	10	30	18	7	27	15	4	24	12	1	21	9	29
2600, 2700, 2800*	17	6	26	14	3	23	11	31	18	8	28	16	5	25	13	2	22	10	30
2900, 3000	18	7	27	15	4	24	12	1	21	9	29	17	6	26	14	3	23	11	31
3100, 3200*, 3300	18	8	28	16	5	25	13	2	22	10	30	17	7	27	15	4	24	12	1
3400, 3600*	21	9	29	17	6	26	14	3	23	11	31	18	8	28	16	5	25	13	2
3500, 3700	22	10	30	18	7	27	15	4	24	12	1	21	9	29	17	6	26	14	3
3800, 3900, 4000*	23	11	31	18	8	28	16	5	25	13	2	22	10	30	17	7	27	15	4
4100	24	12	1	21	9	29	17	6	26	14	3	23	11	31	18	8	28	16	5
4200, 4300, 4400*	25	13	2	22	10	30	18	7	27	15	4	24	12	1	21	9	29	17	6
4500, 4600	26	14	3	23	11	31	18	8	28	16	5	25	13	2	22	10	30	17	7
4700, 4800*, 4900	27	15	4	24	12	1	21	9	29	17	6	26	14	3	23	11	31	18	8
5000, 5200*	28	16	5	25	13	2	22	10	30	18	7	27	15	4	24	12	1	21	9
5100, 5300	29	17	6	26	14	3	23	11	31	18	8	28	16	5	25	13	2	22	10
5400, 5500, 5600*	30	18	7	27	15	4	24	12	1	21	9	29	17	6	26	14	3	23	11
5700, 5800	31	18	8	28	16	5	25	13	2	22	10	30	17	7	27	15	4	24	12
5900, 6000*, 6100	1	21	9	29	17	6	26	14	3	23	11	31	18	8	28	16	5	25	13
6200, 6400*	2	22	10	30	18	7	27	15	4	24	12	1	21	9	29	17	6	26	14
6300, 6500	3	23	11	31	18	8	28	16	5	25	13	2	22	10	30	17	7	27	15
6600, 6800*	4	24	12	1	21	9	29	17	6	26	14	3	23	11	31	18	8	28	16
6700, 6900	5	25	13	2	22	10	30	18	7	27	15	4	24	12	1	21	9	29	17
7000, 7100, 7200*	6	26	14	3	23	11	31	18	8	28	16	5	25	13	2	22	10	30	17
7300, 7400	7	27	15	4	24	12	1	21	9	29	17	6	26	14	3	23	11	31	18
7500, 7600*, 7700	8	28	16	5	25	13	2	22	10	30	18	7	27	15	4	24	12	1	21
7800, 8000*	9	29	17	6	26	14	3	23	11	31	18	8	28	16	5	25	13	2	22
7900, 8100	10	30	18	7	27	15	4	24	12	1	21	9	29	17	6	26	14	3	23
8200, 8300, 8400*	11	31	18	8	28	16	5	25	13	2	22	10	30	17	7	27	15	4	24

S.B. (NOTE: That the References on the left side of each page are to the Standard Prayer Book, and those on the right side to the Book Annexed as amended by the General Convention of 1883.) B.A.

RESOLUTION III.

Resolved: That the following changes be made in

THE ORDER FOR

DAILY MORNING PRAYER,

and that the proposed alterations be made known to the several Dioceses, in order that they may be severally adopted in the next General Convention, in accordance with the provisions of Article VIII. of the Constitution.

(a) Alter the first rubric so that it will read as follows:

1 ¶ *The Minister shall begin the* MORNING PRAYER *by reading one or more of the following Sentences of Scripture; and then he shall say that which is written after them; save that on* Christmas-day, Easter-day, *and* Whitsunday, *and on any day not a* Lord's Day, *he may omit the Exhortation, and proceed to bid the People to prayer at the Confession, saying,* Let us humbly confess our sins unto Almighty God, *or, except on days of fasting and abstinence, he may begin at the Lord's Prayer.* 1

(b) Omit from the opening Sentences the 5th, 6th, 7th, 8th, 10th and 14th,* as follows: —

I acknowledge my transgressions; and my sin is ever before me. *Psalm* li. 3.

Hide thy face from my sins; and blot out all mine iniquities. *Psalm* li. 9.

The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. *Psalm* li. 17.

Rend your heart, and not your garments, and turn unto the LORD your God; for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. *Joel* ii. 13.

2 O LORD, correct me, but with judgment; not in thine anger, lest thou bring me to nothing. *Jer.* x. 24. *Psalm* vi. 1.

If we say that we have no sin, we deceive ourselves, and the truth is not in us; but if we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. *1 John* i. 8, 9.

and insert the following:

I was glad when they said unto me, We will go into the house of the LORD. *Psalm* cxxii. 1. 1

Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ. *Phil.* i. 2.

Prepare ye the way of the LORD, make straight in the desert a highway for our God. *Isai.* xl. 3. 2

Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. *St. Luke* ii. 10, 11.

Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem. *Isai.* lii. 1.

Is it nothing to you, all ye that pass by? behold, and see if there be any sorrow like unto my sorrow. *Lam.* i. 12.

He is risen. The Lord is risen indeed. *St. Mark* xvi. 6. *St. Luke* xxiv. 34.

This is the day which the LORD hath made; we will rejoice and be glad in it. *Psalm* cxviii. 24.

Seeing that we have a great High Priest, that is passed into the heavens,

* These omitted sentences are all retained at the beginning of *The Order for Daily Evening Prayer.*

S.B. Jesus the Son of God, let us come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. *Heb.* iv. 14, 16. B.A.

The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth. *St. John* iv. 23.

Holy, Holy, Holy, Lord God Almighty, which was, and is, and is to come. *Rev.* iv. 8.

the Sentences to be arranged, spaced and rubricated, as follows:

THE LORD is in his holy temple: let all the earth keep silence before him. *Hab.* ii. 20. 1

I was glad when they said unto me, We will go into the house of the LORD. *Psalm* cxxi. 1.

Let the words of my mouth, and the meditation of my heart, be alway acceptable in thy sight, O LORD, my strength and my redeemer. *Psalm* xix. 14, 15.

Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ. *Phil.* i. 2.

When the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. *Ezek.* xviii. 27.

Enter not into judgment with thy servant, O Lord, for in thy sight shall no man living be justified. *Psalm* cxliii. 2.

To the Lord our God belong mercies and forgivenesses, though we have rebelled against him; neither have we obeyed the voice of the LORD our God, to walk in his laws which he set before us. *Dan.* ix. 9, 10.

I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son. *St. Luke* xv. 18, 19.

Repent ye; for the kingdom of heaven is at hand. *St. Matt.* iii. 2. *Advent.*

Prepare ye the way of the LORD, make straight in the desert a highway for our God. *Isai.* xl. 3. 2

Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. *St. Luke* ii. 10, 11. *Christmas-day.*

From the rising of the sun even unto the going down of the same my Name shall be great among the Gentiles; and in every place incense shall be offered unto my Name, and a pure offering: for my Name shall be great among the heathen, saith the LORD of hosts. *Mal.* i. 11. *Epiphany.*

Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem. *Isai.* lii. 1.

Is it nothing to you, all ye that pass by? behold, and see if there be any sorrow like unto my sorrow. *Lam.* i. 12. *Good Friday.*

He is risen. The Lord is risen indeed. *St. Mark* xvi. 6. *St. Luke* xxiv. 34. *Easter-day.*

This is the day which the LORD hath made; we will rejoice and be glad in it. *Psalm* cxviii. 24.

Seeing that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. *Heb.* iv. 14, 16. *Ascension-day.*

The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth. *St. John* iv. 23. *Whitsun-day.*

Holy, Holy, Holy, Lord God Almighty, which was, and is, and is to come. *Rev.* iv. 8. *Trinity Sunday.*

2 (c) Omit the rubric that follows the opening Sentences, to wit:

¶ *Then the Minister shall say,*

S.B. 4 (d) Substitute for the present alternative *Declaration of Absolution*, the following Form: B.A.

THE Almighty and merciful Father grant you true repentance, Absolution and Remission of all your sins, amendment of life, and the grace and consolation of his Holy Spirit; through Jesus Christ our Lord. *Amen.* 4

(e) Alter the rubric before the *Venite*, so that it will read as follows:

¶ *Then shall be sung or said this Psalm following; except on the days for which* Proper Anthems *are appointed; except also, on* Ash Wednesday, *the six days next before* Easter, *and when it is used in the course of the Psalms, on the nineteenth day of the month.* 5

¶ *But* Note, *That, save on the Sundays in Lent, the latter portion of the* Venite *may be omitted.*

(f) Omit from the *Venite* the two following verses, taken from *Psalm* xcvi.:

5 O worship the LORD in the beauty of holiness; let the whole earth stand in awe of him.

For he cometh, for he cometh to judge the earth; and with righteousness to judge the world, and the people with his truth.

leave an open space, and append the last four verses of *Psalm* xcv., as follows:

To-day if ye will hear his voice, harden not your hearts: as in the provocation, and as in the day of temptation in the wilderness; 5

When your fathers tempted me: proved me, and saw my works. 6

Forty years long was I grieved with this generation, and said: It is a people that do err in their hearts, for they have not known my ways:

Unto whom I sware in my wrath: that they should not enter into my rest.

so that the *Venite* will read as follows:

Venite exultemus Domino. Psalm cxv.

O COME, let us sing unto the LORD: let us heartily rejoice in the strength of our salvation. 5

Let us come before his presence with thanksgiving: and show ourselves glad in him with psalms.

For the LORD is a great God: and a great King above all gods.

In his hands are all the corners of the earth: and the strength of the hills is his also.

The sea is his, and he made it: and his hands prepared the dry land.

O come, let us worship and fall down: and kneel before the LORD our Maker.

For he is the Lord our God: and we are the people of his pasture, and the sheep of his hand.

To-day if ye will hear his voice, harden not your hearts: as in the provocation, and as in the day of temptation in the wilderness;

When your fathers tempted me: proved me, and saw my works. 6

Forty years long was I grieved with this generation, and said: It is a people that do err in their hearts, for they have not known my ways;

Unto whom I sware in my wrath: that they should not enter into my rest.

(g) Change the rubric following the *Venite* so that it will read as follows:

5 ¶ *Then shall follow a* Portion *of the Psalms, or one of the* Selections *of Psalms, as they are appointed. And at the end of every Psalm, and likewise at the end of the* Venite, Benedictus es, Domine, Benedicite, Benedictus, Jubilate, De profundis, *may be, and at the end of the whole* Portion *or* Selection *from the* Psalter, *shall be sung or said the* Gloria Patri.

(h) Insert after the same rubric:

Glory be to the Father, and to the Son: and to the Holy Ghost;

S.B. As it was in the beginning, is now, and ever shall be: world without end. Amen. B.A.

(i) Insert after the *Gloria Patri* the following rubric:

¶ *At the end of the whole* Portion *of the Psalms or* Selection *from the Psalter, the* Gloria in excelsis *may be sung or said, instead of the* Gloria Patri.

(j) Omit the *Gloria in excelsis.*

6 (k) In the *Note* prefixed to the *Te Deum laudamus,* insert after the word *Minister* the words "*or he that readeth,*" so that the *Note* will read as follows:

¶ Note, *That before every Lesson, the Minister, or he that readeth, shall say,* Here beginneth such a Chapter, *or* Verse of such a Chapter, of such a Book: *and after every Lesson,* Here endeth the First, *or* the Second Lesson.

7 (l) Insert between the *Te Deum* and the *Benedicite,* as an alternative canticle, the *Benedictus es, Domine,* with the rubric prefixed, as follows: 8

¶ *Or this Canticle.*

Benedictus es, Domine.

BLESSED art thou, O Lord God of our fathers: praised and exalted above all for ever.

Blessed art thou for the Name of thy Majesty: praised and exalted above all for ever.

Blessed art thou in the temple of thy holiness: praised and exalted above all for ever.

Blessed art thou that beholdest the depths, and dwellest between the Cherubim: praised and exalted above all for ever.

Blessed art thou on the glorious throne of thy Kingdom: praised and exalted above all for ever.

Blessed art thou in the firmament of heaven: praised and exalted above all for ever.

9 (m) For the second rubric after the *Benedicite* substitute the following:

¶ *And after that, shall be sung or said, the Hymn following: but* Note, *That, save on the Sundays in Advent, the latter portion thereof may be omitted.* 10

(n) Insert the hitherto omitted portion of the *Benedictus,* as follows:—

To perform the mercy promised to our forefathers: and to remember his holy Covenant; 10

To perform the oath which he sware to our forefather Abraham: that he would give us;

That we being delivered out of the hand of our enemies: might serve him without fear;

In holiness and righteousness before him: all the days of our life.

And thou, child, shalt be called the Prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways;

To give knowledge of salvation unto his people: for the remission of their sins,

Through the tender mercy of our God: whereby the day-spring from on high hath visited us;

To give light to them that sit in darkness, and in the shadow of death: 11 and to guide our feet into the way of peace.

leaving an open space between the first four and the last eight verses of the Hymn; so that the Hymn will read as follows:—

Benedictus. St. Luke i. 68.

9 BLESSED be the Lord God of Israel: for he hath visited, and redeemed his people; 10

And hath raised up a mighty salvation for us: in the house of his servant David;

S.B. As he spake by the mouth of his holy Prophets: which have been since the world began; B.A.

That we should be saved from our enemies: and from the hand of all that hate us.

To perform the mercy promised to our forefathers: and to remember his holy Covenant;

To perform the oath which he sware to our forefather Abraham: that he would give us;

That we being delivered out of the hand of our enemies: might serve him without fear;

In holiness and righteousness before him: all the days of our life.

And thou, child, shalt be called the Prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways;

To give knowledge of salvation unto his people: for the remission of their sins,

Through the tender mercy of our God: whereby the day-spring from on high hath visited us;

To give light to them that sit in darkness, and in the shadow of death: 11
and to guide our feet into the way of peace.

9 (o) Insert after the *Jubilate Deo* the following Psalm, *De profundis*, prefixing to each the rubric:—

¶ *Or this Psalm.* 11

De profundis. Psalm cxxx.

OUT of the deep have I called unto thee, O LORD: Lord, hear my voice.
O let thine ears consider well: the voice of my complaint.

If thou, LORD, wilt be extreme to mark what is done amiss: O Lord, who may abide it?

For there is mercy with thee: therefore shalt thou be feared.

I look for the LORD; my soul doth wait for him: in his word is my trust.

My soul fleeth unto the Lord: before the morning watch; I say, before the morning watch.

O Israel, trust in the LORD; for with the LORD there is mercy: and with him is plenteous redemption.

And he shall redeem Israel: from all his sins.

10 (p) Change the wording of the rubric prefixed to the Apostles' Creed, so that it will read as follows:—

¶ *Then shall be said the Apostles' Creed, by the Minister and the People, standing. And any Churches may, instead of the words,* He descended into hell, *use the words,* He went into the place of departed spirits, *which are considered as words of the same meaning in the Creed.* 12

(q) Insert the word *again* after the word *rose* in the *Apostles' Creed*, both here, and wherever else the Creed is printed in the Prayer-Book, so that the Creed will read as follows:—

I BELIEVE in God the Father Almighty, Maker of heaven and earth:
And in Jesus Christ his only Son our Lord: Who was conceived by the Holy Ghost, Born of the Virgin Mary: Suffered under Pontius Pilate, Was crucified, dead, and buried: He descended into hell, The third day he rose again from the dead: He ascended into heaven, And sitteth on the right hand of God the Father Almighty: From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost: the holy Catholic Church; The Communion of Saints: The Forgiveness of sins: The Resurrection of the body: And the Life everlasting. Amen.

12 (r) After the *Collect for Grace* insert the following rubrics:—

¶ *In places where it may be convenient, here followeth the Anthem.* 14

S.B. ¶ *The following Prayers are to be omitted here, when the Litany is said; and* Note, *That, on* Christmas-day, Easter-day, *and* Whitsun-day, *and on any Week-day, the Minister may here end the Morning Order with such Prayer or Prayers, taken out of this Book, as he shall think proper.* B.A.

(s) Omit the rubric after the Prayer for the President of the United States; — to wit: —

¶ *The following Prayers are to be omitted here, when the Litany is read.*

13 (t) Insert in *The Prayer for All Conditions of Men*, after the words *body, or estate*, the words, *especially those for whom our prayers are desired*, — the same to be printed in italics, bracketed, and given a mark of reference to a marginal note, * *This may be said when any desire the Prayers of the Congregation:* so that the Prayer will read as follows: —

A Prayer for all Conditions of Men. 15

O GOD, the Creator and Preserver of all mankind, we humbly beseech thee for all sorts and conditions of men; that thou wouldest be pleased to make thy ways known unto them, thy saving health unto all nations. More especially we pray for thy holy Church universal; that it may be so guided and governed by thy good Spirit, that all who profess and call themselves Christians may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life. Finally, we commend to thy fatherly goodness all those who are any ways afflicted, or distressed, in mind, body, or estate; [* *especially those for whom our prayers are desired,*] that it may please thee to comfort and relieve them, according to their several necessities, giving them patience under their sufferings, and a happy issue out of all their afflictions. And this we beg for Jesus Christ's sake. *Amen.*

* *This may be said when any desire the Prayers of the Congregation.*

13 (u) Insert in the *General Thanksgiving*, after the words *to all men*, the words *particularly to those who desire now to offer up their praises and thanksgivings for thy late mercies vouchsafed unto them*, — the same to be printed in italics, bracketed, and given a mark of reference to a marginal note, * *This may be said when any desire to return thanks for mercies vouchsafed to them;* so that the Prayer will read as follows: —

A General Thanksgiving.

ALMIGHTY God, Father of all mercies, we, thine unworthy servants, do give thee most humble and hearty thanks for all thy goodness and loving-kindness to us, and to all men; [* *particularly to those who desire now to offer up their praises and thanksgivings for thy late mercies vouchsafed unto them.*] We bless thee for our creation, preservation, and all the blessings of this life; but above all, for thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory. And, we beseech thee, give us that due sense of all thy mercies, that our hearts may be unfeignedly thankful, and that we show forth thy praise, not only with our lips, but in our lives; by giving up ourselves to thy service, and by walking before thee in holiness and righteousness all our days; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost be all honour and glory, world without end. *Amen.* 16

* *This may be said when any desire to return thanks for mercies vouchsafed to them.*

RESOLUTION IV.

Resolved, That the following changes be made in

THE ORDER FOR

DAILY EVENING PRAYER,

and that the proposed alterations be made known to the several Dioceses, in

S.B. order that they may be severally adopted in the next General Convention, B.A.
in accordance with the provisions of Article VIII. of the Constitution.

(a) Substitute the following rubric for the one that immediately precedes the opening *Sentences*: —

14 ¶ *The Minister shall begin the Evening Prayer by reading one or more of the* 17
following Sentences of Scripture, and then he shall say that which is written after them. But on days other than the Lord's Day, he may, at his discretion, pass at once from the Sentences to the Lord's Prayer.

(b) Omit from the opening *Sentences* the 2d, 3d, 4th, 9th, 11th, 12th, and 13th,* as follows: —

From the rising of the sun even unto the going down of the same, my
14 Name shall be great among the Gentiles; and in every place incense shall be offered unto my Name, and a pure offering: for my name shall be great among the heathen, saith the LORD of hosts. *Mal.* i. 11.

Let the words of my mouth, and the meditation of my heart, be alway acceptable in thy sight, O LORD, my strength and my redeemer. *Psalm* xix. 14, 15.

When the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. *Ezek.* xviii. 27.

15 To the Lord our God belong mercies and forgivenesses, though we have rebelled against him; neither have we obeyed the voice of the LORD our God, to walk in his laws which he set before us. *Dan.* ix. 9, 10.

Repent ye; for the Kingdom of Heaven is at hand. *St. Matt.* iii. 2.

I will arise, and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son. *St. Luke* xv. 18, 19.

Enter not into judgment with thy servant, O LORD; for in thy sight shall no man living be justified. *Psalm* cxliii. 2.

and insert the following:—

LORD, I have loved the habitation of thy house, and the place where 17
thine honour dwelleth. *Psalm* xxvi. 8.

Let my prayer be set forth in thy sight as the incense; and let the lifting up of my hands be an evening sacrifice. *Psalm* cxli. 2.

O worship the LORD in the beauty of holiness; let the whole earth stand in awe of him. *Psalm* xcvi. 9.

Watch ye, for ye know not when the master of the house cometh, at even, 18
or at midnight, or at the cockcrowing, or in the morning: lest coming suddenly he find you sleeping. *St. Mark* xiii. 35, 36.

Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. *Rev.* xxi. 3.

Come ye, and let us walk in the light of the LORD. And he will teach us of his ways, and we will walk in his paths. *Isai.* ii. 5, 3.

If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. *Col.* iii. 1.

Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us. *Heb.* ix. 24.

The Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely. *Rev.* xxii. 17.

O send out thy light and thy truth, that they may lead me, and bring me unto thy holy hill, and to thy dwelling. *Psalm* xliii. 3.

* These omitted sentences are all retained at the beginning of *The Order for Daily Morning Prayer*.

S.B. Holy, Holy, Holy, is the LORD of hosts: the whole earth is full of his glory. *Isai.* vi. 3. B.A.

the Sentences to be arranged, spaced and rubricated. as follows:

THE LORD is in his holy temple: let all the earth keep silence before him. *Hab.* ii. 20. 17

LORD, I have loved the habitation of thy house, and the place where thine honour dwelleth. *Psalm* xxvi. 8.

Let my prayer be set forth in thy sight as the incense; and let the lifting up of my hands be an evening sacrifice. *Psalm* cxli. 2.

O worship the LORD in the beauty of holiness; let the whole earth stand in awe of him. *Psalm* xcvi. 9.

The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. *Psalm* li. 17.

I acknowledge my transgressions; and my sin is ever before me. Hide thy face from my sins; and blot out all mine iniquities. *Psalm* li. 3, 9.

Rend your heart, and not your garments, and turn unto the LORD your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. *Joel* ii. 13.

O LORD, correct me, but with judgment; not in thine anger, lest thou bring me to nothing. *Jer.* x. 24.

If we say that we have no sin, we deceive ourselves, and the truth is not in us; but if we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. *I St. John* i. 8, 9.

Watch ye, for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: lest coming suddenly he find you sleeping. *St. Mark* xiii. 35, 36. 18 *Advent.*

Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. *Rev.* xxi. 3. *Christmas-day.*

Come ye, and let us walk in the light of the LORD. And he will teach us of his ways, and we will walk in his paths. *Isai.* ii. 5, 3. *Epiphany.*

If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. *Col.* iii. 1. *Easter-day.*

Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us. *Heb.* ix. 24. *Ascension-day.*

The Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely. *Rev.* xxii. 17. *Whitsun-day.*

O send out thy light and thy truth, that they may lead me, and bring me unto thy holy hill, and to thy dwelling. *Psalm* xliii. 3.

Holy, Holy, Holy, is the LORD of hosts: the whole earth is full of his glory. *Isai.* vi. 3. *Trinity Sunday.*

15 (c) Substitute the following for the rubric before the *General Exhortation:*

LET us humbly confess our sins unto Almighty God.

¶ *Or else he shall say as followeth,*

(d) Add as an alternative *Confession* the following Form:

MOST merciful God, who art of purer eyes than to behold iniquity, And hast promised forgiveness to all those who confess and forsake their sins; We come before thee in an humble sense of our own unworthiness, Acknowledging our manifold transgressions of thy righteous laws. But, O gracious Father, Who desirest not the death of a sinner, Look upon us, we beseech thee, in mercy, And forgive us all our transgressions. Make us deeply sensi- 20

S.B. ble of the great evil of them; And work in us an hearty contrition; That we may obtain forgiveness at thy hands, Who art ever ready to receive humble and penitent sinners; For the sake of thy Son Jesus Christ, Our only Saviour and Redeemer. Amen. B.A. 20

17 (e) Print *Amen* at the end of the *Declaration of Absolution ;* and omit the rubric that immediately follows said Absolution, to wit:

¶ *The People shall answer here, and at the end of every Prayer*, Amen.

(f) Substitute for the present alternative *Declaration of Absolution* the following Form:

THE Almighty and merciful Father grant you true repentance, Absolution and Remission of all your sins, amendment of life, and the grace and consolation of his Holy Spirit; through Jesus Christ our Lord. *Amen.* 21

(g) Change the rubric before the Lord's Prayer so that it will read as follows:

¶ *Then the Minister shall kneel, and say the Lord's Prayer ; the People still kneeling, and repeating it with him.*

(h) Insert immediately after the words,

Answer, The Lord's Name be praised.

18 the *Gloria in excelsis*, preceded by the following rubric, in place of the present rubric:

¶ *Then shall follow a* Portion *of the Psalms, as they are appointed, or one of the* Selections, *as they are set forth by this Church. And, at the end of every Psalm, and likewise at the end of the* Magnificat, Cantate Domino, Bonum est confiteri, Nunc dimittis, Deus misereatur, Benedic, anima mea, —*may be sung or said the* Gloria Patri ; *and at the end of the whole* Portion *or* Selection *of Psalms for the day, shall be sung or said the* Gloria Patri, *or else the* Gloria in excelsis, *as followeth.*

Gloria in excelsis.

GLORY be to God on high, and on earth peace, good will towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only-begotten Son Jesus Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us. 22

For thou only art holy; thou only art the Lord; thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen.

(i) Insert immediately before the *Cantate Domino*, the Hymn called *Magnificat*, preceded by the following rubric:

¶ *After which shall be sung or said the Hymn called* Magnificat, *as followeth.*

and followed by this rubric, in place of the present one:

18 ¶ *Or this Psalm, except when it is read in the ordinary course of the Psalms, on the nineteenth day of the month.* 23

all as follows:

¶ *After which shall be sung or said the Hymn called* Magnificat, *as followeth.* 22

Magnificat. St. Luke i. 46.

MY soul doth magnify the Lord: and my spirit hath rejoiced in God my Saviour.

For he hath regarded: the lowliness of his hand-maiden.

For behold, from henceforth: all generations shall call me blessed.

For he that is mighty hath magnified me: and holy is his Name.

S.B. And his mercy is on them that fear him: throughout all generations. B.A.
He hath showed strength with his arm: he hath scattered the proud in the imagination of their hearts.
He hath put down the mighty from their seat: and hath exalted the humble and meek.
He hath filled the hungry with good things: and the rich he hath sent empty away.
He remembering his mercy hath holpen his servant Israel: as he promised to our forefathers, Abraham and his seed, for ever.
¶ *Or this Psalm, except when it is read in the ordinary course of the Psalms, on the nineteenth day of the month.* 23

19 (j) Insert immediately after the *Bonum est confiteri*, the following note: 24
Note, *That on any day in Lent, instead of the* Magnificat, *or* Cantate Domino, *or* Bonum est confiteri, *there may be said, Psalm* xlii. Quemadmodum.

(k) Insert immediately after the second rubric following the *Bonum est confiteri*, the Hymn called *Nunc dimittis*, preceded by the rubric:—
¶ *And after that shall be sung or said the Hymn called* Nunc dimittis, *as followeth.*
and followed by the rubric:
¶ *Or else this Psalm; except it be on the twelfth day of the month.*
instead of that at present prefixed to the *Deus misereatur;*

all as follows:
¶ *And after that shall be sung or said the Hymn called* Nunc dimittis, *as followeth.*
Nunc dimittis. St. Luke ii. 29.

LORD, now lettest thou thy servant depart in peace: according to thy word.
For mine eyes have seen: thy salvation,
Which thou hast prepared: before the face of all people;
To be a light to lighten the Gentiles: and to be the glory of thy people Israel.
¶ *Or else this Psalm; except it be on the twelfth day of the month.*

20 (l) Insert immediately after the *Benedic, anima mea*, the following note and rubric:—
¶ Note, *That on any day in Lent, instead of* Nunc dimittis, *or* Deus misereatur, *or* Benedic, anima mea, *there may be said, Psalm* xliii. Judica me, Deus. 25
¶ *Then shall be said the Apostles' Creed, by the Minister and the People, standing. And any Churches may, instead of the words,* He descended into hell, *use the words,* He went into the place of departed spirits, *which are considered as words of the same meaning in the Creed.*

(m) After the *Apostles' Creed* omit the rubric:
¶ *Or this,*
and the *Creed* that follows it.

(n) After the rubric that follows the *Creed*, insert between the words,
"*And grant us thy salvation,*"
and the words,
Minister, *O God, make clean our hearts within us,*
eight additional versicles, to wit:—
Minister. O Lord, save thy people. 26
Answer. And bless thine inheritance.
Minister. Endue thy Ministers with righteousness.
Answer. And make thy chosen people joyful.
Minister. O Lord, save our Rulers.
Answer. And mercifully hear us when we call upon thee.

S.B. *Minister.* Give peace in our time, O Lord. A.
Answer. For it is thou alone that makest wars to cease in all the world.

so that the versicles will read as follows:

The Lord be with you.
Answer. And with thy spirit.
Minister. Let us pray.
O Lord, show thy mercy upon us.
Answer. And grant us thy salvation.
Minister. O Lord, save thy people.
Answer. And bless thine inheritance.
Minister. Endue thy Ministers with righteousness.
Answer. And make thy chosen people joyful.
Minister. O Lord, save our Rulers.
Answer. And mercifully hear us when we call upon thee.
Minister. Give peace in our time, O Lord.
Answer. For it is thou alone that makest wars to cease in all the world.
Minister. O God, make clean our hearts within us.
Answer. And take not thy Holy Spirit from us.

22 (o) Substitute for the first clause of the *Collect for Aid against Perils*, the words,

Lighten our darkness, we beseech thee, O Lord; and

so that the Collect will read as follows:

LIGHTEN our darkness, we beseech thee, O Lord; and by thy great mercy defend us from all perils and dangers of this night; for the love of thine only Son, our Saviour, Jesus Christ. *Amen.*

and insert the following rubrics immediately after the said Collect:

¶ *In places where it may be convenient, here followeth the Anthem.* 27
¶ *The Minister may here end the Evening Prayer with such Prayer, or Prayers, taken out of this Book, as he shall think fit.*

22 (p) Substitute for the present *Prayer for the* President of the United States, *and all in civil authority*, the following:

ALMIGHTY God, whose kingdom is everlasting and power infinite, Have 27
mercy upon this whole land; and so rule the hearts of thy servants THE PRESIDENT OF THE UNITED STATES, *the Governor of this State*, and all others in authority, that they, knowing whose ministers they are, may above all things seek thine honour and glory; and that we and all the People, duly considering whose authority they bear, may faithfully and obediently honour them, in thee, and for thee, according to thy blessed Word and ordinance; through Jesus Christ our Lord, who with thee and the Holy Ghost liveth and reigneth, ever one God, world without end. *Amen.*

23 (q) Make the same changes in the *Prayer for all Conditions of Men*, and 27 & 28
the *General Thanksgiving*, as have been made above (pp. 35, 36) in these Prayers in the Morning Order.

(r) Substitute for *A Prayer of St. Chrysostom, A Prayer for God's Guidance and Defence*, as follows:

A Prayer for God's Guidance and Defence.

24 ASSIST us mercifully, O Lord, in these our supplications and prayers, and 29
dispose the way of thy servants towards the attainment of everlasting salvation; that, among all the changes and chances of this mortal life, they may ever be defended by thy most gracious and ready help; through Jesus Christ our Lord. *Amen.*

RESOLUTION V.

Resolved: That the following Form of Prayer, entitled

S.B. THE BEATITUDES OF THE GOSPEL, B.A.

be added to the Book of Common Prayer, to be placed immediately after *The Order for Daily Evening Prayer*, and that this proposed addition be made known to the several Dioceses, in order that it may be adopted in the next General Convention, in accordance with the provisions of Article VIII. of the Constitution.

THE BEATITUDES OF THE GOSPEL.

¶ *This Office may be used after the third Collect at Evening Prayer, on any day, instead of the Prayers which are there placed. Or it may be said as a separate Office.*

¶ *The People kneeling, the Minister standing up shall say as followeth:*

JESUS went up into a mountain; and his disciples came unto him. And he opened his mouth, and taught them, saying:

Blessed are the poor in spirit: for theirs is the kingdom of heaven.

People. Lord, have mercy upon us; and be it unto thy servants according to thy word.

Minister. Blessed are they that mourn: for they shall be comforted.

People. Lord, have mercy upon us; and be it unto thy servants according to thy word.

Minister. Blessed are the meek: for they shall inherit the earth.

People. Lord, have mercy upon us; and be it unto thy servants according to thy word. 30

Minister. Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

People. Lord, have mercy upon us; and be it unto thy servants according to thy word.

Minister. Blessed are the merciful: for they shall obtain mercy.

People. Lord, have mercy upon us; and be it unto thy servants according to thy word.

Minister. Blessed are the pure in heart: for they shall see God.

People. Lord, have mercy upon us; and be it unto thy servants according to thy word.

Minister. Blessed are the peace-makers: for they shall be called the children of God.

People. Lord, have mercy upon us; and be it unto thy servants according to thy word.

Minister. Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

People. Let thy loving mercy come also unto us, O Lord: even thy salvation according unto thy word.

Minister. Let us pray.

¶ *Then the Minister shall kneel, and say the Lord's Prayer, with the Collects following; but the Lord's Prayer may be omitted, if it hath been said immediately before.*

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, And the power, and the glory, For ever and ever. Amen.

For Grace to seek Spiritual Blessings.

O GOD, who hast made us for thyself; Incline our hearts unto thy testimonies, and turn away our eyes from beholding vanity; and that we may 31

S.B. be freed from the too great love of earthly things, knit our affections to B.A.
things heavenly, through Christ our Lord. *Amen.*

For Wisdom.

O GOD, by whom the meek are guided in judgment, and light riseth up in darkness for the godly; Grant us, in all our doubts and uncertainties, the grace to ask what thou wouldest have us to do, that the Spirit of Wisdom may save us from all false choices, and that in thy light we may see light, and in thy straight path may not stumble; through Jesus Christ our Lord. *Amen.*

THE Lord bless us, and keep us. The Lord make his face to shine upon us, and be gracious unto us. The Lord lift up his countenance upon us, and give us peace, both now and evermore. *Amen.*

RESOLUTION VI.

Resolved: That the following changes be made in

THE LITANY,

and that the proposed alterations be made known to the several Dioceses, in order that they may be severally adopted in the next General Convention, in accordance with the provisions of Article VIII. of the Constitution.

24 (a) Substitute for the rubric prefixed to *The Litany*, the following rubrics:

¶ *To be used on Sundays, Wednesdays, and Fridays, and on the Rogation-days, after the third Collect at Morning or Evening Prayer, or before the Order for the Administration of the Holy Communion; or as a separate Service.* 32

¶ *To be used also on any day in Lent, at the discretion of the Minister.*

¶ *Note*, That the LITANY may be omitted altogether on *Christmas-day*, *Easter-day*, and *Whitsun-day*.

25 (b) In the Deprecation,

From lightning and tempest; from plague, pestilence, and famine; from battle and murder, and from sudden death,

insert after the word "tempest," the words "from fire and flood," so that it will read as follows:

From lightning and tempest; from fire and flood; from plague, pestilence 33
and famine; from battle and murder, and from sudden death,

(c) Insert after the first of the Intercessions the following Suffrage for the President of the United States:

26 That it may please thee to behold and bless thy servant THE PRESIDENT 34
OF THE UNITED STATES; and to endue him with wisdom, true righteousness, and holiness of life;

We beseech thee to hear us, good Lord.

(d) Insert after the Suffrage for Bishops, Priests, and Deacons, the following:

That it may please thee to send forth labourers into thine harvest;

We beseech thee to hear us, good Lord.

28 (e) Insert immediately after the words,

O Lamb of God, who takest away the sins of the world; 36

Have mercy upon us.

the following, in place of what at present occupies the space between the said words and the rubric preceding the Lord's Prayer:

O Christ, hear us.

O Christ, hear us.

S.B. O Saviour of the world, who by thy Cross and precious Blood hast redeemed us; B.A.

Save us, and help us, we humbly beseech thee, O Lord.

¶ *The Minister may, at his discretion, except when the Litany is used as a separate Service, omit all that followeth, to the Prayer,* "We humbly beseech thee, O Father," &c.

Lord, have mercy upon us.
Lord, have mercy upon us.
Christ, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.
Lord, have mercy upon us.

Resolution VII.

Resolved: That the following changes be made in the portion of the Book of Common Prayer entitled

PRAYERS AND THANKSGIVINGS UPON SEVERAL OCCASIONS,

and that the proposed alterations be made known to the several Dioceses, in order that they may be severally adopted in the next General Convention, in accordance with the provisions of Article VIII. of the Constitution.

31 (a) Omit the present rubric, to wit:

¶ *To be used before the two final Prayers of Morning and Evening Service,* immediately after the title, and insert after the word *Prayers*, the following rubric:

¶ *To be used before the General Thanksgiving at Morning and Evening Service; or else before the two final Prayers, if the Office be one in which the General Thanksgiving hath not its usual place.* 39

(b) Insert the following rubric after the *Prayer for Congress:*

¶ *If, during the session of Congress, the Legislature be also in session, there may be added after the words,* in Congress assembled, *the words,* and for the Legislature of this *State* now convened. *If Congress be not in session, there may be substituted for the words,* these United States, *the words,* this *State, and for the words,* Senate and Representatives in Congress assembled, *the words,* Legislature now convened. 40

36 (c) Transfer the *Prayer to be used at Meetings of Convention*, to a place immediately after the *Prayer for Congress;* omit the words "and Presence," in the sixth and seventh lines, and the word "present" in the tenth line; so that the *Prayer* shall read as follows:

A Prayer to be used at Meetings of Convention.

ALMIGHTY and everlasting God, who by thy Holy Spirit didst preside in the Councils of the blessed Apostles, and hast promised through thy Son Jesus Christ, to be with thy Church to the end of the world; We beseech thee to be present with the Council of thy Church *here* assembled in thy Name. Save *us* from all error, ignorance, pride, and prejudice; and of thy great mercy vouchsafe, we beseech thee, so to direct, sanctify, and govern *us* in *our* work, by the mighty power of the Holy Ghost, that the comfortable Gospel of Christ may be truly preached, truly received, and truly followed, in all places, to the breaking down the kingdom of sin, Satan, and death; till at length the whole of thy dispersed sheep, being gathered into one fold, shall become partakers of everlasting life; through the merits and death of Jesus Christ our Saviour. *Amen.* 40

Alter the rubric appended to the foregoing *Prayer*, so that it shall read as follows:—

37 ¶ *During or before the session of any General or Diocesan Convention, the above Prayer may be used by all Congregations of this Church, or of the*

S.B. *Diocese concerned; the clause*, here assembled in thy Name, *being changed* B.A.
to, now assembled [*or*, about to assemble] in thy Name; *and the clause*, govern us in our work, *to*, govern them in their work.

32 (d) In the eighth line of the Prayer *For Fair Weather*, substitute the word "chastisements" for the word "punishments;" so that the Prayer shall read as follows:

ALMIGHTY and most merciful Father, we humbly beseech thee, of thy great goodness, to restrain those immoderate rains, wherewith, for our sins, thou hast afflicted us. And we pray thee to send us such seasonable weather, that the earth may, in due time, yield her increase for our use and benefit. And give us grace, that we may learn by thy chastisements to amend our lives, and for thy clemency to give thee thanks and praise; through Jesus Christ our Lord. *Amen.* 46

(d) Introduce among the Prayers the following, with their respective titles, arranging the Prayers in the order observed in the Book Annexed, pp. 39–48:

For a Person, or Persons, on a Journey. 42

O GOD, who art present in all places, and who hast shown us in thy holy Word that, though we dwell in the uttermost parts of the earth, even there thy right hand shall hold us; Preserve, we beseech thee, thy *servant* now journeying, whom we especially commend to thy Almighty protection. Guard *him* by thy good providence from sickness, and from all the dangers of the way; deliver *him* from the temptations to which *he* may be exposed, and conduct *him* in safety to the place where *he* would be, with a grateful sense of thy mercies; through Jesus Christ our Lord. *Amen.*

For Persons preparing for Confirmation.

O LORD God, giver of heavenly increase, who by thy Spirit's might dost confirm the first efforts of feeble souls; Encourage in the hearts of these thy children every good intent, and carry them from strength to strength. Cleanse their consciences, and stir their wills gladly to serve thee the living God. Leave no room in them for spiritual wickedness, no lurking-place for secret sins: but so establish and sanctify them by the power of thy holy Word, that evermore taking heed unto the thing that is right, and speaking and doing the truth, they may find godliness their gain both in the life which now is, and in that which is to come; through Jesus Christ our Lord. *Amen.*

For Missions. 44

O GOD, who hast made of one blood all nations of men for to dwell on the face of the whole earth, and didst send thy blessed Son to preach peace to them that are far off and to them that are nigh; Grant that all men everywhere may seek after thee and find thee. Be graciously pleased to multiply and bless the heralds of the Gospel of thy Son; and shortly to accomplish the number of thine elect, and to hasten thy kingdom; through the same Jesus Christ our Lord. *Amen.*

For the Increase of the Ministry.

O LORD Jesus Christ, who didst command thy disciples to pray the Lord of the harvest that he would send forth labourers into his harvest; we beseech thee graciously to increase the number of faithful Ministers of thy Word and Sacraments, and to send them forth among all nations of men; that perishing souls may be saved, and the bounds of thy blessed kingdom be enlarged. We ask it, O merciful Saviour, for the glory of thy Name, who livest and reignest with the Father and thy Holy Ghost, one God, world without end. *Amen.*

S.B. *For all who are dependent on the Public Care.* B.A.

MOST gracious God, whose tender mercies are over all thy works, and whose compassions fail not; We commend to thy fatherly pity and protection the poor, the sick, the children, the prisoners, dependent on the public care. Suffer us not, in our prosperity, to trust in riches, forgetful that we are bidden to be labourers together with thee; but give unto us, and unto this whole people, grace to show kindness and mercy towards those whom thy dear Son hath vouchsafed to call his brethren. Grant this, O Father, through the same thy Son our Saviour Jesus Christ. *Amen.* 44 45

For Fruitful Seasons.

¶ *To be used on Rogation Sunday, and on the Rogation-days.*

ALMIGHTY God, Lord of heaven and earth, in whom we live and move and have our being, who dost good unto all men, making thy sun to rise on the evil and on the good, and sending rain on the just and on the unjust; Favourably behold us thy people who call upon thy Name, and send us thy blessing from heaven in giving us fruitful seasons, and filling our hearts with food and gladness; that both our hearts and mouths may be continually filled with thy praises, giving thanks to thee, in thy holy Church, through Jesus Christ our Lord. *Amen.* 46

¶ *Or this.*

ALMIGHTY God, who hast blessed the earth that it should be fruitful and bring forth everything that is necessary for the life of man, and hast commanded us to work with quietness, and eat our own bread; Bless us in all our labours, and grant us such seasonable weather that we may gather in the fruits of the earth, and ever rejoice in thy goodness, to the praise of thy holy Name; through Jesus Christ our Lord. *Amen.*

In the Vacancy of a Cure of Souls. 48

GRANT, O Lord, we beseech thee, to this thy flock a Bishop (*or* Pastor) in whom shall be the Spirit of counsel and might, the Spirit of wisdom and godliness; that by the faithful work and blameless conversation of him who ministereth unto us in holy things we may be moved more earnestly to seek thee and thy righteousness, through him who is the Shepherd and Bishop of our souls, thy Son our Saviour Jesus Christ. *Amen.*

(e) Add to the Prayers the following, with their respective titles, placing before them this rubric:

¶ *These Prayers and Collects following may be said after the Collects of Morning and Evening Prayer, and at other fit times, at the discretion of the Minister.*

For the Spirit of Prayer.

O ALMIGHTY God, who hast bidden us seek that we may find, and who pourest out on all who desire it, the spirit of grace and of supplication; Deliver us, when we draw nigh to thee, from coldness of heart, and wanderings of mind, that with steadfast thoughts and kindled affections we may worship thee in spirit and in truth; through Jesus Christ our Lord. *Amen.*

For the Light of God's Truth.

O GOD, whose Word lighteneth the eyes of the blind; Vouchsafe us, we beseech thee, the light of thy truth; that fashioning our lives with all meekness to the obedience of heavenly wisdom, we may by humility in things temporal attain to the glory of the things eternal; through Jesus Christ our Lord. *Amen.* 48

S.B. *For the Renewing of the Holy Ghost.* B.A.

O GOD, with whom is the well of life, and who hast promised to be to thy people an everlasting light; Increase in us, we beseech thee, the brightness of divine knowledge, impart to our thirsting souls the water of life, and restore to our darkened minds the light from heaven; and this we ask for Jesus Christ's sake. *Amen.* 49

For Patience under Suffering.

ALMIGHTY God, whose most dear Son went not up to joy, but first he suffered pain, and entered not into glory before he was crucified; Mercifully grant that we, walking in the way of the Cross, may find it none other than the way of life and peace; through Jesus Christ our Lord. *Amen.*

For Grace to speak the Truth in Love.

O GOD, whose blessed Son came not to strive nor cry, and whose words did fall as the drops that water the earth; Grant that we may contend earnestly for the faith once delivered to the saints, but not to the breach of charity or to the denial of any Christian hope; all which we ask through the same, thy Son our Lord. *Amen.*

An Intercession for those who labour in the Gospel.

O LORD, without whom our labour is but lost, and with whom thy little ones go forth as the mighty; We humbly beseech thee to prosper all works in thy Church undertaken according to thy holy will (especially ———), and grant to thy labourers a pure intention, patient faith, sufficient success upon earth, and the blessedness of serving thee in heaven; through Jesus Christ our Lord. *Amen.*

An Intercession for those who err from the Faith. 50

O FATHER of lights, who art ever pitiful to the manifold wanderings of the children of men, and who hast given us thy holy Word to be a lantern to our feet amid the darkness of this world; Have compassion upon all who, by denying the Gospel of thy dear Son, have been led far off from peace, and become estranged from prayer; open their hearts to the truth, help them to cast down every proud thought, and make them to become as little children that they may be wise, through Jesus Christ our Saviour. *Amen.*

An Intercession for those who live in sin.

HAVE mercy, heavenly Father, on all who are hardened through the deceitfulness of sin, vouchsafe them grace to come to themselves, the will and the power to return to thee, and the loving welcome of thy forgiveness; through Jesus Christ our Lord. *Amen.*

A Prayer for Mercy and Pardon.

O GOD, whose nature and property is ever to have mercy and to forgive; Receive our humble petitions; and though we be tied and bound with the chain of our sins, yet let the pitifulness of thy great mercy loose us; for the honour of Jesus Christ, our Mediator and Advocate. *Amen.* 50

A General Intercession.

O GOD, at whose word man goeth forth unto his work and to his labour until the evening; Be merciful to all whose duties are difficult or burdensome, and comfort them concerning their toil. Shield from bodily accident and harm the workmen at their work. Protect the efforts of sober and hon-

S.B. est industry, and suffer not the hire of the labourers to be kept back by B.A.
fraud. Incline the hearts of employers and of those whom they employ to 51
mutual forbearance, fairness, and good-will. Give the spirit of governance and of a sound mind to all in places of authority. Bless all those who labour in works of mercy, and schools of good learning. Care for all aged persons, and all little children, the sick and the afflicted, those who travel by land or by sea, all strangers, and emigrants, and outcasts. Remember all who by reason of weakness are overtasked, or by reason of poverty are forgotten. Let the sorrowful sighing of the prisoners come before thee, and according to the greatness of thy power preserve thou those that are appointed to die. Give ear unto our prayer, O merciful and gracious Father, for the love of thy dear Son our Saviour Jesus Christ. *Amen.*

A Morning Prayer.

O GOD, the King eternal, who dividest the day from the darkness, and turnest the shadow of death into the morning; Drive far off from us all wrong desires, incline our hearts to keep thy law, and guide our feet into the way of peace, that having done thy will with cheerfulness while it was day, we may, when the night cometh, rejoice to give thee thanks; through Jesus Christ our Lord. *Amen.*

A Morning Prayer.

ALMIGHTY God, who alone gavest us the breath of life, and alone canst keep alive in us the holy desires thou dost impart; We humbly beseech thee to sanctify all our thoughts and endeavours, that we may neither begin an action without a pure intention nor continue it without thy blessing. And grant that having the eyes of the mind opened to behold things invisible 52
and unseen, we may in heart be inspired by thy wisdom, and in work be upheld by thy strength, and in the end be accepted of thee as thy faithful servants; through Jesus Christ our Saviour. *Amen.*

An Evening Prayer.

O LORD our God, who alone makest us to dwell in safety; Refresh with quiet sleep, this night, those who are wearied with the labours of the day; and mercifully protect from harm all who put their trust in thee; that lying down in peace to take our rest, we may fear no evil, but confidently give ourselves into thy holy keeping; through Jesus Christ our Lord. *Amen.*

An Evening Prayer.

O GOD, who art the life of mortal men, the light of the faithful, the strength of those who labour, and the repose of the dead; We thank thee for the timely blessings of the day, and humbly supplicate thy merciful protection all this night. Bring us, we beseech thee, in safety to the morning hours; through him who died for us and rose again, thy Son our Saviour Jesus Christ. *Amen.*

22 *For Aid against Perils.*

O LORD, our heavenly Father, by whose Almighty power we have been preserved this day; By thy great mercy defend us from all perils and dangers of this night; for the love of thy only Son, our Saviour, Jesus Christ. *Amen.*

(f) Insert after the word

Thanksgivings. 53

37 the following rubric:

¶ *To be used after the General Thanksgiving, at Morning and Evening Service; or else before the two final Prayers, if the Office be one in which the General Thanksgiving hath not its usual place.*

S.B. (g) In the title of the first Thanksgiving, strike out the word *The;* in the B.A.
rubric before the Thanksgiving, substitute the word *desireth* for *being present in Church, shall have desired;* in the Thanksgiving, strike out the words *this woman;* so that the title, rubric, and Thanksgiving will read as follows:

Thanksgiving of Women after Child-birth.

¶ *To be said when any Woman desireth to return thanks to Almighty God for her safe deliverance.*

O ALMIGHTY God, we give thee humble thanks for that thou hast been graciously pleased to preserve, through the great pain and peril of child-birth, thy *servant*, who *desireth* now to offer *her* praises and thanksgivings unto thee. Grant, we beseech thee, most merciful Father, that *she*, through thy help, may both faithfully live and walk according to thy will in this life present, and also may be *partaker* of everlasting glory in the life to come; through Jesus Christ our Lord. *Amen.*

(h) Insert the two following Thanksgivings, with their respective titles:

For a Child's Recovery from Sickness.

ALMIGHTY God and heavenly Father, We give thee humble thanks for that thou hast been graciously pleased to deliver from *his* bodily sickness 54
the *child* in whose behalf we now desire to bless and praise thy Name, in the presence of all thy people. Grant, we beseech thee, O gracious Father, that *he*, through thy help, may both faithfully walk according to thy will in this life present, and also may be *partaker* of everlasting glory in the life to come; through Jesus Christ our Lord. *Amen.*

For an Escape from Accident.

O LORD God, in whose hand is the life of every living thing, and the breath of all mankind; We magnify thy goodness in that thou hast been pleased to save from deadly hurt *this* thy *servant*, who now *desireth* to offer thee *his* sacrifice of thanks and praise. Give *him* grace, we humbly beseech thee, worthily to spend in thy service the days which thou hast so mercifully prolonged, that henceforth dwelling always under thy protection *he* may abide in thy love unto *his life's* end, through Jesus Christ our Saviour. *Amen.*

40 (i) Amend the title of the Thanksgiving *For a Safe Return from Sea*, so 54
as to read *For a Safe Return from Voyage or Travel;* in the Thanksgiving, insert after the words "the great deep" the words "[his way]," italicizing both phrases; so that the Thanksgiving will read as follows:

For a Safe Return from Voyage or Travel.

MOST gracious Lord, whose mercy is over all thy works; We praise thy holy Name that thou hast been pleased to conduct in safety, through the perils of *the great deep* [*his way*], *this* thy *servant*, who now *desireth* to return *his* thanks unto thee, in thy holy Church. May *he* be duly sensible of thy merciful providence towards *him*, and ever express *his* thankfulness by a holy trust in thee, and obedience to thy laws; through Jesus Christ our Lord. *Amen.*

(j) Arrange the various Thanksgivings in the order observed in the Book Annexed, pp. 53–56.

RESOLUTION VIII.

Resolved: That the following *Form of Prayer*, entitled

A PENITENTIAL OFFICE FOR ASH WEDNESDAY,

be added to the Book of Common Prayer, to be placed after the *Prayers and Thanksgivings upon several occasions*, and that the proposed addition be

S.B. made known to the several Dioceses, in order that it may be adopted in the next General Convention, in accordance with the provisions of Article VIII. of the Constitution. B.A.

A PENITENTIAL OFFICE

FOR ASH WEDNESDAY.

¶ *On the* First Day of Lent, *at* Morning Prayer, *the Office ensuing shall be read immediately after the Prayer* We humbly beseech thee, O Father, *in the Litany, and in place of what there followeth.* 57

¶ *The same Office may be read at other times, at the discretion of the Minister.*

¶ *The Minister and the People kneeling, then shall be said by them this Psalm following.*

Miserere mei, Deus. Psalm li.

HAVE mercy upon me, O God, after thy great goodness: according to the multitude of thy mercies do away mine offences.

Wash me throughly from my wickedness: and cleanse me from my sin.

For I acknowledge my faults: and my sin is ever before me.

Against thee only have I sinned, and done this evil in thy sight: that thou mightest be justified in thy saying, and clear when thou art judged.

Behold, I was shapen in wickedness: and in sin hath my mother conceived me.

But lo, thou requirest truth in the inward parts: and shalt make me to understand wisdom secretly.

Thou shalt purge me with hyssop, and I shall be clean: thou shalt wash me, and I shall be whiter than snow.

Thou shalt make me hear of joy and gladness: that the bones which thou hast broken may rejoice.

Turn thy face from my sins: and put out all my misdeeds.

Make me a clean heart, O God: and renew a right spirit within me.

Cast me not away from thy presence: and take not thy holy Spirit from me.

O give me the comfort of thy help again: and stablish me with thy free Spirit. 58

Then shall I teach thy ways unto the wicked: and sinners shall be converted unto thee.

Deliver me from blood-guiltiness, O God, thou that art the God of my health: and my tongue shall sing of thy righteousness.

Thou shalt open my lips, O Lord: and my mouth shall show thy praise.

For thou desirest no sacrifice, else would I give it thee: but thou delightest not in burnt-offerings.

The sacrifice of God is a troubled spirit: a broken and contrite heart, O God, shalt thou not despise.

O be favourable and gracious unto Sion: build thou the walls of Jerusalem.

Then shalt thou be pleased with the sacrifice of righteousness, with the burnt-offerings and oblations: then shall they offer young bullocks upon thine altar.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. *Amen.*

¶ *If the Litany hath been already said in full, the Minister may omit all that followeth, to the Prayer,* O Lord, we beseech thee, &c.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day

S.B. our daily bread. And forgive us our trespasses, As we forgive those who B.A.
trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Minister. O Lord, save thy servants; 59
Answer. That put their trust in thee.
Minister. Send unto them help from above.
Answer. And evermore mightily defend them.
Minister. Help us, O God our Saviour.
Answer. And for the glory of thy Name deliver us; be merciful to us sinners, for thy Name's sake.
Minister. O Lord, hear our prayer.
Answer. And let our cry come unto thee.

Minister. Let us pray.

69 O LORD, we beseech thee, mercifully hear our prayers, and spare all those who confess their sins unto thee; that they, whose consciences by sin are accused, by thy merciful pardon may be absolved; through Christ our Lord. *Amen.*

O MOST mighty God, and merciful Father, who hast compassion upon all men, and who wouldest not the death of a sinner, but rather that he should turn from his sin, and be saved; Mercifully forgive us our trespasses; receive and comfort us, who are grieved and wearied with the burden of our sins. Thy property is always to have mercy; to thee only it appertaineth to forgive sins. Spare us, therefore, good Lord, spare thy people, whom thou hast redeemed; enter not into judgment with thy servants, who are vile earth, and miserable sinners: but so turn thine anger from us, who meekly acknowledge our vileness, and truly repent us of our faults, and so make haste to help us in this world, that we may ever live with thee in the world to come; through Jesus Christ our Lord. *Amen.*

¶ *Then shall the People say this that followeth, after the Minister.*

TURN thou us, O good Lord, and so shall we be turned. Be favourable, 60
O Lord, Be favourable to thy people, Who turn to thee in weeping, fasting, and praying. For thou art a merciful God, Full of compassion, Long-suffering, and of great pity. Thou sparest when we deserve punishment, And in thy wrath thinkest upon mercy. Spare thy people, good Lord, spare them, And let not thine heritage be brought to confusion. Hear us, O Lord,
70 for thy mercy is great, And after the multitude of thy mercies look upon us; Through the merits and mediation of thy blessed Son, Jesus Christ our Lord. Amen.

¶ *Then the Minister alone shall say,*

UNTO God's gracious mercy and protection we commit you. The Lord bless you, and keep you. The Lord make his face to shine upon you, and be gracious unto you. The Lord lift up his countenance upon you, and give you peace, both now and evermore. *Amen.*

Resolution IX.

Resolved: That the following Form of Prayer, entitled

THE PROPER
ORDER FOR PRAYER AND THANKSGIVING
ON
THANKSGIVING-DAY,
OR
HARVEST-HOME,

be added to the Book of Common Prayer, to be placed next after *A Penitential Office for Ash Wednesday*, and that the proposed addition be made

S.B. known to the several Dioceses, in order that it may be adopted in the next B.A.
General Convention, in accordance with the provisions of Article VIII. of the Constitution.

THE PROPER

ORDER FOR PRAYER AND THANKSGIVING

ON

THANKSGIVING-DAY,

OR

HARVEST-HOME.

¶ *To be used yearly on such day as shall be appointed by the Civil or Eccle-* 60
siastical Authority.

¶ *The Minister shall begin by reading certain, or all, of the following Sentences of Scripture.*

HONOUR the LORD with thy substance, and with the first-fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine. *Prov.* iii. 9, 10.

The LORD by wisdom hath founded the earth; by understanding hath he 61
established the heavens: by his knowledge the depths are broken up, and the clouds drop down the dew. *Prov.* iii. 19, 20.

The eternal God is thy refuge, and underneath are the everlasting arms. *Deut.* xxxiii. 27.

Israel then shall dwell in safety alone: the fountain of Jacob shall be upon a land of corn and wine; also his heavens shall drop down dew. *Deut.* xxxiii. 28.

Happy art thou, O Israel: who is like unto thee, O people saved by the LORD, the shield of thy help, and who is the sword of thy excellency! *Deut.* xxxiii. 29.

¶ *Then the Minister shall say,*

O give thanks unto the God of heaven.
Answer. For his mercy endureth for ever.
Minister. O give thanks unto the Lord of Lords.
Answer. For his mercy endureth for ever.

¶ *Then, all kneeling down, they shall say together the Thanksgiving.*

293 MOST gracious God, by whose knowledge the depths are broken up, and the clouds drop down the dew; We yield thee unfeigned thanks and praise, as for all thy mercies, so especially for the returns of seed-time and harvest, and for crowning the year with thy goodness, in the increase of the ground, and the gathering in of the fruits thereof. And, we beseech thee, give us a just sense of this great mercy; such as may appear in our lives, by an humble, holy, and obedient walking before thee all our days; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all glory and honour, world without end. Amen.

¶ *Then shall the Minister say as followeth.*

ALMIGHTY God, Father of all mercies, we, thine unworthy servants, do give thee most humble and hearty thanks for all thy goodness and loving- 62
kindness to us, and to all men. We bless thee for our creation, preservation, and all the blessings of this life; But above all, for thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory. And, we beseech thee, give us that due sense of all thy mercies, that our hearts may be unfeignedly thankful, and that we show forth thy praise, not only with our lips, but in our lives; by giving up ourselves to thy service, and by walking before thee in holiness and righteousness all our days; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

S.B. ¶ *Then the Minister and the People shall together say the Lord's Prayer.* B.A.

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, And the power, and the glory, For ever and ever. Amen.

Minister. We will praise thy Name, O God, with a song.

Answer. And magnify it with thanksgiving.

¶ *Here, all standing up, the Minister shall say,*

Glory be to the Father, and to the Son: and to the Holy Ghost;

Answer. As it was in the beginning, is now, and ever shall be: world without end. Amen.

Minister. Praise ye the Lord.

Answer. The Lord's Name be praised.

¶ *Then shall be sung or said the following Anthems, with the* Gloria Patri. 63

293 PRAISE ye the LORD; for it is good to sing praises unto our God: for it is pleasant, and praise is comely.

The LORD doth build up Jerusalem: he gathereth together the outcasts of Israel.

He healeth those that are broken in heart: and bindeth up their wounds.

He covereth the heaven with clouds, and prepareth rain for the earth: he maketh the grass to grow upon the mountains.

He giveth to the beast his food: and to the young ravens which cry.

Praise the LORD, O Jerusalem: praise thy God, O Sion.

For he hath strengthened the bars of thy gates: he hath blessed thy children within thee.

He maketh peace in thy borders: and filleth thee with the finest of the wheat.

¶ *Then shall be sung or said* Psalm cxlv., *or some other Portion of the Psalms.*

¶ *Then shall be read for the First Lesson,* Deut. viii.

¶ *After which shall be sung or said the Hymn* Te Deum, *the Canticle* Benedicite, *or else this Psalm.*

Jubilate Deo. Psalm c.

O BE joyful in the LORD, all ye lands: serve the Lord with gladness, and come before his presence with a song.

Be ye sure that the LORD he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture.

O go your way into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and speak good of his Name.

For the LORD is gracious, his mercy is everlasting: and his truth endureth from generation to generation.

¶ *Then shall be read for the Second Lesson,* 1 Thess. v. 12 to 24. 64

¶ *After which shall be sung or said this Psalm.*

Laudate Dominum. Psalm cl.

O PRAISE God in his holiness: praise him in the firmament of his power:

Praise him in his noble acts: praise him according to his excellent greatness.

Praise him in the sound of the trumpet: praise him upon the lute and harp.

Praise him in the cymbals and dances: praise him upon the strings and pipe.

S.B. Praise him upon the well-tuned cymbals: praise him upon the loud B.A.
cymbals.

Let every thing that hath breath: praise the LORD.

¶ *Then shall the Minister and the People say the Apostles' Creed.*

I BELIEVE in God the Father Almighty, Maker of heaven and earth:
And in Jesus Christ his only Son our Lord: Who was conceived by the Holy Ghost, Born of the Virgin Mary: Suffered under Pontius Pilate, Was crucified, dead, and buried: He descended into hell, The third day he rose again from the dead: He ascended into heaven, And sitteth on the right hand of God the Father Almighty: From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost: The Holy Catholic Church; The Communion of Saints: The Forgiveness of sins: The Resurrection of the body: And the Life everlasting. Amen.

¶ *And after that, these Prayers following, all devoutly kneeling; the Minister first pronouncing,* 64

Great and marvellous are thy works, Lord God Almighty.

Answer. Just and true are thy ways, thou King of Saints.

Minister. Let us pray. 65

Thou art worthy, O Lord, to receive glory and honour and power.

Answer. For thou hast created all things, and for thy pleasure they are and were created.

¶ *Then shall the Minister say these Prayers following.*

For a Blessing on the Families of the Land.

ALMIGHTY God, our heavenly Father, who settest the solitary in families, and makest thyself households like a flock of sheep; We commend to thy continual care the homes in which thy people dwell. Put far from them, we beseech thee, every root of bitterness, the desire of vain-glory and the pride of life. Fill them with faith, virtue, knowledge, temperance, patience, godliness. Knit together in constant affection those who, in holy wedlock, have been made one flesh; turn the heart of the fathers to the children, and the heart of the children to the fathers; and so kindle charity among us all, that we be evermore kindly-affectioned with brotherly love; through Jesus Christ our Lord. *Amen.*

For the Country.

ALMIGHTY God, who in the former time leddest our fathers forth into a wealthy place, and didst set their feet in a large room; Give thy grace, we humbly beseech thee, to us their children, that we may always approve ourselves a people mindful of thy favour and glad to do thy will. Bless our land with honourable industry, sound learning, and pure manners. Defend our liberties, preserve our unity. Save us from violence, discord and confusion, from pride and arrogancy, and from every evil way. Fashion into one happy people the multitude brought hither out of many kindreds and 66
tongues. Endue with the spirit of wisdom those whom we entrust in thy Name with the authority of governance, to the end that there be peace at home, and that we keep our place among the nations of the earth. In the time of our prosperity, temper our self-confidence with thankfulness, and in the day of trouble, suffer not our trust in thee to fail; all which we ask for Jesus Christ's sake. *Amen.*

For the Unity of God's People.

O GOD, the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace; Grant to all Christian people grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred

S.B. and prejudice, and whatsoever else may hinder us from godly union and concord: that, as there is but one body, and one spirit, and one hope of our calling, one Lord, one Faith, one Baptism, one God and Father of us all, so we may all, henceforth, be all of one heart, and of one soul, united in one holy bond of truth and peace, of faith and charity, and may with one mind and one mouth glorify thee; through Jesus Christ our Lord. *Amen.* B.A.

For all Poor, Homeless, and Neglected Folk.

O GOD, Almighty and merciful, who healest those that are broken in heart, and turnest the sadness of the sorrowful to joy; Let thy fatherly goodness be upon all that thou hast made. Especially we beseech thee to remember in pity such as are this day destitute, homeless, or forgotten of their fellow-men. Bless the congregation of thy poor. Uplift those who are cast down, mightily befriend innocent sufferers, and sanctify to them the endurance of their wrongs. Cheer with hope all discouraged and unhappy people, and by thy heavenly grace preserve from falling those whose penury tempteth them to sin. Though they be troubled on every side, suffer them not to be distressed, though they be perplexed, save them from despair. Grant this, O Lord, for the love of him, who for our sakes became poor, thy Son, our Saviour Jesus Christ. *Amen.* 66 67

The everlasting Father bless us with his blessing everlasting. *Amen.*

The Collect to be used instead of that for the day.

293 O MOST merciful Father, who hast blessed the labours of the husbandman in the returns of the fruits of the earth; We give thee humble and hearty thanks for this thy bounty; beseeching thee to continue thy loving-kindness to us; that our land may still yield her increase, to thy glory and our comfort; through Jesus Christ our Lord. *Amen.*

The Epistle. St. James i. 16.

294 DO not err, my beloved brethren. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures. Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath; for the wrath of man worketh not the righteousness of God. Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the ingrafted word, which is able to save your souls. But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass; for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world. 68

The Gospel. St. Matt. v. 43.

YE have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love 68

S.B. them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect. B.A.

RESOLUTION X.

Resolved: That the following Form of Prayer, entitled

A SHORT OFFICE OF PRAYER FOR SUNDRY OCCASIONS,

be added to the Book of Common Prayer, to be placed next after *The Proper Order for Prayer and Thanksgiving on Thanksgiving-day, or Harvest-Home*, and that the proposed addition be made known to the several Dioceses, in order that it may be adopted in the next General Convention, in accordance with the provisions of Article VIII. of the Constitution.

A SHORT OFFICE OF PRAYER FOR SUNDRY OCCASIONS. 69

¶ *This Office may be used at Noon-day Services, Missionary Meetings, the Visitation of Families and Neighbourhoods, the Catechising of Children in Churches or Schools, and on other like occasions, for which no special Order of Prayer hath been appointed.*

¶ *The Minister shall begin the Office by reading one or more of the following Sentences of Scripture; or he may say, instead thereof, any of the Sentences elsewhere set forth in this Book.*

O HOW amiable are thy dwellings, thou LORD of hosts! My soul hath a desire and longing to enter into the courts of the LORD; my heart and my flesh rejoice in the living God. *Psalm* lxxxiv. 1, 2.

One thing have I desired of the LORD, which I will require, even that I may dwell in the house of the LORD all the days of my life, to behold the fair beauty of the LORD, and to visit his temple. *Psalm* xxvii. 4.

The LORD, even the most mighty God, hath spoken, and called the world, from the rising up of the sun unto the going down thereof. *Missions.* *Psalm* l. 1.

Tell it out among the heathen, that the LORD is King. *Psalm* xcvi. 10.

Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal. *St. John* iv. 35, 36.

Peace be both to thee, and peace be to thine house, and peace be unto all that thou hast. *1 Sam.* xxv. 6.

Where two or three are gathered together in my Name, there am I in the midst of them. *St. Matt.* xviii. 20. *In private houses.*

Come, ye children, and hearken unto me; I will teach you the fear of the LORD. *Psalm* xxxiv. 11. *Catechising.* 70

Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them. *Eccles.* xii. 1.

Trust in the LORD with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths. *Prov.* iii. 5, 6.

¶ *Then the Minister and the People kneeling down shall say the Lord's Prayer, the Minister first pronouncing,*

Let thy merciful kindness, O Lord, be upon us.

Answer. Like as we do put our trust in thee.

Minister. Let us pray.

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from

S.B. evil: For thine is the kingdom, And the power, and the glory, For ever and ever. Amen. B.A.

¶ *Then likewise he shall say,*

O Lord, open thou our lips.

Answer. And our mouth shall show forth thy praise.

¶ *Here, all standing up, the Minister shall say,*

Glory be to the Father, and to the Son: and to the Holy Ghost;

Answer. As it was in the beginning, is now, and ever shall be: world without end. Amen.

Minister. Praise ye the Lord.

Answer. The Lord's Name be praised.

¶ *Then shall be said or sung a Psalm, or one of the Selections of Psalms.* 71
¶ *Then shall be read a Lesson of Holy Scripture. And, after that, shall be sung a Hymn, an Anthem, or a Canticle.*

¶ *Then may be said the Apostles' Creed, as followeth.*

I BELIEVE in God the Father Almighty, Maker of heaven and earth: And in Jesus Christ his only Son our Lord: Who was conceived by the Holy Ghost, Born of the Virgin Mary: Suffered under Pontius Pilate, Was crucified, dead, and buried: He descended into hell, The third day he rose again from the dead: He ascended into heaven, And sitteth on the right hand of God the Father Almighty: From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost: The Holy Catholic Church; The Communion of Saints: The Forgiveness of sins: The Resurrection of the body: And the life everlasting. Amen.

¶ *Then shall the Minister bid them to prayer, saying,*

The Lord be with you.

Answer. And with thy spirit.

Minister. Let us pray.

O Lord, show thy mercy upon us.

Answer. And grant us thy salvation.

Minister. O God, make clean our hearts within us.

Answer. And take not thy Holy Spirit from us.

¶ *Then shall follow the Collect for the day, together with such other Prayers, elsewhere set forth in this Book, as the Minister, in his discretion, shall think fit, all devoutly kneeling.*

¶ *And after the Prayers, the Minister shall say,*

The Almighty and merciful God, the Father, the Son, and the Holy Ghost, bless and preserve us, now and for evermore. *Amen.*

Resolution XI.

Resolved: That the following changes and additions be made in connection with

THE

COLLECTS, EPISTLES, AND GOSPELS,

TO BE USED THROUGHOUT THE YEAR,

and that the proposed changes and additions be made known to the several Dioceses, in order that they may be severally adopted in the next General Convention, in accordance with the provisions of Article VIII. of the Constitution.

40 (a) Insert after the general title, the following rubric:

¶ *The Collect, Epistle, and Gospel, appointed for the Sunday, shall serve all the Week after, where it is not in this Book otherwise ordered.* 72

48 (b) After the Gospel for Christmas-Day, insert the following rubric:

S.B. ¶ *Or the Collect, Epistle, and Gospel that follow may be used.* B.A.
together with the following Collect, Epistle, and Gospel: 80

The Collect.

O GOD, who makest us glad with the yearly remembrance of the birth of thine only Son Jesus Christ; Grant that as we joyfully receive him for our Redeemer, so we may with sure confidence behold him, when he shall come to be our Judge, who liveth and reigneth, with thee and the Holy Ghost, one God, world without end. *Amen.*

The Epistle. Heb. ii. 14.

FORASMUCH then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage. For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful High Priest in 81
things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted.

The Gospel. St. Luke ii. 15.

AND it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this child. And all they that heard it wondered at those things which were told them by the shepherds. But Mary kept all these things, and pondered them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

48 (c) Insert immediately after the Gospel for *Christmas-day*, the Collects, 81–86
Epistles, and Gospels, for *St. Stephen's Day*, *St. John the Evangelist's Day*, *The Innocents' Day*, omitting them from their present place, and putting after the *Gospel* for the *Innocents' Day* the following rubric:
¶ *If there be any more days before the Sunday after Christmas-day, the Collect, Epistle, and Gospel for Christmas-day shall serve for them.* 86

175 (d) Amend the rubric after *The Collect* for *St. Stephen's Day*, so as to read as follows:
¶ *Then shall follow one of the Collects of the Nativity, which shall be said continually until the Feast of Circumcision.* 82

53 (e) Insert after *The Gospel* for *The Epiphany*, the following rubric:
¶ *The same Collect, Epistle, and Gospel shall serve for every day after, unto the next Sunday.* 91

68 (f) Add to the rubric after *The Collect* for *Ash Wednesday*, the following words, *until the Sunday before Easter*, so that the rubric will read as follows:
¶ *This Collect is to be read every day in Lent, after the Collect appointed for the day, until the Sunday before Easter.* 107

69 (g) Omit the second rubric after *The Collect* for *Ash Wednesday*, and the prayers that follow it, to wit:*

* These prayers are included in the proposed *Penitential Office for Ash Wednesday*. See pp. 69, 70.

S.B. ¶ *At Morning Prayer, the Litany being ended, shall be said the following Prayers, immediately before the General Thanksgiving.* B.A.

O LORD, we beseech thee, mercifully hear our prayers, and spare all those who confess their sins unto thee; that they, whose consciences by sin are accused, by thy merciful pardon may be absolved; through Christ our Lord. *Amen.*

O MOST mighty God, and merciful Father, who hast compassion upon all men, and hatest nothing that thou hast made; who wouldest not the death of a sinner, but rather that he should turn from his sin, and be saved; Mercifully forgive us our trespasses; receive and comfort us, who are grieved and wearied with the burden of our sins. Thy property is always to have mercy; to thee only it appertaineth to forgive sins. Spare us therefore, good Lord, spare thy people, whom thou hast redeemed; enter not into judgment with thy servants, who are vile earth, and miserable sinners; but so turn thine anger from us, who meekly acknowledge our vileness, and truly repent us of our faults, and so make haste to help us in this world, that we may ever live with thee in the world to come; through Jesus Christ our Lord. *Amen.*

¶ *Then shall the People say this that followeth, after the Minister.*

TURN thou us, O good Lord, and so shall we be turned. Be favourable, O Lord, Be favourable to thy people, Who turn to thee in weeping, fasting, and praying. For thou art a merciful God, Full of compassion,
69 Long-suffering, and of great pity. Thou sparest when we deserve punishment, And in thy wrath thinkest upon mercy. Spare thy people, good Lord, spare them, And let not thine heritage be brought to confusion. Hear us, O Lord, for thy mercy is great, And after the multitude of thy mercies look upon us; Through the merits and mediation of thy blessed Son, Jesus Christ our Lord. *Amen.*

71 (h) Insert after *The Gospel* for *Ash Wednesday*, the following rubric:
¶ *The same Collect, Epistle, and Gospel shall serve for every day after unto the next Sunday, except upon the Feast of St. Matthias.* 108

80 (i) Insert after *The Collect* for *The Sunday next before Easter*, the following rubric:
¶ *This Collect shall be said continually, after the Collect for the day, until Good Friday.* 117

(j) Insert before the Epistles for the *Monday*, *Tuesday*, *Wednesday*, and *Thursday before Easter*, respectively, the following Collects:

83 **Monday before Easter.** 121

The Collect.

ALMIGHTY and everlasting God; grant us so to celebrate the mysteries of our Lord's Passion, that we, obtaining pardon through his precious Blood, may come with joy to the commemoration of that sacrifice by which thou hast been pleased to redeem us; through the same thy Son our Saviour Jesus Christ. *Amen.*

90 **Tuesday before Easter.** 127

The Collect.

O LORD God, whose blessed Son our Saviour gave his back to the smiters, and did not hide his face from shame; Grant us grace to take joyfully the sufferings of the present time, in full assurance of the glory that shall be revealed; through the same Jesus Christ our Lord. *Amen.*

S.B. Wednesday before Easter. B.A.

93 *The Collect.* 131

MERCIFUL Father, give us grace that we never presume to sin through the example of a fellow creature; but if we be led at any time to offend thy Divine Majesty, vouchsafe us to repent with Peter, rather than to despair with Judas, so that by a godly sorrow and a lively faith we may obtain remission of our sins; through the only merits of thy Son, Christ our Lord. *Amen.*

98 Thursday before Easter. 136

The Collect.

ALMIGHTY Father, whose dear Son did in the Garden of Gethsemane accept the cup thou gavest him to drink, that so he might taste death for every man; Mercifully grant that we to whom he ministers the cup of blessing may thankfully receive it in remembrance of him, and show our Lord's death till he come; who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

(k) After the title Easter-day omit the following rubric and Anthems:*

109 ¶ *At Morning Prayer, instead of the Psalm,* O come, let us sing, &c., *these Anthems shall be sung or said.*

CHRIST our Passover is sacrificed for us: therefore let us keep the feast; Not with the old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth. *1 Cor.* v. 7.

CHRIST being raised from the dead, dieth no more; death hath no more dominion over him.

For in that he died, he died unto sin once; but in that he liveth, he liveth unto God.

Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. *Rom.* vi. 9.

CHRIST is risen from the dead, and become the first-fruits of them that slept.

For since by man came death, by man came also the resurrection of the dead.

For as in Adam all die, even so in Christ shall all be made alive. *1 Cor.* xv. 20.

111 and after the Gospel, insert the following rubric, Collect, Epistle, and Gospel:

¶ *Or the Collect, Epistle, and Gospel that follow may be used.* 149

The Collect.

O GOD, who for our redemption didst give thine only-begotten Son to the death of the Cross; and by his glorious resurrection hast delivered us from the power of our enemy; grant us so to die daily from sin, that we may evermore live with him in the joy of his resurrection; through the same Christ our Lord. *Amen.*

The Epistle. 1 Thess. iv. 13. 150

BUT I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by

* The Easter Anthems will be found under the heading *Proper Anthems* (p. 347), immediately before the Psalter.

S.B. the word of the Lord, that we which are alive and remain unto the coming B.A.
of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words.

The Gospel. St. Mark xvi. 1.

AND when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him. And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun. And they said among themselves, Who shall roll us away the stone from the door of the sepulchre? And when they looked, they saw that the stone was rolled away: for it was very great. And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. And he saith unto them, Be not affrighted: ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him. But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you. And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they any thing to any man; for they were afraid.

(l) After the titles Monday in Easter-week, and Tuesday in Easter-week, substitute for the present *Collect*, the following Collects respectively assigned to the said days:

111 Monday in Easter-week. 151

The Collect.

O GOD, who hast called us to be children of the resurrection, and hast made us citizens of the Jerusalem which is above; Grant that whensoever in the dimness of this life present our eyes are holden that we see thee not, our hearts may alway be attentive to thy holy Word, and burn within us, as it is opened by thy Son, our Saviour Jesus Christ. *Amen.*

113 Tuesday in Easter-week. 153

The Collect.

O HOLY Jesus, who by the travail of thy soul, hast made a people to be born out of every kindred and nation and tongue; Grant that all those who are called into the unity of thy Church to be the children of God by the washing of regeneration, may have one faith in their hearts, and one law of holiness in their lives; through thy merits who livest and reignest with the Father and the Holy Ghost, one God, world without end. *Amen.*

124 (m) After *The Gospel* for *The Ascension-day*, insert the following rubric:
¶ *The same Collect, Epistle, and Gospel shall serve for every day after unto* 165
the next Sunday, except upon the Feast of St. Philip and St. James.

128 (n) After *The Gospel* for *Whitsun-day*, insert the following rubric:
¶ *Or the Collect, Epistle, and Gospel that follow may be used.* 168

together with the following Collect, Epistle, and Gospel:

The Collect.

O GOD, Holy Ghost, who, as on this day, didst descend in the likeness of fiery tongues, bringing to the Church the promise of the Father in the gift of power; Take away all vices from our hearts, and fill us with all wis-

S.B. dom and spiritual understanding. Grant this, O blessed Spirit, who with the Father and the Son, livest and reignest, ever one God, world without end. *Amen.* B.A.

The Epistle. 1 Cor. ii. 9. 169

IT is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things, yet he himself is judged of no man. For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

The Gospel. St. Luke xii. 8.

ALSO I say unto you, Whosoever shall confess me before men, him shall the Son of Man also confess before the angels of God: but he that denieth me before men shall be denied before the angels of God. And whosoever shall speak a word against the Son of Man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven. And when they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say: for the Holy Ghost shall teach you in the same hour what ye ought to say.

(o) After the titles Monday in Whitsun-week and Tuesday in Whitsun-week, substitute for the present *Collects* the following Collects respectively assigned to the said days:

128 **Monday in Whitsun-week.** 170

The Collect.

O LORD Jesus Christ, who didst send from the Father the Comforter, even the Spirit of Truth; Grant that he may enlighten our minds with the teaching of thy truth, and sanctify our hearts with the power of thy grace, so that evermore abiding in thee we may be found steadfast in faith and holy in life, being conformed unto thine image, who art with the Father and the Holy Ghost, ever one God, world without end. *Amen.*

130 **Tuesday in Whitsun-week.** 172

The Collect.

O GOD, the light and life of all believers; grant that they whom the Holy Ghost hath made thy children by adoption and grace, loving thee without lukewarmness, and confessing thy faith without dissension, may obtain that peace which our Lord Jesus Christ promised to all those who truly follow him; through the same Jesus Christ our Lord. *Amen.*

170 (p) Substitute for the title The Twenty-fifth Sunday after Trinity, the title, *The Sunday next before Advent.* 212

198 (q) Insert between *The Gospel* for *St. James's Day* and *The Collect* for *St.*

S.B. *Bartholomew's Day, The Collect, Epistle* and *Gospel* for The Transfiguration of Christ, as follows: B.A.

The Transfiguration of Christ. 236

The Collect.

O GOD, who on the mount didst reveal to chosen witnesses thine only-begotten Son wonderfully transfigured, in raiment white and glistering; Mercifully grant that we, being delivered from the disquietude of this world, may be permitted to behold the King in his beauty, who with thee, O Father, and thee, O Holy Ghost, liveth and reigneth one God, world without end. *Amen.*

The Epistle. 2 St. Peter i. 13.

I THINK it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath showed me. Moreover I 237
will endeavour that ye may be able after my decease to have these things always in remembrance. For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount.

The Gospel. St. Luke ix. 28.

AND it came to pass about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray. And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistering. And behold, there talked with him two men, which were Moses and Elias: who appeared in glory, and spake of his decease which he should accomplish at Jerusalem. But Peter and they that were with him were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him. And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said. While he thus spake, there came a cloud, and overshadowed them; and they feared as they entered into the cloud. And there came a voice out of the cloud, saying, This is my beloved Son: hear him. And when the voice was past, Jesus was found alone. And they kept it close, and told no man in those days any of those things which they had seen.

RESOLUTION XII.

Resolved: That the following changes be made in

THE ORDER FOR THE
ADMINISTRATION OF THE LORD'S SUPPER,
OR
HOLY COMMUNION,

and that the proposed alterations be made known to the several Dioceses, in order that they may be severally adopted in the next General Convention, in accordance with the provisions of Article VIII. of the Constitution.

208 (a) In the last two lines of the second rubric, for the words that follow the word *Ordinary*, substitute the words *within fourteen days after, at the farthest:* so that the rubric will read as follows: 248

¶ *The same order shall the Minister use with those, betwixt whom he perceiveth malice and hatred to reign; not suffering them to be partakers of*

S.B. *the Lord's Table, until he know them to be reconciled. And if one of the parties, so at variance, be content to forgive from the bottom of his heart all that the other hath trespassed against him, and to make amends for that wherein he himself hath offended; and the other party will not be persuaded to a godly unity, but remain still in his frowardness and malice; the Minister in that case ought to admit the penitent person to the Holy Communion, and not him that is obstinate. Provided, that every Minister so repelling any, as is herein specified, shall be obliged to give an account of the same to the Ordinary, within fourteen days after, at the farthest.* B.A.

(b) Omit the doxology from the Lord's Prayer: so that the Prayer will read as follows:

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

209 (c) Omit from the rubric immediately before the Decalogue the words *as followeth:* so that the rubric will read as follows:

¶ *Then shall the Minister, turning to the People, rehearse distinctly the* TEN COMMANDMENTS; *and the People, still kneeling, shall, after every Commandment, ask God mercy for their transgressions for the time past, and grace to keep the law for the time to come.* 249

and add the following rubric:

¶ *When more than one Celebration of the Holy Communion is had in a Church on the same day, the saying of the* Decalogue *may be omitted at the earlier Service, provided the whole Office be used once on that day. But,* Note, *That whenever the* Decalogue *is omitted, the* Summary of the Law *shall be used, beginning,* Hear what our Lord Jesus Christ saith.

211 (d) In the rubric after the Prayer beginning, "O Almighty Lord, and everlasting God," &c., substitute for the words, *Then shall he read the Gospel (The People all standing up), saying,* the words, *Then, the People all standing up, he shall read the Gospel, saying:* so that the rubric will read as follows: 251

¶ *Then shall be said the Collect of the Day. And immediately after the Collect the Minister shall read the Epistle, saying,* The Epistle [*or,* The portion of Scripture appointed for the Epistle] is written in the — Chapter of ——, beginning at the — Verse. *And the Epistle ended, he shall say,* Here endeth the Epistle. *Then, the People all standing up, he shall read the Gospel, saying,* The Holy Gospel is written in the — Chapter of ——, beginning at the — Verse.

For the rubric,

¶ *Here the People shall say,*

substitute the rubric,

¶ *Here shall be said or sung,*

(e) After "Glory be to thee, O Lord," insert

¶ *And after the Gospel,*
Thanks be to thee, O Lord.

(f) For the rubric,

¶ *Then shall be read the Apostles' or Nicene Creed,* &c.

substitute the following rubric, placing after it the *Nicene Creed:*

¶ *Then, unless one of them hath been used immediately before in the Morning Prayer, shall be said the* Apostles' Creed, *or this that followeth.*

I BELIEVE in one God the Father Almighty, Maker of heaven and earth, And of all things visible and invisible:

S.B. And in one Lord Jesus Christ, the only-begotten Son of God, Begotten of B.A.
his Father before all worlds, God of God, Light of Light, Very God of very God; Begotten, not made; Being of one substance with the Father; By whom all things were made: Who for us men, and for our salvation, came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man: And was crucified also for us under Pontius Pilate; He suffered and was buried: And the third day he rose again according to the 252
Scriptures: And ascended into heaven, And sitteth on the right hand of the Father. And he shall come again with glory to judge both the quick and the dead; Whose kingdom shall have no end.

And I believe in the Holy Ghost, The Lord, and Giver of Life, Who proceedeth from the Father and the Son, Who with the Father and the Son together is worshipped and glorified, Who spake by the Prophets. And I believe one Catholic and Apostolic Church. I acknowledge one Baptism for the remission of sins: And I look for the Resurrection of the dead: And the Life of the world to come. Amen.

(g) Add to the rubric before the Offertory Sentences, the words *And*, Note, *that these Sentences may be used on any other occasion of Public Worship, when the alms of the People are to be received:* so that the rubric will read as follows:

¶ *Then shall follow the Sermon. After which, the Minister, when there is a Communion, shall return to the Lord's Table, and begin the Offertory, saying one or more of these Sentences following, as he thinketh most convenient. And*, Note, *that these Sentences may be used on any other occasion of Public Worship, when the alms of the People are to be received.*

213 (h) Add to the Offertory Sentences certain portions of *1 Chron.* xxix. 11, 254
12, 14: as follows:

Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all.

Both riches and honour come of thee: and of thine own have we given thee. *1 Chron.* xxix. 11, 12, 14.

213 (i) Add to the rubric which follows the Offertory Sentences these words: *And when the alms are presented, there may be sung or said an Offertory Anthem:* so that the rubric will read as follows:

¶ *Whilst these Sentences are in reading, the Deacons, Church-wardens, or other fit persons appointed for that purpose, shall receive the Alms for the Poor, and other Devotions of the People, in a decent Basin to be provided by the Parish for that purpose; and reverently bring it to the Priest, who shall humbly present and place it upon the Holy Table. And when the Alms are presented, there may be sung or said an Offertory Anthem.*

215 (j) Transfer the rubric which follows *The Prayer for the Church Militant,* 266
to together with the two exhortations beginning respectively, "Dearly Beloved, to
218 on ——— day next I purpose," and "Dearly beloved brethren, on ——— I 269
intend," to a place at the end of the Office.

218 (k) Add to the rubric before the Exhortation, beginning, "Dearly beloved in the Lord, ye who mind," etc., the words, *But*, Note, *That the Exhortation may be omitted if it hath been already said on one Lord's Day in that same month:* so that the rubric will read as follows:

¶ *At the time of the Celebration of the Communion, the Priest shall say this* 256
Exhortation. But, Note, *that the Exhortation may be omitted if it hath been already said on one Lord's Day in that same month.*

221 (l) Make the Triumphal Hymn, commonly called the "Ter Sanctus," a 259
distinct paragraph, omitting the words *and People* from the preceding rubric, and adding a side-rubric:

¶ *Priest and People.*

S.B. so that it will read and be printed as follows: B.A.

¶ *Here shall follow the Proper Preface, according to the time, if there be any specially appointed; or else immediately shall be said or sung by the Priest,*

Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify Thy glorious Name; evermore praising Thee, and saying,

HOLY, HOLY, HOLY, Lord God of hosts, heaven and earth are full of thy glory: Glory be to thee, O Lord Most High. Amen. ¶ *Priest and People.*

224 (m) Make the *Invocation* in *The Prayer of Consecration* a distinct paragraph, as is now done in the case of the *Oblation.* 262

(n) In the *Prayer of Consecration*, change the words "we and all others who" to "whosoever."

In accordance with the foregoing changes in parts (m) and (n), *The Prayer of Consecration* will be printed and will read as follows:

223 ALL glory be to Thee, Almighty God, our heavenly Father, for that Thou, of Thy tender mercy, didst give Thine only Son Jesus Christ to suffer death upon the Cross for our redemption; Who made there (by His one oblation of Himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in His holy Gospel command us to continue, a perpetual memory of that His precious death and sacrifice, until His coming again: For in the night in which He was betrayed, (*a*) He took Bread; and when He had given thanks, (*b*) He brake it, and gave it to His disciples, saying, Take, eat, (*c*) this is My Body, which is given for you; do this in remembrance of Me. Likewise, after supper, (*d*) He took the Cup; and when He had given thanks, He gave it to them, saying, Drink ye all of this; for (*e*) this is My Blood of the New Testament, which is shed for you, and for many, for the remission of sins; do this, as oft as ye shall drink it, in remembrance of Me. 261

(a) *Here the Priest is to take the Paten into his hands.*

(b) *And here to break the Bread.*

(c) *And here to lay his hand upon all the Bread.*

(d) *Here he is to take the Cup into his hand.*

(e) *And here he is to lay his hand upon every vessel, in which there is any Wine to be consecrated.*

WHEREFORE, O Lord and heavenly Father, according to the institution of thy dearly beloved Son our Saviour Jesus Christ, *The Oblation.*

224 we, thy humble servants, do celebrate and make here before thy Divine Majesty, with these thy holy gifts, which we now offer unto thee, the memorial thy Son hath commanded us to make; having in remembrance his blessed passion and precious death, his mighty resurrection and glorious ascension; rendering unto thee most hearty thanks for the innumerable benefits procured unto us by the same. 262

AND we most humbly beseech thee, O merciful Father, to hear us; and, of thy almighty goodness, vouchsafe to bless and sanctify, with thy Word and Holy Spirit, these thy gifts and *The Invocation.* creatures of bread and wine; that we, receiving them according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood.

AND we earnestly desire thy fatherly goodness, mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his blood, we, and all thy whole Church, may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable,

S.B. holy, and living sacrifice unto thee; humbly beseeching thee, that whosoever shall be partakers of this Holy Communion may worthily receive the most precious Body and Blood of thy Son Jesus Christ, be filled with thy grace and heavenly benediction, and made one body with him, that he may dwell in them, and they in him. And although we are unworthy, through our manifold sins, to offer unto thee any sacrifice; yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord; by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. *Amen.* B.A. 263

225 (o) Change the rubric after *The Prayer of Consecration*, so that it shall read:

¶ *Here may be sung a Hymn.*

226 (p) Amend the last clause of the rubric before the *Gloria in excelsis*, so that it shall read, *or some other Hymn.* The rubric will then read as follows: 264

¶ *Then shall be said or sung, all standing*, Gloria in excelsis; *or some other Hymn.*

227 (q) Amend the rubrical title to the Collects after the Blessing, so as to read: 265

¶ *Collects to be said before the Benediction, or as occasion may require.*

228 (r) In the last rubric but one, at the end of the Office, substitute for the word *if* the word *though:* so that the rubric will read as follows:

¶ *Upon the Sundays and other Holy-days (though there be no Sermon or Communion) shall be said all that is appointed at the Communion, unto the end of the Gospel, concluding with the Blessing.* 266

(s) In the last rubric, substitute for the words *eat and drink* the word *consume:* so that the rubric will read as follows:

¶ *And if any of the consecrated Bread and Wine remain after the Communion, it shall not be carried out of the Church; but the Minister and other Communicants shall, immediately after the Blessing, reverently consume the same.*

(t) Add the following rubrics:

¶ *And*, Note, *That every Communicant should receive the Communion, at the least, three times in the year, of which Easter to be one.*

¶ *There shall be no Celebration of the Lord's Supper, except there be a convenient number to communicate with the Priest, according to his discretion.*

¶ *And even though there be not above twenty persons in the Parish of discretion to receive the Communion, yet there shall be no Celebration, except three (or two at the least) communicate with the Priest.**

Resolution XIII.

Resolved: That the following changes be made in

THE MINISTRATION OF

PUBLIC BAPTISM OF INFANTS,

TO BE USED IN THE CHURCH,

and that the proposed alterations be made known to the several Dioceses, in order that they may be severally adopted in the next General Convention, in accordance with the provisions of Article VIII. of the Constitution.

229 (a) Add to the rubric immediately before the first Exhortation the words, 269

* Here will follow the rubric and the two Exhortations transferred to this place under the provisions of part (j). 266–269

S.B. *the People all standing until the Lord's Prayer:* so that the rubric will read as follows: B.A. 269

¶ *If they answer* No: *then shall the Minister proceed as followeth, the People all standing until the Lord's Prayer.*

230 (b) Alter the first sentence of the rubric before the Gospel, so that it shall read: 270

¶ *Then the Minister shall say as followeth: or else shall pass immediately to the questions addressed to the Sponsors.*

The rubric will then read as follows:

¶ *Then the Minister shall say as followeth: or else shall pass immediately to the questions addressed to the Sponsors; But, Note, that in every Church the intermediate parts of the Service shall be used, once at least in every month (if there be a baptism), for the better instructing of the People in the grounds of Infant Baptism.*

231 (c) Print the *Amen* at the end of the Prayer "Almighty and everlasting God, heavenly Father," etc., in Roman type, to indicate that the Prayer is to be said by Minister and People, and also make the corresponding change in the Office of Adult Baptism. 271 283

Resolution XIV.

Resolved: That the following changes be made in

THE MINISTRATION OF

PRIVATE BAPTISM OF CHILDREN

IN HOUSES,

and that the proposed alterations be made known to the several Dioceses, in order that they may be severally adopted in the next General Convention, in accordance with the provisions of Article VIII. of the Constitution.

235 (a) Omit from the first rubric all after the word *Children:* so that the rubric will read as follows:

¶ *The Minister of every Parish shall often admonish the People, that they defer not the Baptism of their Children.* 275

(b) In the second rubric change *they* (third word) to *he*, and omit *like:* so that the rubric will read as follows:

¶ *And also he shall warn them, that without great cause and necessity, they procure not their Children to be baptized at home in their houses. But when need shall compel them so to do, then Baptism shall be administered as followeth.*

(c) Change the wording of the First Prayer of Thanksgiving, so that what follows the words "incorporate him into thy holy Church," shall read:

And we humbly beseech thee to grant, that as *he is* now made *partaker* of the death of thy Son, so *he* may be also of his resurrection; and that finally, with the residue of thy Saints, *he* may inherit thine everlasting kingdom; through the same thy Son Jesus Christ our Lord. *Amen.*

The Prayer will then read as follows:

235 WE yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate *this Infant* with thy Holy Spirit, to receive *him* for thine own *Child* by adoption, and to incorporate *him* into thy Holy Church. And we humbly beseech thee to grant, that as *he is* now made *partaker* of the death of thy Son, so *he* may be also of his resurrection; and that finally, with the residue of thy Saints, *he* may inherit thine everlasting kingdom; through the same thy Son Jesus Christ our Lord. *Amen.* 275

(d) In the rubric after the Thanksgiving, insert between the words *in* 276

S.B. *which case* and the words *he shall say* the words *all standing*, and add to the form of certification which follows the rubric the words: B.A.

Who *is* now by Baptism incorporated into the Christian Church: for our Lord Jesus Christ doth not deny his grace and mercy unto such Infants, but most lovingly doth call them unto him, as the holy Gospel doth witness to our comfort.

so that the rubric and form of certification will read as follows:

¶ *And let them not doubt, but that the Child so baptized is lawfully and sufficiently baptized, and ought not to be baptized again. Yet nevertheless, if the Child, which is after this sort baptized, do afterward live, it is expedient that it be brought into the Church, to the intent that if the Minister of the same Parish did himself baptize that Child, the Congregation may be certified of the true Form of Baptism, by him privately before used: In which case, all standing, he shall say thus:*

I CERTIFY you, that according to the due and prescribed Order of the Church, *at such a time*, and *at such a place*, before divers witnesses, I baptized *this Child*, who *is* now by Baptism incorporated into the Christian Church: for our Lord Jesus Christ doth not deny his grace and mercy unto such Infants, but most lovingly doth call them unto him, as the holy Gospel doth witness to our comfort.

236 (e) Omit from the second form of certification the words *on this wise*, and from the rubric that follows it the words *or else shall pass on to the questions addressed to the Sponsors:* so that the form of certification and the rubric following it will read as follows:

I CERTIFY you, that in this case all is well done, and according unto due order, concerning the baptizing of *this Child;* who *is* now by Baptism incorporated into the Christian Church; for our Lord Jesus Christ doth not deny his grace and mercy unto such Infants, but most lovingly doth call them unto him, as the holy Gospel doth witness to our comfort.

¶ *Then the Minister shall say as followeth:*

Resolution XV.

Resolved: That the following changes be made in

THE MINISTRATION OF

BAPTISM TO SUCH AS ARE OF RIPER YEARS,

AND ABLE TO ANSWER FOR THEMSELVES,

and that the proposed alterations be made known to the several Dioceses, in order that they may be severally adopted in the next General Convention, in accordance with the provisions of Article VIII. of the Constitution.

239 (a) After the second rubric insert the words, 280

Hath this Person been already baptized, or no?

adding to the said rubric the words, *And standing there, the Minister shall say*, so that the rubric will read as follows:

¶ *And if they shall be found fit, then the Godfathers and Godmothers (the People being assembled upon the Sunday, Holy-day, or Prayer-day appointed) shall be ready to present them at the Font, immediately after the Second Lesson, either at Morning or Evening Prayer, as the Minister in his discretion shall think fit. And standing there, the Minister shall say,*

(b) Omit the third rubric, to wit:

¶ *And standing there, the Minister shall ask, whether any of the Persons here presented be baptized, or no: If they shall answer,* No; *then shall the Minister say thus:*

and add after the question, "Hath this person," etc., the rubric:

S.B. ¶ *If they answer* No; *then shall the Minister* (*the People all standing until the Lord's Prayer*) *proceed as followeth.* B.A.

245 (c) In the closing Exhortation change "representeth" to "doth represent": so that the Exhortation will read as follows: 286

AND as for you, who have now by Baptism put on Christ, it is your part and duty also, being made the *children* of God and of the light, by faith in Jesus Christ, to walk answerably to your Christian calling, and as becometh the children of light; remembering always that Baptism doth represent unto us our profession; which is, to follow the example of our Saviour Christ, and to be made like unto him; that as he died, and rose again for us, so should we, who are baptized, die from sin, and rise again unto righteousness; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

Resolution XVI.

Resolved: That the following changes be made in

THE ORDER OF

CONFIRMATION,

OR LAYING ON OF HANDS UPON THOSE WHO ARE BAPTIZED AND COME TO YEARS OF DISCRETION,

and that the proposed alterations be made known to the several Dioceses, in order that they may be severally adopted in the next General Convention, in accordance with the provisions of Article VIII. of the Constitution.

251 (a) Change the first rubric so that it will read as follows: 292

¶ *Upon the day appointed, all that are to be then confirmed, being placed and standing in order before the Bishop, sitting in his chair, near to the Holy Table, he, or some other Minister appointed by him, may read this Preface following; the People standing until the Lord's Prayer.*

252 (b) After the Preface insert as follows: 293

¶ *Then the Bishop, or some Minister appointed by him, may say,*

Hear the words of the Evangelist Saint *Luke*, in the eighth Chapter of the Book of the *Acts of the Apostles.*

WHEN they believed Philip preaching the things concerning the kingdom of God, and the Name of Jesus Christ, they were baptized, both men and women. Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done. Now when the Apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Ghost: (for as yet he was fallen upon none of them: only they were baptized in the Name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost.

(c) Insert a form for presenting the Candidates to the Bishop, as follows:

¶ *Then the Minister shall present unto the Bishop those who are to be confirmed, and shall say,*

REVEREND Father in God. I present unto you *these Children* [or *these Persons*] to receive the Laying on of Hands.

The Bishop.

TAKE heed that the Children [or persons] whom ye present unto us, be sufficiently instructed in the principles of Christ's religion, and that they be minded to fear God and to keep his Commandments.

¶ *The Minister shall answer,*

I HAVE examined them, and think them so to be.

S.B. [¶ *Or if certain of them have been examined by another than himself, he shall say,* B.A.

I HAVE examined them, or have enquired concerning them, and think them so to be.]

(d) Insert after the presentation of the Candidates, and before the present Question and Answer, three questions upon the baptismal vows, with answers, as follows:

¶ *Then shall the Bishop demand of those who are to be confirmed these questions following; but he may at his discretion pass to the last one of the said questions.*

The Bishop. 294

DOST thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the sinful desires of the flesh, so that thou wilt not follow nor be led by them?

Answer. I renounce them all.

The Bishop.

DOST thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ his only Son our Lord? And that he was conceived by the Holy Ghost, born of the Virgin Mary: that he suffered under Pontius Pilate, was crucified, dead, and buried: that he descended into hell, and also rose again the third day: that he ascended into heaven, and sitteth on the right hand of God the Father Almighty: and from thence shall come to judge the quick and the dead?

And dost thou believe in the Holy Ghost: the holy Catholic Church; the Communion of Saints: the Forgiveness of sins: the Resurrection of the body: and Life everlasting?

Answer. I do believe.

The Bishop.

WILT thou obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

Answer. I will, by God's help.

(e) In the question, "Do ye here, in the presence of God," etc., insert "*then*" before "here": so that the question will read as follows:

The Bishop.

DO ye *then*, here, in the presence of God, and of this congregation, renew the solemn promise and vow that ye made, or that was made in your name, at your Baptism; ratifying and confirming the same; and acknowledging yourselves bound to believe and to do all those things which ye then undertook, or your Sponsors then undertook for you?

252 Before the Responses to the Versicles, substitute the word "People" for the word "Answer": so that the Versicles and Responses will read as follows:

The Bishop.

OUR help is in the Name of the Lord;
People. Who hath made heaven and earth.
Bishop. Blessed be the Name of the Lord; 295
People. Henceforth, world without end.
Bishop. Lord, hear our prayer.
People. And let our cry come unto thee.
Bishop. Let us pray.

and print the word "Amen" in italics at the end of the form "Defend, O Lord," etc.

S.B. (f) After the Prayer, "Almighty and everliving God, who hast vouchsafed," etc., insert the rubric: B.A.

¶ *Then may be sung a Hymn.*

(g) After the Collect, "O Almighty Lord," etc., insert the following rubric and Prayer: 296

¶ *Or this.*

FINALLY, O Lord, we beseech thee that we, being saved and defended in all dangers spiritual and bodily, and being kept from all sin and wickedness, and from our spiritual enemy and from everlasting death, may diligently serve thee here, with a meek and quiet spirit, and receive the inheritance of everlasting rest and peace in thy kingdom; to whom, with the Father and the Holy Ghost, we ascribe all blessing and honour and glory and power, now and for evermore. *Amen.*

(h) After the final Blessing insert the rubric:

¶ *The Minister shall not omit earnestly to move the Persons confirmed to come, without delay, to the Lord's Supper.*

(i) After the rubric at the end of the Office put the rubric: 296

253 ¶ *This Office may be used alone, or as the Bishop, in his discretion, may appoint.*

Resolution XVII.

Resolved: That the following changes be made in

THE FORM OF

SOLEMNIZATION OF MATRIMONY,

and that the proposed alterations be made known to the several Dioceses, in order that they may be severally adopted in the next General Convention, in accordance with the provisions of Article VIII. of the Constitution.

254 (a) In the Exhortation, substitute for the words "of St. Paul" the words "in Holy Scripture": so that the Exhortation will read as follows: 297

DEARLY beloved, we are gathered together here in the sight of God, and in the face of this company, to join together this Man and this Woman in holy Matrimony; which is commended in Holy Scripture to be honourable among all men: and therefore is not by any to be entered into unadvisedly or lightly; but reverently, discreetly, advisedly, soberly, and in the fear of God. Into this holy estate these two persons present come now to be joined. If any man can show just cause, why they may not lawfully be joined together, let him now speak, or else hereafter for ever hold his peace.

255 (b) Add to the first sentence of the rubric relating to the ring the words *laying the same upon the Book:* so that the rubric will read as follows: 298

¶ *Then shall they again loose their hands; and the Man shall give unto the Woman a Ring, laying the same upon the Book. And the Minister taking the Ring shall deliver it unto the Man, to put it upon the fourth finger of the Woman's left hand. And the Man, holding the Ring there, and taught by the Minister, shall say,* —

Resolution XVIII.

Resolved: That the following changes be made in

THE ORDER FOR

THE VISITATION OF THE SICK,

and that the proposed alterations be made known to the several Dioceses, in order that they may be severally adopted in the next General Convention, in accordance with the provisions of Article VIII. of the Constitution.

262 (a) Insert after *A Prayer for a Sick Child,* the three following Prayers: 305

S.B. *For the Aged.* B.A.

O LORD God, who hast made the days of man as a span long, and his age even as nothing in respect of thee; Grant, we beseech thee, unto this thy servant, repentance and pardon for all the transgressions which *he* hath committed against thee, and make *him* to spend whatever of *his* life remaineth, in thy love and holy fear. Accept, we beseech thee, *his* prayers and services, though they be imperfect by reason of his bodily weakness, and finally, by the grace of thy Holy Spirit so strengthen *him* that *he* may continue thine forever, and, in thine appointed time, be received into eternal rest through the merits of Jesus Christ, our blessed Mediator and Redeemer. *Amen.*

In time of great bodily danger or distress.

O GOD, our refuge and strength, who art a very present help in trouble, look graciously, we most humbly beseech thee, upon this thy servant, and send *him* patience and comfort in this time of *his* great distress. Strengthen 306
him, O blessed Lord, with the consolations of thy Holy Spirit, and lay not more upon *him* than thou wilt enable *him* to bear, through Jesus Christ, our only Mediator and Advocate. *Amen.*

In Prolonged Sickness.

O LORD, who art the God of patience and consolation; strengthen, we beseech thee, this thy servant in the inner man, that *he* may without mourning and repining bear whatever thou layest upon *him*. Let not any pain or passion discompose the order and decency of *his* thoughts and duty. Let *him* never charge thee foolishly nor offend thee by impatience of spirit. Make thou all *his* bed in *his* sickness. Let *him* with meekness safely and peaceably pass through this vale of misery and of the shadow of death. Give *him* such a sense of thy fatherly love to *him* and care over *him*, under this *his* sore affliction, as may make *him* heartily love thee, and entirely confide in thee, and wholly resign both soul and body to thy wise disposal. Help *him*, in remembrance of thy past loving-kindness, so to trust in thy goodness, to submit to thy wisdom, and meekly to bear what thou layest upon *him*, that *he* may be brought to say at the last, It was good for me that I was in trouble. Grant this measure of grace unto this thy servant for thy Son Jesus Christ's sake. *Amen.*

263 (b) Insert after *A Prayer for a sick Person where there appeareth but small hope of recovery*, the following Prayers, entitled

Short Prayers with the Dying. 307

GOD the Father, who hath created thee; God the Son, who hath redeemed thee; God the Holy Ghost, who hath poured his grace upon thee, assist thee in all thy trial, and lead thee the way to everlasting peace. *Amen.*

GOD grant thou mayest behold thy blessed Saviour in the state of glory. *Amen.*

GOD grant thy death may be precious in his sight in whom thou art to rest for ever. *Amen.*

JESUS Christ that redeemed thee with his agony and precious death, have mercy on thee, and strengthen thee in the agony of death. *Amen.*

JESUS Christ, that rose again, the third day, from death, raise thee, body and soul, in the resurrection of the just. *Amen.*

JESUS Christ, that ascended into heaven, thither bring thee, whither he himself hath gone before, to the Paradise of bliss. *Amen.*

INTO thy merciful hands, O heavenly Father, we commend the soul of thy servant, now departing from the body. Acknowledge, we meekly beseech

S.B. thee, a sheep of thine own fold, a lamb of thine own flock, a sinner of thine own redeeming. Receive *him* into the arms of thy mercy, into the blessed rest of everlasting peace, into the glorious estate of thy chosen saints in heaven. O most merciful Jesus, that thing cannot perish which is committed to thy charge; Receive, we beseech thee, *his* spirit in peace. *Amen.* B.A.

Resolution XIX.

Resolved: That the following changes be made in

THE COMMUNION OF THE SICK,

and the proposed alterations be made known to the several Dioceses, in order that they may be severally adopted in the next General Convention, in accordance with the provisions of Article VIII. of the Constitution.

265 (a) In the first rubric, for the word *two* read *one*, and add to the rubric the words *the Minister first pronouncing:* so that the rubric will read as follows:

¶ *Forasmuch as all mortal men are subject to many sudden perils, diseases, and sicknesses, and ever uncertain what time they shall depart out of this life; therefore, to the intent they may be always, in readiness to die, whensoever it shall please Almighty God to call them, the Ministers shall diligently from time to time (but especially in the time of pestilence, or other infectious sickness) exhort their parishioners to the often receiving of the Holy Communion of the Body and Blood of our Saviour Christ, when it shall be publicly administered in the Church; that so doing, they may, in case of sudden visitation, have the less cause to be disquieted for lack of the same. But if the sick person be not able to come to the Church, and yet is desirous to receive the Communion in his house; then he must give timely notice to the Minister, signifying also how many there are to communicate with him, (which shall be one at the least;) and all things necessary being prepared, the Minister shall there celebrate the Holy Communion, beginning with the Collect, Epistle, and Gospel, here following, the Minister first pronouncing.* 310

After the rubric and before the Collect insert the following:

O PRAISE the Lord, all ye nations: praise him, all ye people.

For his merciful kindness is ever more and more towards us: and the truth of the Lord endureth for ever. Praise the Lord.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and shall be: world without end. Amen.

Lord, have mercy upon us. 311
Christ, have mercy upon us.
Lord, have mercy upon us.
The Lord be with you.
And with thy spirit.

Let us pray.

266 (b) Insert between the second and third of the rubrics after *The Gospel* the following rubric and order:

¶ *In the times of contagious sickness or disease, or when extreme weakness renders it expedient, the following form shall suffice:*

The Collect, Epistle and Gospel.

"Ye who do truly," etc.

The Confession and the Absolution.

The Prayer of Consecration, ending with these words, — "partakers of his most blessed Body and Blood."

The Communion.

"Our Father," etc.

S.B. The Benediction. B.A.

(c) At the end of the Office, insert this rubric:

¶ *This Office may be used with aged and bedridden persons, or such as are not able to attend the public Ministration in Church, substituting the Collect, Epistle and Gospel for the Day, for those appointed above.* 312

RESOLUTION XX.

Resolved: That the following changes be made in

THE ORDER FOR

THE BURIAL OF THE DEAD,

and that the proposed alterations be made known to the several Dioceses, in order that they may be severally adopted in the next General Convention, in accordance with the provisions of Article VIII. of the Constitution.

270 (a) Insert immediately after the Lesson the following rubric:

¶ *Here may be sung a Hymn or an Anthem; and, at the discretion of the Minister, the Creed, and such fitting Prayers as are elsewhere provided in this Book, may be added.* 316

(b) At the end of "Man that is born of a woman hath but a short time," etc., add "Amen."

(c) In the rubric before The Sentence of Committal substitute *the Minister, or some one appointed by him*, for *some one standing by*, so that the rubric will read as follows:

¶ *Then, while the earth shall be cast upon the Body by the Minister, or some one appointed by him, the Minister shall say,*

(d) In The Sentence of Committal, change "deceased *brother*" to "*brother* departed," and append "Amen" to the same Sentence: so that the whole Sentence will read as follows:

FORASMUCH as it hath pleased Almighty God, in his wise providence, to take out of this world the soul of our *brother* departed, we therefore commit *his* body to the ground; earth to earth, ashes to ashes, dust to dust;
271 looking for the general Resurrection in the last day, and the life of the world to come, through our Lord Jesus Christ; at whose second coming in glorious majesty to judge the world, the earth and the sea shall give up their dead; and the corruptible bodies of those who sleep in him shall be changed, and made like unto his own glorious body; according to the mighty working whereby he is able to subdue all things unto himself. Amen. 317

272 (e) At the end of the Office put the following rubric:

¶ *Inasmuch as it may sometimes be expedient to say under shelter of the Church the whole or a part of the service appointed to be said at the Grave, the same is hereby allowed for weighty cause.* 318

(f) Append to the Office the Special Form of Committal Sentence provided for the Burial of the Dead at Sea, and at present included in the Forms of Prayer to be used at Sea, prefacing the same with this rubric:

¶ *For the Sentence of Committal, say,*

and insert the former portion of the Form beginning with those words before "We therefore commit," etc., and append "Amen" to the said Sentence: so that it will read as follows:

AT THE BURIAL OF THE DEAD AT SEA.

¶ *For the Sentence of Committal, say,*

FORASMUCH as it hath pleased Almighty God, in his wise providence, to take out of this world the soul of our *brother* departed, we therefore
282 commit *his* body to the deep, to be turned into corruption, looking for the

S.B. resurrection of the body (when the sea shall give up her dead), and the life of the world to come, through our Lord Jesus Christ; who at his coming shall change our vile body, that it may be like his glorious body, according to the mighty working whereby he is able to subdue all things unto himself. Amen. B.A.

(g) Append to the Office certain alternative forms, under the heading

AT THE BURIAL OF INFANTS OR YOUNG CHILDREN.

¶ *The Office shall be as usual, save that the following alternative forms may be used, at the discretion of the Minister.*

and insert the said alternative forms under their respective rubrics, as follows:

¶ *For the Sentences.*

IN Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not. *St. Matt.* ii. 18.

THUS saith the LORD; Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the LORD; and they shall come again from the land of the enemy. And there is hope in thine end, saith the LORD, that thy children shall come again to their own border. *Jer.* xxxi. 16, 17.

JESUS called them unto him, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God. *St. Luke* xviii. 16. 319

THEY shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes. *Rev.* vii. 16, 17.

TAKE heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven. *St. Matt.* xviii. 10.

AND they shall see his face: and his Name shall be in their foreheads. *Rev.* xxii. 4.

¶ *For the Psalm.*

OUT of the deep have I called unto thee, O LORD: Lord, hear my voice.
O let thine ears consider well: the voice of my complaint.

If thou, LORD, wilt be extreme to mark what is done amiss: O Lord, who may abide it?

For there is mercy with thee: therefore shalt thou be feared.

I look for the LORD; my soul doth wait for him: in his word is my trust.

My soul fleeth unto the Lord: before the morning watch, I say, before the morning watch.

O Israel, trust in the LORD, for with the LORD there is mercy: and with him is plenteous redemption.

And he shall redeem Israel: from all his sins.

LIKE as a father pitieth his own children: even so is the LORD merciful unto them that fear him.

For he knoweth whereof we are made: he remembereth that we are but dust.

The days of man are but as grass: for he flourisheth as a flower of the field. 320

For as soon as the wind goeth over it, it is gone: and the place thereof shall know it no more.

S.B. THE LORD is my shepherd: therefore can I lack nothing. B.A.
He shall feed me in a green pasture: and lead me forth beside the waters of comfort.

He shall convert my soul: and bring me forth in the paths of righteousness, for his Name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff comfort me.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ *For the Lesson.*

The Portion of Scripture appointed for the Epistle for Innocents' Day.

¶ *Or this,*

Revelation xxi.

AND I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold I make all things new. And he said unto me, Write: for these words are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will 320
give unto him that is athirst of the fountain of the water of life freely. He
that overcometh shall inherit all things; and I will be his God, and he shall 321
be my son. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death. And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will show thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal; and had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel: on the east three gates; on the north three gates; on the south three gates; and on the west three gates. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb. And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof. And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal. And he measured the wall thereof, a hundred and forty and four cubits, according to the measure of a man, that is, of the angel. And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass. And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst. And the twelve gates were twelve pearls; every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass. And I saw no temple therein: for the Lord God Almighty and the Lamb are the

S.B. temple of it. And the city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honour of the nations into it. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life. P.A. 322

¶ *For the Sentence of Committal.*

FORASMUCH as it hath pleased Almighty God our heavenly Father, to take away the soul of this child, from the evil to come, we therefore commit *his* body to the ground; earth to earth, ashes to ashes, dust to dust; in sure and certain hope of the resurrection to eternal life, through our Lord Jesus Christ. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus, will God bring with him. Amen.

¶ *For the Anthem.*

HE shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom.

¶ *For the Prayers.*

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, And the power, and the glory, For ever and ever. Amen.

MOST merciful Father, who hast hastened to take this child's soul unto thyself; Grant to us who are still in our pilgrimage, and who walk as yet by faith, that having served thee with constancy on earth, we may be joined hereafter with thy blessed children in glory everlasting; through Jesus Christ our Lord. *Amen.* 323

O LORD Jesus Christ, who by thy death didst take away the sting of death; Grant unto us thy servants so to follow in faith where thou hast led the way, that we may at length fall asleep peacefully in thee, and awaking up after thy likeness find ourselves satisfied with it; through thy mercy who livest with the Father and the Holy Ghost, one God, world without end. *Amen.*

THE God of hope fill you with all joy and peace in believing, that ye may abound in hope through the power of the Holy Ghost. *Amen.*

¶ *Or this.*

THE God of peace, that brought again from the dead our Lord Jesus Christ, that great Shepherd of the sheep, through the blood of the everlasting covenant; Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. *Amen.*

Resolution XXI.

Resolved: That the following change be made in

THE CHURCHING OFFICE,

and that the proposed alterations be made known to the several Dioceses, in order that it may be adopted in the next General Convention, in accordance with the provisions of Article VIII. of the Constitution.

S.B. Alter the third rubric so that it shall read: B.A.
272 ¶ *Then shall be said by both of them the following Hymn, the woman still* 324
kneeling.

RESOLUTION XXII.

Resolved: That the following changes be made in

THE FORMS OF PRAYER TO BE USED AT SEA,

and that the proposed alterations be made known to the several Dioceses, in order that they may be severally adopted in the next General Convention, in accordance with the provisions of Article VIII. of the Constitution.

274 (a) Omit the first rubric, and *The Collect* after the first Prayer, as follows:

¶ *The Morning and Evening Service to be used daily at sea, shall be the same which is appointed in the Book of Common Prayer.*

The Collect.

DIRECT us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name; and finally by thy mercy obtain everlasting life; through Jesus Christ our Lord. *Amen.*

(b) Put at the beginning, the Prayer entitled, *For Merchant-men*, as follows:

For Merchant-men. 325

O GOD, who holdest the sea in the hollow of thy hand, and who orderest our ways and works in wisdom far beyond all we could direct for ourselves, so manifesting thy fatherly care, and the mercy which is thy delight; Keep us thy servants we beseech thee, wheresoever we may be, and grant that at all times, and in all places of thy dominion, we may always dispose our souls and our bodies in submission to thy holy will. More especially we ask for thy protection while we voyage upon the sea. Save and defend us in all perils, and may the substance and treasure entrusted to this ship be guarded from harm and loss. Bless, with us, all who travel on the great deep upon lawful occasions. Give us a safe and speedy arrival into port, and final acceptance in the haven of eternal rest, through our blessed Lord and Saviour, Jesus Christ. *Amen.*

(c) Insert the title *For Ships of War*, after the Prayer *For Merchant-men.*

274 (d) Insert in the title, *Prayers to be used in storms at sea*, after the word 326
used the words *in all ships*, so that it shall read as follows:

Prayers to be used in all ships in storms at sea.

(e) Group separately the Prayers that have reference to a storm, and those that have reference to the enemy, transferring the Lord's Prayer to a place 327
immediately after the Absolution, and prefacing it with the rubric,

¶ *Then shall they say together the Lord's Prayer.*

so that the arrangement of said Prayers will be as follows:

Short Prayers in respect of a storm. 326

THOU, O Lord, who stillest the raging of the sea, hear, hear us, and save us, that we perish not.

O blessed Saviour, who didst save thy disciples ready to perish in a storm, 327
hear us, and save us, we beseech thee.

Lord, have mercy upon us.
Christ, have mercy upon us.

S.B. Lord, have mercy upon us. B.A.
O Lord, hear us. 327
O Christ, hear us.

God the Father, God the Son, God the Holy Ghost, have mercy upon us save us now and evermore. Amen.

276 ¶ *When there shall be imminent danger, as many as can be spared from necessary service in the ship shall be called together, and make an humble confession of their sin to God: In which, every one ought seriously to reflect upon those particular sins of which his conscience shall accuse him; saying as followeth.*

The Confession.

ALMIGHTY God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and
277 wickedness, Which we, from time to time, most grievously have committed, By thought, word, and deed, Against thy Divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christ's sake, Forgive us all that is past; And grant that we may ever hereafter Serve and please thee In newness of life, To the honour and glory of thy Name; Through Jesus Christ our Lord. Amen.

¶ *Then shall the Priest, if there be any in the ship, say,*

ALMIGHTY God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all those who with hearty repentance and true faith turn unto him; Have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness; and bring you to everlasting life; through Jesus Christ our Lord. *Amen.*

¶ *Then shall they say together the Lord's Prayer.*

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day 328
our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

The Prayer to be said before a fight at sea against any enemy.

275 O MOST powerful and glorious Lord God, the Lord of hosts, that rulest and commandest all things; Thou sittest in the throne judging right, and therefore we make our address to thy Divine Majesty in this our necessity, that thou wouldest take the cause into thine own hand, and judge between us and our enemies. Stir up thy strength, O Lord, and come and help us; for thou givest not alway the battle to the strong, but canst save by many or by few. O let not our sins now cry against us for vengeance; but hear us thy poor servants begging mercy, and imploring thy help, and that thou wouldest be a defence unto us against the face of the enemy. Make it appear that thou art our Saviour and mighty Deliverer, through Jesus Christ our Lord. *Amen.*

Short Prayers for single persons, who cannot meet to join in prayer with others, by reason of the fight, or storm.

General Prayers.

LORD, be merciful to us sinners, and save us for thy mercy's sake.
Thou art the great God, who hast made and rulest all things: O deliver us for thy Name's sake.

S.B. 276 Thou art the great God to be feared above all: O save us, that we may praise thee. B.A.

Special Prayers with respect to the enemy.

THOU, O Lord, art just and powerful: O defend our cause against the face of the enemy.

O God, thou art a strong tower of defence to all who fly unto thee: O save us from the violence of the enemy.

O Lord of hosts, fight for us, that we may glorify thee.

O suffer us not to sink under the weight of our sins, or the violence of the enemy.

O Lord, arise, help us, and deliver us for thy Name's sake.

(f) Arrange under distinct headings, the forms belonging to *Thanksgiving after a Storm*, and *Thanksgiving after Victory*, as follows:

277 THANKSGIVING AFTER A STORM. 329

Jubilate Deo. From Psalm lxvi.

O BE joyful in God, all ye lands: sing praises unto the honour of his Name, make his praise to be glorious.

Say unto God, O how wonderful art thou in thy works: through the greatness of thy power shall thine enemies be found liars unto thee.

For all the world shall worship thee: sing of thee, and praise thy Name.

O come hither, and behold the works of God: how wonderful he is in his doing toward the children of men.

He ruleth with his power for ever; his eyes behold the people: and such as will not believe shall not be able to exalt themselves.

O praise our God, ye people: and make the voice of his praise to be heard:

Who holdeth our soul in life: and suffereth not our feet to slip.

For thou, O God, hast proved us: thou also hast tried us, like as silver is tried.

278 Thou broughtest us into the snare: and laidest trouble upon our loins.

I will go into thine house with burnt-offerings: and will pay thee my vows, which I promised with my lips, and spake with my mouth, when I was in trouble.

O come hither, and hearken, all ye that fear God: and I will tell you what he hath done for my soul.

I called unto him with my mouth: and gave him praises with my tongue.

If I incline unto wickedness with mine heart: the Lord will not hear me.

But God hath heard me: and considered the voice of my prayer.

Praised be God, who hath not cast out my prayer: nor turned his mercy from me.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Confitemini Domino. From Psalm cvii.

O THAT men would praise the LORD for his goodness: and declare the wonders that he doeth for the children of men! 330

That they would offer unto him the sacrifice of thanksgiving: and tell out his works with gladness!

They that go down to the sea in ships: and occupy their business in great waters.

These men see the works of the LORD: and his wonders in the deep.

For at his word the stormy wind ariseth: which lifteth up the waves thereof.

They are carried up to the heaven, and down again to the deep: their soul melteth away because of the trouble.

S.B. They reel to and fro, and stagger like a drunken man: and are at their wits' end. B.A.

So when they cry unto the LORD in their trouble: he delivereth them out of their distress.

279 For he maketh the storm to cease: so that the waves thereof are still.

Then are they glad, because they are at rest: and so he bringeth them unto the haven where they would be.

O that men would therefore praise the LORD for his goodness: and declare the wonders that he doeth for the children of men!

That they would exalt him also in the congregation of the people: and praise him in the seat of the elders!

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

280 *A Hymn of Praise and Thanksgiving after a dangerous Tempest.*

O COME, let us give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

Great is the Lord, and greatly to be praised; let the redeemed of the Lord say so: whom he hath delivered from the merciless rage of the sea.

The Lord is gracious, and full of compassion: slow to anger, and of great mercy. 331

He hath not dealt with us according to our sins: neither rewarded us according to our iniquities.

But as the heaven is high above the earth: so great hath been his mercy towards us.

We found trouble and heaviness: we were even at death's door.

The waters of the sea had well-nigh covered us: the proud waters had well-nigh gone over our soul.

The sea roared: and the stormy wind lifted up the waves thereof.

We were carried up as it were to heaven, and then down again into the deep: our soul melted within us, because of trouble.

Then cried we unto thee, O Lord: and thou didst deliver us out of our distress.

Blessed be thy Name, who didst not despise the prayer of thy servants: but didst hear our cry, and hast saved us.

Thou didst send forth thy commandment: and the windy storm ceased, and was turned into a calm.

O let us therefore praise the Lord for his goodness: and declare the wonders that he hath done, and still doeth for the children of men!

281 Praised be the Lord daily: even the Lord that helpeth us, and poureth his benefits upon us.

He is our God, even the God of whom cometh salvation: God is the Lord, by whom we have escaped death.

Thou, Lord, hast made us glad through the operation of thy hands: and we will triumph in thy praise.

Blessed be the Lord God: even the Lord God, who only doeth wondrous things;

And blessed be the Name of his Majesty for ever: and let every one of us say, Amen, Amen.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

279 *Collects of Thanksgiving.* 332

O MOST blessed and glorious Lord God, who art of infinite goodness and mercy; We, thy poor creatures, whom thou hast made and preserved, holding our souls in life, and now rescuing us out of the jaws of death,

S.B. humbly present ourselves again before thy Divine Majesty, to offer a sacrifice of praise and thanksgiving, for that thou heardest us when we called in our trouble, and didst not cast out our prayer, which we made before thee in our great distress: even when we gave all for lost, our ship, our goods, our lives, then didst thou mercifully look upon us, and wonderfully command a deliverance; for which we, now being in safety, do give all praise and glory to thy holy Name; through Jesus Christ our Lord. *Amen.* B.A.

¶ *Or this.*

O MOST mighty and gracious good God, thy mercy is over all thy works, but in special manner hath been extended towards us, whom thou hast so powerfully and wonderfully defended. Thou hast showed us terrible things, and wonders in the deep, that we might see how powerful and gracious a God thou art; how able and ready to help those who trust in thee. Thou hast showed us how both winds and seas obey thy command; that we may learn, even from them, hereafter to obey thy voice, and to do thy will.
280 We therefore bless and glorify thy Name, for this thy mercy in saving us, when we were ready to perish. And, we beseech thee, make us as truly sensible now of thy mercy, as we were then of the danger; And give us hearts always ready to express our thankfulness, not only by words, but also by our lives, in being more obedient to thy holy commandments. Continue, we beseech thee, this thy goodness to us; that we, whom thou hast saved, may serve thee in holiness and righteousness all the days of our life: through Jesus Christ our Lord and Saviour. *Amen.*

281 THANKSGIVING AFTER VICTORY.

A Psalm or Hymn of Praise and Thanksgiving.

IF the Lord had not been on our side, now may we say: if the Lord himself had not been on our side, when men rose up against us;

They had swallowed us up quick: when they were so wrathfully displeased 33
at us.

Yea, the waters had drowned us, and the stream had gone over our soul: the deep waters of the proud had gone over our soul.

But praised be the Lord: who hath not given us over as a prey unto them.

281 The Lord hath wrought : a mighty salvation for us.

We got not this by our own sword, neither was it our own arm that saved us: but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favour unto us.

The Lord hath appeared for us: the Lord hath covered our heads, and made us to stand in the day of battle.

The Lord hath appeared for us: the Lord hath overthrown our enemies, and dashed in pieces those that rose up against us.

Therefore not unto us, O Lord, not unto us: but unto thy Name be given the glory.

282 The Lord hath done great things for us: the Lord hath done great things for us, for which we rejoice.

Our help standeth in the Name of the Lord: who hath made heaven and earth.

Blessed be the Name of the Lord : from this time forth for evermore.

Glory be to the Father, and to the Son : and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ *After this Hymn may be sung or said the* Te Deum.

¶ *Then this Collect.*

O ALMIGHTY God, the Sovereign Commander of all the world, in whose hand is power and might, which none is able to withstand; We bless and magnify thy great and glorious Name for this happy Victory, the whole glory whereof we do ascribe to thee, who art the only giver of Victory. And, we

S.B. beseech thee, give us grace to improve this great mercy to thy glory, the advancement of thy Gospel, the honour of our country, and, as much as in us lieth, to the good of all mankind. And, we beseech thee, give us such a sense of this great mercy, as may engage us to a true thankfulness, such as may appear in our lives by a humble, holy, and obedient walking before thee all our days; through Jesus Christ our Lord; to whom, with thee and the Holy Spirit, as for all thy mercies, so in particular for this Victory and Deliverance, be all glory and honour, world without end. *Amen.* B.A. 334

2 Cor. xiii. 14.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

(g) Append to the Forms the following rubric:

¶ *At the Burial of their Dead at Sea, the Burial Office elsewhere appointed in this Book may be used; but* Note, *That, in such case, the* Sentence of Committal *shall be pronounced in the form set forth at the end of the said Office.*

Resolution XXIII.

Resolved: That the following changes be made in the Office for

THE VISITATION OF PRISONERS,

and that the proposed alterations be made known to the several Dioceses, in order that they may be severally adopted in the next General Convention, in accordance with the provisions of Article VIII. of the Constitution.

283 (a) Change the wording of the second rubric, so that it will read as follows:

¶ *And when notice is given to the Minister, that a Prisoner is confined for some crime, he shall visit him; and when he cometh into the place where the Prisoner is, he shall say as followeth, or else pass directly to the Exhortation.* 334

(b) Omit the words *Minister* and *Answer* from before the Versicles that follow the Lord's Prayer: so that the Versicles will be printed as follows: 335

O Lord, show thy mercy upon us;
And grant us thy salvation.
Turn thy face from our sins;
And blot out all our iniquities.
Send us help from thy holy place;
For thine indignation lieth hard upon us.
O Lord, hear our prayer;
And let the sighing of the prisoners come before thee.

284 (c) For The Collect after the Versicles, substitute The Collect, "O God, whose nature and property," etc., and place the latter [together with the Prayer, "O God, who sparest when we deserve punishment"] after the Psalm *Miserere*, the two to be preceded by the following rubric:

¶ *Here the Minister, as he shall see convenient, may read certain or all these Prayers following, the Prayer for all Conditions of Men, or any other Prayer which he shall judge proper.* 336

286 (d) Change the wording of the second rubric after the Creed, so that it shall read,

¶ *Then, all kneeling, the Minister shall say the Fifty-first Psalm of the Psalter,*
Miserei mei, Deus.

and omit the printing of the *Miserere.*

According to the foregoing clauses (c) and (d), the arrangement of this Office from the *Versicles* to the *Prayer for Persons under Sentence of Death* will be as follows:

¶ *Then shall the Minister exhort the Prisoner or Prisoners after this form, or other like.*

284 DEARLY beloved, know this, that Almighty God, whose never-failing providence governeth all things both in heaven and earth, hath so wisely and mercifully ordered the course of this world, that his judgments are often sent as fatherly corrections to us; and if with due submission and 335

S.B. resignation to his holy will we receive the same, they will work together for our good. B.A.

It is your part and duty, therefore, to humble *yourself* under the mighty hand of God, to acknowledge the righteousness of his judgments, and to endeavour that, by his grace, this present visitation may lead you to a sincere and hearty repentance.

The way and means thereto is, to examine your life and conversation by the rule of God's commandments; and wherein soever you shall perceive
285 *yourself* to have offended, either by will, word, or deed, there to bewail your own sinfulness, and to confess *yourself* to Almighty God, with full purpose of amendment of life. And if you shall perceive your offences to be such as are not only against God, but also against your neighbours; then to reconcile *yourself* to them, being ready to make restitution and satisfaction, according to the uttermost of your power, for all injuries and wrongs done by you to any other; and being likewise ready to forgive others who have offended you, as you would have forgiveness of your offences at God's hand. And to this true repentance and change of mind you must add a lively and steadfast faith, and dependence upon the merits of the death of Christ, with an entire resignation of *yourself* to the will of God. Except you repent, and 336
believe, we can give you no hope of salvation. But if you do sincerely repent and believe, God hath declared, though your sins be as red as scarlet, they shall be made as white as snow; though your wickednesses have gone over your head, yet shall they not be your destruction.

We exhort you, therefore, in the Name of God, and of his dear Son Jesus Christ our Saviour, and as you tender your own salvation, to take good heed of these things in time, while the day of salvation lasteth; for the night cometh, when no man can work. While you have the light, believe in the light, and walk as children of the light, that you be not cast into outer darkness; that you may not knock, when the door shall be shut; and cry for mercy, when it is the time of justice. Now, you are the object of God's mercy, if by repentance and true faith you turn unto him; but if you neglect these things, you will be the object of his justice and vengeance. Now, you may claim the merits of Christ; but if you die in your sins, his sufferings will tend to your greater condemnation. O beloved, consider in this your day, how fearful a thing it will be to fall into the hands of the living God, when you can neither fly to his mercy to protect you, nor to the merits of Christ to cover you in that terrible day.

¶ *Here the Minister shall examine him concerning his faith, and rehearse the Articles of the Creed,* Dost thou believe in God, &c. *And the Prisoner shall answer,*

All this I steadfastly believe.

286 ¶ *Then shall the Minister examine whether he repent him truly of his sins, and be in charity with all the world, and further admonish him particularly concerning the crimes wherewith he is charged; and exhort him, if he have any scruples, that he would declare the same, and prepare himself for the Holy Communion, against the time that it may be proper to administer it to him.*

¶ *Then, all kneeling, the Minister shall say the Fifty-first Psalm of the Psalter,* Miserere mei, Deus.

¶ *Here the Minister, as he shall see convenient, may read certain or all these Prayers following, the Prayer for all Conditions of Men, or any other Prayer which he shall judge proper.*

O GOD, whose nature and property is ever to have mercy and to forgive; Receive our humble petitions; and though we be tied and bound with 337
the chain of our sins, yet let the pitifulness of thy great mercy loose us; for the honour of Jesus Christ, our Mediator and Advocate. *Amen.*

284 O GOD, who sparest when we deserve punishment, and in thy wrath rememberest mercy; We humbly beseech thee, of thy goodness to comfort and succour all those who are under reproach and misery in the house

S.B. of bondage; correct them not in thine anger, neither chasten them in thy B.A.
284 sore displeasure. Give them a right understanding of themselves, and of thy threats and promises; that they may neither cast away their confidence in thee, nor place it anywhere but in thee. Relieve the distressed, protect the innocent, and awaken the guilty: and forasmuch as thou alone bringest light out of darkness, and good out of evil, grant that the pains and punishments which these thy servants endure, through their bodily confinement, may tend to setting free their souls from the chains of sin; through Jesus Christ our Lord. *Amen.*

287 O LORD, we beseech thee, mercifully hear our prayers, and spare all those who confess their sins unto thee; that they, whose consciences by sin are accused, by thy merciful pardon may be absolved; through Christ our Lord. *Amen.*

O GOD, whose mercy is everlasting, and power infinite; Look down with pity and compassion upon the sufferings of *this* thy *servant;* and whether thou visitest for trial of *his* patience, or punishment of *his* offences, enable *him* by thy grace cheerfully to submit *himself* to thy holy will and pleasure. Go not far from those, O Lord, whom thou hast laid in a place of darkness, and in the deep; and forasmuch as thou hast not cut *him* off suddenly, but chastenest *him* as a father, grant that *he*, duly considering thy great mercies, may be unfeignedly thankful, and turn unto thee with true repentance and sincerity of heart; through Jesus Christ our Lord. *Amen.*

(e) Change the title, *Prayer for Persons under Sentence of Death, to A* 338
Form of Prayer for Persons under Sentence of Death, and omit from the rubric that follows the title the words, "*immediately after the Collect*, O God, who sparest," &c., so that the rubric will read as follows:

¶ *When a Criminal is under sentence of Death, the Minister shall proceed to exhort him after this form, or other like.*

(f) Omit the *Prayer for imprisoned Debtors*, to wit:

291 *A Prayer for imprisoned Debtors.*

MOST gracious God, look down in pity and compassion upon these thine afflicted servants, who are fallen under the misery of a close restraint. Give them always a deep sense of their sins, and of thy fatherly love and correction; and the more their confinement presseth hard upon them, the more let the comforts of thy grace and mercy abound towards them. Give
292 to their creditors tenderness and compassion, and to them a meek and forgiving spirit towards all those who have confined them, and a full purpose to repair all the injuries and losses which others have sustained by them. Raise them up friends to pity and relieve them; give them the continued comfort of thy countenance here; and so sanctify their afflictions, that they may work for them an eternal weight of glory; through the merits and mediation of Jesus Christ thy Son our Lord. *Amen.*

291 (g) Change the rubric after the Blessing, so that it shall read, — 341

¶ *At the time of Execution, the Minister shall use such devotions as he shall think proper.*

and add this,

Notice. *It is judged best that the Criminal should not make any public profession or declaration.*

Resolution XXIV.

Resolved: That the following changes be made in the

FORMS OF

PRAYER TO BE USED IN FAMILIES,

and that the proposed alterations be made known to the several Dioceses, in order that they may be severally adopted in the next General Convention, in accordance with the provisions of Article VIII. of the Constitution.

S.B. 295 (a) *Morning Prayer.* Omit the word "And" at the beginning of the second Prayer after the Lord's Prayer, so that the Prayer will read as follows: B.A.

SINCE it is of thy mercy, O gracious Father, that another day is added to our lives; We here dedicate both our souls and 343
296 our bodies to thee and thy service, in a sober, righteous, and godly life: in which resolution, do thou, O merciful God, confirm and strengthen us; that, as we grow in age, we may grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. *Amen.*

Dedication of soul and body to God's service, with a resolution to be growing daily in goodness.

(b) In the *Prayer for grace to enable us*, etc., omit the word "But" at the beginning, and for the words "excited to our duty" put "incited to our duty": so that the Prayer will read as follows:

O GOD, who knowest the weakness and corruption of our nature, and the manifold temptations which we daily meet with; We humbly beseech thee to have compassion on our infirmities, and to give us the constant assistance of thy Holy Spirit; that we may be effectually restrained from sin, and incited to our duty. Imprint upon our hearts such a dread of thy judgments, and such a grateful sense of thy goodness to us, as may make us both afraid and ashamed to offend thee. And, above all, keep in our minds a lively remembrance of that great day, in which we must give a strict account of our thoughts, words, and actions; and according to the works done in the body, be eternally rewarded or punished, by him whom thou hast appointed the Judge of quick and dead, Thy Son Jesus Christ our Lord. *Amen.*

Prayer for grace to enable us to perform that resolution.

(c) In the seventh line of the Prayer *For grace to guide and keep us*, for "with" put "in," and in the fourteenth line for "business" read "duties."

(d) Add to the marginal note beginning *On Sunday morning, in place of this, say*, a reference to the following footnote: 344

And grant that those of us who are, this day, to receive the blessed Sacrament of the Body and Blood of Christ, may come to those holy mysteries with faith, charity and true repentance, and being filled with thy grace and heavenly benediction, may to their great and endless comfort obtain remission of their sins and all other benefits of his Passion.

so that the *Prayer for grace to guide and keep us*, etc., and the notes will read and be arranged as follows:

296 IN particular, we implore thy grace and protection for the ensuing day. Keep us temperate in our meats and drinks, and diligent in our several callings. Grant us patience under any afflictions thou shalt see fit to lay on us, and minds always contented in our present condition. Give us grace to be just and upright in all our dealings; quiet and peaceable; full of compassion; and ready to do good to all men, according to our abilities and opportunities. Direct us in all our ways,* [and prosper the works of our hands in the duties of our several stations.] Defend us from all dangers and adversities; and be graciously pleased to take us, and all things belonging to us, under thy fatherly care and protection. These things, and whatsoever else thou shalt see necessary and convenient to us, we humbly beg,

For grace to guide and keep us the following day, and for God's blessing on the business of the same. 343

* *On Sunday morning instead of this, say*, and let thy Holy Spirit accompany us to the place of thy public worship, making us serious and attentive, and raising our minds from the thoughts of this world to the consideration of the next, that we may fervently join in the prayers and praises of thy church, and listen to our duty with honest hearts, in order to practise it.‡ 344

‡ *This is to be added when the* Holy Communion *is to be celebrated.* And grant that those of us who are this day to receive the blessed Sacrament of the Body and Blood of Christ, may come to those holy mysteries with faith, charity, and true repentance; and being filled with thy grace and heavenly benediction, may to their great and endless comfort, obtain remission of their sins, and all other benefits of his Passion.

S.B. through the merits and mediation of thy Son Jesus Christ our Lord and Saviour. *Amen.* B.A.

297 THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.* 346

298 (e) *Evening Prayer.* Omit the word "And" from the beginning of *The Intercession*, so that the Prayer will read as follows:

ACCEPT, O Lord, our intercessions for all mankind. 345
Let the light of thy Gospel shine upon all nations; *The Intercession.*
and may as many as have received it, live as becometh it.
Be gracious unto thy Church; and grant that every member of the same, in his vocation and ministry, may serve thee faithfully. Bless all in authority over us; and so rule their hearts and strengthen their hands, that they may punish wickedness and vice, and maintain thy true religion and virtue. Send down thy blessings, temporal and spiritual, upon all our relations, friends, and neighbours. Reward all who have done us good, and pardon all those who have done or wish us evil, and give them repentance and better minds. Be merciful to all who are in any trouble; and do thou, the God of pity, administer to them according to their several necessities; for his sake who went about doing good, thy Son our Saviour Jesus Christ. *Amen.*

299 And in the *Prayer for God's protection* change "living and dying" to "living or dying," so that it will read as follows: 343

IN particular, we beseech thee to continue thy gracious protection to us this night. Defend us from all dangers and mischiefs, and from the fear of them; that we may enjoy such refreshing sleep as may fit us for the duties of the following day. Make us ever mindful of the time when we shall lie down in the dust; and grant us grace always to live in such a state, that we may never be afraid to die; so that, living or dying, we may be thine, through the merits and satisfaction of thy Son Jesus Christ, in whose Name we offer up these our imperfect prayers. *Amen.* *Prayer for God's protection through the night following.*

(f) Add the following alternative benedictory Prayer:

THE Lord bless us and keep us: the Lord make his face to shine upon us and be gracious unto us: the Lord lift up his countenance upon us; and give us peace both now and evermore. *Amen.*

(g) In the last rubric, substitute for the words *New Testament* the words *Holy Scriptures*, so that it will read as follows:

¶ *On Sundays and on other days, when it may be convenient, it will be proper to begin with a Chapter, or part of a Chapter, from the Holy Scriptures.*

RESOLUTION XXV.

300 to 325 *Resolved:* That the

SELECTIONS OF PSALMS, 350

having been otherwise provided for, be omitted; and that a Table of Selections and a Table of Proper Psalms be substituted in their stead, being the same as the Tables under the heading "How the Psalter is appointed to be read," as shown in pp. 6 and 7 of this Notification, these Tables being printed immediately before the Psalter; and that the proposed alteration be made known to the several Dioceses, in order that it may be adopted in the next General Convention, in accordance with the provisions of Article VIII. of the Constitution.

RESOLUTION XXVI.

325 to 329 *Resolved:* That there be substituted for the *Portions of Psalms to be sung or said at Morning Prayer, instead of the* Venite, &c., five *Proper Anthems for Certain Festivals*, as shown herewith, and that the proposed alteration be made known to the several Dioceses, in order that it may be adopted

S.B. in the next General Convention, in accordance with the provisions of Article VIII. of the Constitution. B.A.

PROPER ANTHEMS FOR 347

CERTAIN FESTIVALS.

¶ *At Morning Prayer, on the Days for which they are appointed, instead of the Psalm,* O come, let us sing, &c., *these Anthems shall be sung or said.*

Christmas-day.

St. Luke ii. 10, 11, 14. *Isai.* lii. 7. *Rev.* xix. 6, 7.

GLORY to God in the highest: and on earth peace, good will toward men.

HOW beautiful upon the mountains are the feet of him that bringeth good tidings: that publisheth peace.

That bringeth good tidings of good; that publisheth salvation: that saith unto Zion, Thy God reigneth.

BEHOLD, I bring you good tidings of great joy: which shall be to all people.

For unto you is born this day in the city of David: a Saviour, which is Christ the Lord.

LET us be glad and rejoice, and give thanks: for the Lord God omnipotent reigneth.

Easter-day.

¶ *The same Anthems may also be used for seven days after.*

Rom. vi. 9, 10, 11. *1 Cor.* v. 7, 8; xv. 20, 21, 22.

109 CHRIST our Passover is sacrificed for us: therefore let us keep the feast; Not with the old leaven, neither with the leaven of malice and wickedness: but with the unleavened bread of sincerity and truth.

CHRIST being raised from the dead, dieth no more: death hath no more dominion over him.

For in that he died, he died unto sin once: but in that he liveth, he liveth 348
unto God.

Likewise reckon ye also yourselves to be dead indeed unto sin: but alive unto God through Jesus Christ our Lord.

CHRIST is risen from the dead: and become the first-fruits of them that slept.

For since by man came death: by man came also the resurrection of the dead.

For as in Adam all die: even so in Christ shall all be made alive.

Ascension-day.

Psalm xlvii. 1, 2, 5, 6. *Psalm* xxiv. 7, 8, 9, 10.

O CLAP your hands together, all ye people: O sing unto God with the voice of melody.

For the LORD is high, and to be feared: he is the great King upon all the earth.

GOD is gone up with a merry noise: and the LORD with the sound of the trump.

O sing praises, sing praises unto our God: O sing praises, sing praises unto our King.

LIFT up your heads, O ye gates; and be ye lift up, ye everlasting doors: and the King of glory shall come in.

S.B. Who is the King of glory: It is the LORD strong and mighty, even the LORD mighty in battle. B.A.

Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors: and the King of glory shall come in.

Who is the King of glory: Even the LORD of hosts, he is the King of glory.

Whitsun-day. 349

Psalm xcv. 1, 2, 6. *Rev.* xxii. 17.

O COME, let us sing unto the LORD: let us heartily rejoice in the strength of our salvation.

For the Spirit and the bride say, Come: And let him that is athirst come.

Let us come before his presence with thanksgiving: and show ourselves glad in him with psalms.

For the Spirit and the bride say, Come: And let him that is athirst come.

O come, let us worship and fall down: and kneel before the LORD our Maker.

And let him that is athirst come: and whosoever will, let him take the water of life freely.

Trinity Sunday.

Rev. iv. 8, 11; v. 12, 13.

HOLY, HOLY, HOLY, Lord God Almighty: which was, and is, and is to come.

THOU art worthy, O Lord: to receive glory, and honour, and power.

For thou hast created all things: and for thy pleasure they are and were created.

WORTHY is the Lamb that was slain to receive power, and wisdom, and strength: and honour, and glory, and blessing.

Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne: and unto the Lamb for ever and ever. Amen.

RESOLUTION XXVII.

Resolved: That the following changes be approved in connection with

THE PSALTER,

and that the proposed alterations be made known to the several Dioceses, in order that they may be severally adopted in the next General Convention, in accordance with the provisions of Article VIII. of the Constitution.

(a) Print the number of the Psalms in common numerals, and at the top of each page on which a Psalm begins, note the number of said Psalm.

502 (b) Assign Psalm cxli. to the evening instead of to the morning of the twenty-ninth day of the month. 525

RESOLUTION XXVIII.

Resolved: That the following changes be made in

THE FORM OF CONSECRATION OF A CHURCH OR CHAPEL,

and that the proposed alterations be made known to the several Dioceses, in order that they may be severally adopted in the next General Convention, in accordance with the provisions of Article VIII. of the Constitution.

568 (a) Omit from the title all that follows the word *Chapel*, so that the title will read as follows:

S.B. THE FORM OF CONSECRATION OF A CHURCH OR CHAPEL. B.A.

569 (b) In the First Prayer, substitute for the words "performance of all other holy offices," the words "ministries of holy worship," so that the Prayer will read as follows: 579 580

O ETERNAL God, mighty in power, and of majesty incomprehensible, whom the heaven of heavens cannot contain, much less the walls of temples made with hands; and who yet hast been graciously pleased to promise thy especial presence, wherever two or three of thy faithful servants shall assemble in thy Name, to offer up their praises and supplications unto thee; Vouchsafe, O Lord, to be present with us, who are here gathered together with all humility and readiness of heart, to consecrate this place to the honour of thy great Name; separating it henceforth from all unhallowed, ordinary, and common uses; and dedicating it to thy service, for reading thy holy Word, for celebrating thy holy Sacraments, for offering to thy glorious Majesty the sacrifices of prayer and thanksgiving, for blessing thy people in thy Name, and for the ministries of holy worship: accept, O Lord, this service at our hands, and bless it with such success as may tend most to thy glory, and the furtherance of our happiness both temporal and spiritual; through Jesus Christ our blessed Lord and Saviour. *Amen.*

570 (c) In the second of the six Intercessory Prayers, substitute for the words, "which they made, or which were made for them by their sureties at their Baptism, and thereupon shall be confirmed by the Bishop," the following, "of their Baptism, and be confirmed by the Bishop," so that the Prayer will read as follows:

Grant, O Lord, that they who at this place shall in their own persons renew the promises and vows of their Baptism, and be confirmed by the Bishop, may receive such a measure of thy Holy Spirit, that they may be enabled faithfully to fulfil the same, and grow in grace unto their lives' end. *Amen.* 581

571 (d) Supply as alternative first and second Lessons, "Genesis xxviii., at v. 10." "Revelation xxi., at v. 10." 582

(e) Omit the rubric that follows the Proper Lessons; to wit:

¶ *Morning Prayer being ended, there shall be sung from the Book of Psalms, in Metre,* Psalm xxvi., *verses* 6, 7, 8, *with the* Gloria Patri.

572 (f) Amend the rubric after the Gospel, so that it will read, —

¶ *Then shall be said or sung this Psalm;*

and print the *Jubilate Deo* in full, as follows:

¶ *Then shall be said or sung this Psalm.* 583

Jubilate Deo. Psalm c.

O BE joyful in the LORD, all ye lands: serve the LORD with gladness, and come before his presence with a song.

Be ye sure that the LORD he is God; it is he that hath made us, and not we ourselves: we are his people, and the sheep of his pasture.

O go your way into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and speak good of his Name.

For the LORD is gracious, his mercy is everlasting: and his truth endureth from generation to generation.

(g) In the Prayer before the final Blessing, for "religious performance" put "solemnities," so that the Prayer will read as follows:

372 BLESSED be thy Name, O Lord God, for that it hath pleased thee to have thy habitation among the sons of men, and to dwell in the midst of the assembly of the saints upon the earth; bless, we beseech thee, the solemnities of this day, and grant that in this place now set apart to thy service, thy 584

S.B. holy Name may be worshipped in truth and purity through all generations; B.A.
through Jesus Christ our Lord. *Amen.*

RESOLUTION XXIX.

Resolved: That the following changes be made in

THE

OFFICE OF INSTITUTION OF MINISTERS

INTO PARISHES OR CHURCHES,

and that the proposed alterations be made known to the several Dioceses, in order that they may be severally adopted in the next General Convention, in accordance with the provisions of Article VIII. of the Constitution.

573 (a) Omit from the title all that follows the word *Churches;* to wit:

PRESCRIBED BY THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA; ESTABLISHED IN GENERAL CONVENTION OF THE BISHOPS, THE CLERGY, AND LAITY, 1804; AND SET FORTH WITH ALTERATIONS, IN GENERAL CONVENTION, 1808.

so that the title will read as follows:

AN OFFICE OF 585

INSTITUTION OF MINISTERS

INTO PARISHES OR CHURCHES.

(b) In the first rubric, substitute for what now follows the words *this Church, may,* the words *proceed to institute him into the Parish,* so that the rubric will read as follows:

¶ *The Bishop having received due Notice of the Election of a Minister into a Parish or Church, as prescribed by the Canon, concerning "the Election and Institution of Ministers," and being satisfied that the "person chosen is a qualified Minister of this Church," may proceed to institute him into the Parish.*

(c) In the Bishop's Letter of Institution, omit the bracketed words [*or* Assistant Minister, *as the case may be*]; so that the Letter of Institution will read as follows:

To our well-beloved in Christ, A. B., *Presbyter, Greeting.*

WE do by these Presents give and grant unto you, in whose Learning, Diligence, sound Doctrine, and Prudence, we do fully confide, our Licence and Authority to perform the Office of a Priest, in the Parish [*or* Church] of *E.* And also hereby do institute you into said Parish, [*or* Church,] possessed of full power to perform every Act of sacerdotal Function among the People of the same; you continuing in communion with us, and complying with the rubrics and canons of the Church, and with such lawful directions as you shall at any time receive from us. *Sigillum.* *Signat.*

And as a canonically instituted Priest into the Office of Rector of ——— 573
Parish, [*or* Church,] you are faithfully to feed that portion of the flock of Christ which is now intrusted to you; not as a man-pleaser, but as continually bearing in mind that you are accountable to us here, and to the Chief 585
Bishop and Sovereign Judge of all, hereafter.

And as the Lord hath ordained that they who serve at the altar should live of the things belonging to the altar; so we authorize you to claim and 574
enjoy all the accustomed temporalities appertaining to your cure, until some urgent reason or reasons occasion a wish in you, or in the congregation committed to your charge, to bring about a separation, and dissolution of all 586
sacerdotal relation, between you and them: of all which you will give us due

S.B. notice: and in case of any difference between you and your congregation, as to a separation and dissolution of all sacerdotal connection between you and them, we, your Bishop, with the advice of our Presbyters, are to be the ultimate arbiter and judge. B.A.

In witness whereof, we have hereunto affixed our episcopal seal and signature, at ———, this ——— day of ———, A.D. ——— and in the ——— year of our consecration.

(d) Omit the Standing Committee's Letter of Institution, and the rubric that precedes it, to wit:

¶ *In the case of a Minister to be instituted in a State or Diocese in which there is no Bishop, the Clerical Members of the Standing Committee shall send the following Letter of Institution, for the proposed Minister, to the Presbyter whom they may appoint as Institutor.*

To our well-beloved in Christ, A. B., *Presbyter, Greeting.*

WE do by these Presents authorize and empower you to exercise the Office of a Priest in the Parish [*or* Church] of *E.* And by virtue of the power vested in us, do institute you into said Parish, [*or* Church,] possessed of full power to perform every Act of sacerdotal Function among the People of the same; you complying with the rubrics and canons of the Church. *Sigillum.*

And as a canonically instituted Priest into the Office of Rector [*or* Assistant Minister, *as the case may be*] of ——— Parish, [*or* Church,] you are to feed that portion of the flock of Christ which is now intrusted to you; not as a man-pleaser, but as continually bearing in mind that you are accountable to the Ecclesiastical Authority of the Church here, and to the Chief Bishop and Sovereign Judge of all, hereafter.

And as the Lord hath ordained that they who serve at the altar should live of the things belonging to the altar; so you have our authority to claim and enjoy all the accustomed temporalities appertaining to your cure, until some urgent reason or reasons occasion a wish in you, or in the congregation committed to your charge, to bring about a separation, and dissolution of all sacerdotal connection, between you and them: of all which you will give us due notice: and in case of any difference between you and your congregation, as to a separation, and dissolution of all sacerdotal connection between you and them, the Ecclesiastical Authority of the Church in this Diocese (taking the advice and aid of a Bishop) shall be the ultimate arbiter and judge. 575

In witness whereof, we have hereunto set our hands and seals, this ——— day of ———, in the year ——.

(e) Alter the rubric before the *Proper Psalms*, so that it will read as follows:

¶ *On the day designated for the new Incumbent's Institution, at the usual hour for Morning Prayer, the Bishop, or the Institutor appointed by him, attended by the new Incumbent, and by the other Clergy present, shall enter the Chancel. Then all the Clergy present, standing in the Chancel or Choir, except the Bishop or the Priest who acts as Institutor, who shall go within the rails of the altar; the Wardens (or, in case of their necessary absence, two Members of the Vestry) standing on the right and left of the Altar, without the rails; the Senior Warden (or the Member of the Vestry supplying his place) holding the keys of the Church in his hand, in open view, the officiating Priest shall read Morning Prayer.* 586

(f) In the rubric which immediately precedes the Challenge to show just cause, insert before the words *the Priest*, the words *the Bishop, or :* so that it will read as follows:

¶ *Morning Prayer ended, the Bishop, or the Priest who acts as the Institutor, standing within the rails of the Altar, shall say,*

(g) Omit from the Challenge the words (*or* Assistant Minister): so that it will read as follows:

S.B. DEARLY beloved in the Lord, we have assembled for the purpose of instituting the Rev. *A. B.* into this Parish, [*or* Church,] as Priest and Rector of the same; and we are possessed of your Vote that he has been so elected; as also of the prescribed Letter of Institution. But if any of you can show just cause why he may not be instituted, we proceed no further, because we would not that an unworthy person should minister among you. B.A.

(h) In the rubric which immediately follows the Challenge, insert before the words *the Priest*, the words *the Bishop, or:* so that it will read as follows:

¶ *If any objection be offered, the Bishop, or the Priest who acts as the Institutor, shall judge whether it afford just cause to suspend the Service.*

(i) In the second rubric after the Challenge, omit the words *the Priest who acts as*, and substitute for the words *he shall next read*, the words *then shall be read:* so that it will read as follows:

¶ *No objection being offered, or the Institutor choosing to go on with the Service, then shall be read the Letter of Institution.*

(j) In the Warden's Presentation of the keys, omit the bracketed [*or* Assistant Minister]: so that it will read as follows: 587

576 IN the name and behalf of ——— Parish [*or* Church] I do receive and acknowledge you, the Rev. *A. B.*, as Priest and Rector of the same; and in token thereof, give into your hands the keys of this Church.

576 (k) In the rubric following the Reception of the keys, substitute for the words *Instituting Minister*, the word *Institutor:* so that it will read as follows:

¶ *Here the Institutor shall begin the Office.* 587

(l) In the rubric following the *Lord's Prayer*, omit the words *Priest who acts as the*, and substitute for the word *State* the word *Diocesan:* so that it will read as follows:

¶ *Then shall the Institutor receive the Incumbent within the rails of the Altar, and present him the Bible, Book of Common Prayer, and Books of Canons of the General and Diocesan Convention, saying as followeth,*

577 (m) In place of the Anthem *Laudate Nomen* and the rubric prefixed to it, substitute the following:

¶ *Then shall be said or sung Psalm* lxviii. Exurgat Deus, *or Psalm* xxvi. Judica me, Domine. 588

The *Gloria Patri*, and the Versicles that follow it, to be retained as at present.

578 (n) In the last line of the Prayer, "O God, Holy Ghost, Sanctifier of the Faithful," omit the word "as": so that the Prayer will read as follows:

O GOD, Holy Ghost, Sanctifier of the Faithful, visit, we pray thee, this Congregation with thy love and favour; enlighten their minds more and more with the light of the everlasting Gospel; graft in their hearts a love of the truth; increase in them true religion; nourish them with all goodness; and of thy great mercy keep them in the same, O blessed Spirit, whom, with the Father and the Son together, we worship and glorify, one God, world without end. *Amen.*

580 (o) Omit the last clause of the last rubric, to wit, *and may perform such other duties herein assigned the Instituting Minister as he may choose:* so that the rubric will read as follows:

¶ *When the Bishop of the Diocese is present at the Institution of a Minister, he shall make to him the address prescribed in this Office in the form of a letter.* 590

S.B. RESOLUTION XXX. B.A.

512 to 523 *Resolved*, That the following change be made in connection with

THE ARTICLES OF RELIGION,

and that the proposed alteration be made known to the several Dioceses, in order that it may be adopted in the next General Convention, in accordance with the provisions of Article VIII. of the Constitution.

Put the Articles at the end of the Prayer Book, and give them a distinct title-page, as follows: 591 to 602

Articles of Religion:

AS ESTABLISHED BY THE BISHOPS, THE CLERGY, AND THE LAITY OF THE

PROTESTANT EPISCOPAL CHURCH

IN THE UNITED STATES OF AMERICA, IN CONVENTION, ON THE TWELFTH DAY OF SEPTEMBER, IN THE YEAR OF OUR LORD 1801.

APPENDIX XI.—4.

List of the alterations and additions in the Prayer Book, contained in the foregoing Notification, and adopted in the General Convention of 1886.

Resolution II.,	clause	(a).
" "	"	(c).
" "	"	(d).
" "	"	(e).
" "	"	(f).
" "	"	(g).
Resolution III.,	clause	(h).
" "	"	(i).
" "	"	(j).
" "	"	(m).
" "	"	(n).
" "	"	(p).
" "	"	(q).
" "	"	(t).
" "	"	(u).
Resolution IV.,	clause	(a).
" "	"	(c).
" "	"	(e).
" "	"	(g).
" "	"	(h).
" "	"	(i).
" "	"	(j).
" "	"	(k).
" "	"	(l).
" "	"	(o).
" "	"	(p).
Resolution VI.,	clause	(c).
Resolution XI.,	clause	(a).
" "	"	(c).
" "	"	(e).
" "	"	(h).
" "	"	(m).
" "	"	(p).
" "	"	(q.)
Resolution XII.,	clause	(b).
" "	"	(c).
" "	"	(d).
" "	"	(g).
" "	"	(j).
" "	"	(k).
" "	"	(l).
" "	"	(m).
" "	"	(o).
" "	"	(r).
Resolution XIII.,	clause	(a).
" "	"	(b).
" "	"	(c).
Resolution XIV.,	clause	(d).
" "	"	(e).
Resolution XV.,	clause	(a).
" "	"	(b).
" "	"	(c).
Resolution XVI.,	clause	(a).
" "	"	(h).
Resolution XIX.,	clause	(c).
Resolution XX.,	clause	(a).
" "	"	(e).
Resolution XXI.		
Resolution XXII.,	clause	(d).
" "	"	(e).
" "	"	(f).
Resolution XXIII.,	clause	(b).
" "	"	(c).
" "	"	(d).
" "	"	(e).
" "	"	(f).
" "	"	(g).
Resolution XXVII.,	clause	(b).
Resolution XXVIII.,	clause	(a).
" "	"	(c).
" "	"	(d).
" "	"	(e).
Resolution XXIX.,	clause	(a).
" "	"	(b).
" "	"	(c).
" "	"	(d).
" "	"	(e).
" "	"	(f).
" "	"	(g).
" "	"	(h).
" "	"	(i).
" "	"	(j).
" "	"	(k).
" "	"	(l).
" "	"	(m).
" "	"	(o).
Resolution XXX.		

APPENDIX XII.

REPORT OF THE COMMITTEE ON THE SPIRITUAL CARE OF IMMIGRANTS.

Your Committee beg leave respectfully to report:

That since the close of the last triennial Convention, they have taken such active measures as their opportunities permitted, to carry out the objects of their appointment, which objects they conceived to be, in brief: the securing by means of mutual arrangement between the authorities of the Church of England and those of our own Church, of some well-digested system, by which Church of England emigrants might, on their arrival here, secure from our own clergy friendly and pastoral supervision, and not be left, as the great majority of them have been hitherto left, without any spiritual oversight whatever.

The plan agreed upon by your Committee, as the most simple and direct, and which they decided to submit suggestively to the Bishops of the Church of England, was the following:

The preparing and distributing by some society or agency in England, which might be found willing to undertake the work, of letters of transfer to be furnished to persons intending to emigrate, by their own Parish Priests, and attested by their official signatures. These letters, printed with suitable blank spaces, should certify to the character of the persons to whom they were given, and to their status in the Church as baptized, confirmed, or communicating members. The perplexing question how such letters should be addressed in the many cases — perhaps a majority — where the final destination must remain for a longer or shorter period uncertain, was decided by providing that in every case, the letters of transfer should be addressed to the Bishop. It was believed by your Committee that any Bishop receiving such a letter would gladly communicate with the clergyman of his jurisdiction, residing nearest to the point indicated as the new but fixed home of the emigrant, calling attention to him as a new-comer, and to his spiritual needs.

Your Committee would observe here, that very soon after having settled upon this plan, they had reason to feel a new confidence in its entire feasibility, on learning, as they did, that the English Society "for the Promotion of Religion and Learning" were pursuing a similar method in the case of persons removing from home to the colonies and dependencies of the British Empire.

No time was lost by your Committee in bringing the general subject, with the plan proposed, to the attention of the English Bishops, both by written correspondence and personal interviews. All of these expressed sympathy with the object, and many added warm assurances of such support as they might have in their power to give. Both Archbishops were warm in expressions of kindly interest. The Archbishop of Canterbury, in particular, entered most cordially into the proposed measure. His Grace indeed brought the matter

on two separate occasions before the Convocation of the Southern Province, accompanying its introduction with expressions of warm approval.

While it is true, however, that this important subject has been brought to the attention of many influential persons abroad, and their sympathy, to a greater or less extent, been elicited, it must be remembered that it is not easy, or even possible, in a great church, like that of England, to carry out at once new measures, involving both a common feeling of duty and also united action of the clergy and laity among many different Dioceses. Time is needed for the new thought to root itself. This should not be thought peculiar in English feeling with respect to the spiritual claims of immigrants, when we remember how little active interest is exhibited in this regard among ourselves. *Here* these people are before us, new and constant reminders to us of obligations left unfulfilled. *There* the presence has *departed*, and there are no living reminders. It is only natural, that a greater interest should be felt here than there.

That something has been already accomplished in the desired direction, so far at least as an awakened interest is concerned, is shown by the establishment of a port chaplaincy in Liverpool for the counsel and aid of these people. Through the influence of your Committee, financial provision for a similar chaplaincy in New York has been voted by the Board of Missions. These port chaplains, with others in Philadelphia and Baltimore, are an indication, as is believed, of better things to come; but the chaplaincies will be bound at last to rely for their best efficiency on the letters of transfer, carried by the immigrants, without which the chaplains themselves are in danger of becoming secularized through the perfunctory performance of ordinary and routine duties.

Your Committee have no statistics in hand to justify them in making any precise statements with regard to English emigration during the last five years; but their impression is, that during that period there has been a sensible decrease, probably one of the ordinary fluctuations which attend all great historic movements of peoples. During the decade preceding 1880, this annual movement ran up into many scores of thousands, and it is in the scores of thousands still. These people, when agriculturists, are scattered over wide tracts of Western territory; but thousands also congregate as skilled laborers, miners, or mechanics in our Middle and Eastern States. It is an error to suppose that, as a rule, they dislike or are indifferent to the Church and her services. They are lost to her by thousands annually, because they remain unknown too often both to the Priest and his people. To lose these thousands year by year, when we might keep them, is waste; spiritual waste, bitter to contemplate. To lose *them* willingly, and endeavor to supply their place with others brought into the Church from without, is bad religion and equally bad economy. To ignore them, is, or seems to be, to act inconsistently with our claims and professions as a Branch of the visible historic Church of the ages.

So deeply convinced are your Committee that all the traditional instincts of the Church are to be trusted in this matter of the spiritual care of immigrants, that they do not hesitate to express the opinion that, however present obstacles may retard, for a time, a result so desirable, some such plan as the one they have had the honour to propose will, sooner or later, be in practical and beneficent operation.

In conclusion, they would recommend that a Standing Committee be appointed, to act as occasion may offer; or, better still, to make occasions in furtherance of the end proposed by their own appointment. In connection with this recommendation they do not hesitate to express the opinion, that such a committee would be greatly aided by a direct indorsement of the great interest it would represent, by the General Convention of this Church, conveyed in the manner usual on such occasions to the authorities of the Church of England.

Your Committee present the following resolutions, and recommend their adoption:

Resolved, That a Joint Standing Committee on the Spiritual Care of Immigrants be appointed, to which shall be committed all matters pertaining to this important interest.

Resolved, That this Committee be authorized to confer, in the name and behalf of this Church, with the authorities of the Churches of England and Ireland, the Church in Scotland, and the Church of England in Canada.

ALEXR. C. GARRETT.
THOMAS A. STARKEY.
E. A. HOFFMAN.
GEORGE S. CONVERSE.
THOMAS F. DAVIES.
LEMUEL COFFIN.

APPENDIX XIII.

REPORT OF THE JOINT COMMITTEE ON MARRIAGE.

The Joint Committee on the subject of Marriage respectfully report:

The resolution under which this Committee was appointed was as follows:

"*Resolved*, That a Joint Committee, to consist of three Bishops, three clergymen learned in the Canon Law, and three laymen being jurists, be appointed to consider the duty of the Church in relation to the whole subject of Marriage, including the impediments to the contract thereof, the manner of its solemnization, and the conditions of its dissolution, and to report to the next General Convention."

The subject of reference has been carefully considered by your Committee, under the three following heads, viz.:

1. The law of Almighty God, as contained in the Holy Scriptures.
2. The legislation of the Church.
3. The laws of the several States composing the American Union.

Three sub-committees, into which the Joint Committee, immediately after organization, divided themselves, have made their several reports; and from these reports the present communication to this General Convention has been compiled.

The subject referred to your Committee is deemed by them to be one of the gravest that can be proposed to the consideration of intelligent men. It has direct relation to the security and peace of every household in the land, to the stability of the social system, to the progress of mankind in civilization, and to the transmission of the principles of righteousness and religion to future generations. No words could overstate the magnitude of the issues depending on a just and uniform regulation of the question now before us. The interest of the Church in the subject, and in all that bears upon it, is direct; it is not merely her duty, but her right, to form, if possible, a sound and healthy public opinion regarding the marriage relation, and to enforce, so far as lies in her power, compliance with the laws of God concerning those who are already married, or intend to take the Holy Estate of Matrimony upon them. Nor was there ever a time when it was more urgently incumbent upon her to exercise her sacred function in this behalf, than now when great ignorance exists among the people on the many and serious questions connected with Marriage; when State legislation is confused, variable, and defective; and when personal passion and inordinate desire are readily and swiftly followed, without regard to Divine prohibitions under the Old Law or the New. It appears to your Committee that a very grave responsibility rests upon this branch of the Church, and that a duty of transcendent moment is providentially laid on her. It is desired and expected that she shall speak, and with no uncertain sound, and tell the people, in terms so plain that every one can understand, what Marriage is; how, and under what conditions, it should be solemnized; and for what causes, and in what manner, it may be dissolved. On these points great numbers of persons through-

out this country are waiting for clear statements: the Church is bound to make them; her utterances, if distinct, and true to the Word of God, must do incalculable good.

To deal aright with the questions submitted to them, this Committee thought it necessary to begin with a review of the institution of Marriage in the natural state of man, and under the conditions of organized society, before proceeding to consider it in its higher relation as an ordinance of the Gospel. "Holy Matrimony is an honourable estate, instituted of God in the time of man's innocency." [1] But that time of innocency has long since passed away; and the parties to Marriage, now no longer innocent, but fallen and corrupted by the sin which is in their members, come under new conditions, and are subject to supplementary laws, upon their obedience to which depends the purity of the relation. Hence arises the need of statutes fitted to restrain passion, to regulate conduct, and to secure compliance with the will of that Supreme Being whom man is prone to offend, and never more likely to offend than when moved and drawn away by the desires and lusts of the flesh. Marriage, accordingly, presents itself to the thoughts, first, as a state or condition entered into in unorganized society; next, as regulated by civil laws; and finally, as lifted up to a higher plane by the interposition of Christ in His Church: i.e., as a mutual contract, a civil contract, and a profound sacramental "mystery." [2] In each of these three aspects it involves the union of one man and one woman, to the absolute exclusion of all other persons, and for a life-long connection. The elements of exclusiveness and indissolubility, existing in Marriage as essential conditions, distinguish it from polygamy and concubinage, of which the principles contradict and destroy it.

First of all, Marriage is a mutual contract, between one man and one woman, completed by consummation. In unorganized society, this lowest form may be the whole of Marriage. It constitutes the base of all Marriage, and remains such always and everywhere; this original principle being added to, but never lost, in organized society, and in the higher life of the Church. It follows, as a just conclusion, that mutual conjugal fidelity is demanded by that law of nature which is imprinted on all hearts, everywhere; it is a moral duty, and must be so regarded and so treated by the State and by the Church.

Secondly, Marriage is a civil contract. In this regard, the State has cognizance of it, and authority and power to make regulations concerning it, and to enforce them under suitable penalties for transgression. But though the State, like the Church, is a divinely founded institution,[3] yet its functions must not be confounded with those of the Church, nor should it proceed beyond its own province; it may treat Marriage with reference to the stability and security of the civil order only; and the laws which it enacts respecting it should have for their special object the integrity and permanence of families, because the State depends on the family, and it is on the purity of the family relation that political stability finally rests. Here moral duty expands to the obligation of the civil contract, and is binding upon the personal conscience of the citizen.

The Church ought never to lose sight of these lower characteristics of Marriage, primary and subsidiary though they be; she should sanction, promote, and even enforce if necessary, the moral obligation of both the mutual and the civil contract. At the same time she should keep it before the people, that these contracts are subservient to the third and highest characteristic, which brings Marriage under her cognizance, and with which, in her own sphere, she can permit no interference.

For, thirdly, Marriage is a mystery; not absolutely insoluble, but of the deepest significance; correlated with the relations of Fatherhood and Sonship

[1] Book of Common Prayer of the Church of England. [2] Eph. v. 32.
[3] Rom. xiii. 1.

in the Blessed Trinity, and with those of Christ to the Church.[1] Instituted of God in the time of man's innocency, profaned and dishonoured among the heathen, restored and purified by the Redeemer of mankind, it now signifies to us "that mystical union that is betwixt Christ and His Church; which holy estate Christ adorned and beautified with His presence and first miracle which he wrought in Cana of Galilee."[2] Thus regarded, it is more than a mutual contract, and more than a civil contract, having been elevated into a higher and holier thing. In its spiritual and supernatural character, it is distinguished from the carnal relation, and from the idea involved in the obligation of a merely civil contract or agreement. Holy Matrimony — for so it is described by the Church when she refers to its elevation in the scale of contracts by our Lord — is a spiritual union, exclusive of all conflicting relations with individuals, and dissoluble by death only, which is the act of God. Such a union, in which the man and the woman are joined together by God Himself, needs a supernatural grace to maintain it, a grace of God sufficient to overcome the difficulties which nature, necessity, passion, or any other adverse influence may impose. That grace is imparted, first, in the divinely instituted Ordinance, and afterwards in the discipline of chastity and continence, maintained by prayer and by the faithful use of the other means of grace provided for Christian people in the Gospel.

Such is Holy Matrimony: the mutual contract, the civil contract, exalted and refined into a transcendent physical, psychical, and spiritual mystery, "not to be entered into unadvisedly or lightly, but reverently, discreetly, advisedly, soberly, and in the fear of God;" a holy estate not to be rashly entered into by profane and reckless persons; a union which must be maintained inviolate on either side, and not be wilfully impaired or destroyed. With these, its higher relations, the State has nothing to do; they go beyond the limit of the civil contract which human laws may regulate; the supreme union which has been described can only be effected through the use of the Ordinance of the Church as by an instrument; and to the Church exclusively belongs the right to deal with questions touching this special relation and *status* of "those whom God hath thus joined together;" for the Church is the exponent of His Law, and her canonical regulations and rules concerning Holy Matrimony, so long as they do not impair the security and integrity of the rightful civil authority, are to be taken as the expression of the Divine will.

The right and duty of the Church, as regards the regulation of Marriage thus considered, may be presented under three heads, as follows:

1. The Impediments to the Contract of Marriage;
2. The Manner of its Solemnization;
3. The Conditions of its Dissolution.

And, first, as to the impediments to the contract, it is the right and the duty of the Church to declare them in such a manner that she shall be clear of responsibility for Marriages entered into contrary to the Law of God. But the Law of God is contained in Holy Scripture, and the basis of Church legislation is the written Word of God in the Old and New Testaments. No canon of the Church, and no enactment by the civil authority, can ever make that lawful which God has forbidden, or justly infringe a liberty distinctly conceded by the Supreme Ruler of human actions. The law on the subject of impediments is laid down in the Book of Leviticus, chap. xviii., verses 6–19. The prohibitions therein contained are binding forever on the Christian conscience in the Church. Every Marriage therein forbidden, is unlawful *ab initio*; it would be void if made, and if persisted in would constitute a just cause for excommunication; and if any clergyman should pretend to solemnize a Marriage within the degrees therein prohibited, he should be held liable to discipline and punished in a manner adequate to the grave offence of defying the written and well-known statute of Almighty God.

[1] Eph. v. 22-33. [2] English Prayer Book.

This portion of Holy Scripture must be taken in connection with others parallel to it, as Leviticus xx. 11-21, and Deuteronomy xxvii. 20, 22, 23. As to these parts of the sacred text, if question arise as to their scope or application, it must be remembered that the right of construction inheres in the Church, and not in every private individual; for she hath authority in controversies of faith,[1] and therefore, also, in questions about morals, within the limits of the positive statements contained in Holy Scripture. In taking the passages of Holy Scripture which have been cited as the basis of our legislation on prohibited degrees, we take them as interpreted by Catholic consent, and to be applied under the advice and authority of the Ordinary in doubtful cases, but not to be interpreted in favour of individual appetite or after "the will of the flesh."

There are other impediments, of a different character, which will at once occur to the mind of every one even moderately familiar with the subject; of these it is unnecessary to take notice in this connection, since they are properly and sufficiently dealt with in the laws of all civilized and enlightened people, nor does difference of opinion about them anywhere exist.

The subject of the manner of the solemnization of Holy Matrimony is closely connected with the question of its dissolution, because there can be no reasonable doubt that the alarming state of the public mind on the subject of divorce is the result, in great measure, of the folly and recklessness with which Marriages are contracted. On this point it appears to your Committee that additional legislation is required. They are of the opinion that much could be done to prevent many of the evils now arising from inconsiderate and hasty Marriages, and the vast number of divorces that naturally result therefrom.

The divorce laws, however lax, are not the *causes* of so many divorces. They are but the expression and embodiment of the popular desire and demand for more easy separation of the parties; they are but the product and result of the prevailing public sentiment on this subject. And this existing craving for more divorce legislation springs out of, and has its origin in, the unhappiness and wretchedness of those who have once taken each other for better or worse until death doth them part. What more direct and immediate cause of divorces than the numerous hasty, indiscreet, and improvident Marriages now allowed by law? When children of twelve and fourteen years of age are allowed by law to assume Marriage obligations; when consent of neither parent nor guardian is required; when no publicity is prescribed, no previous announcement necessary, no opportunity for prevention of fraud allowed; when, as in some States is the case, no ceremony before any person, nor even a declaration or Marriage promise before a single witness, is necessary, — what can be expected but disappointed hopes, blighted prospects, and domestic woe?

It seems to your Committee that one of the surest means of reducing divorces, and preventing the desire and longing for mutual separation, is to strike at the root of the evil, and throw additional safeguards around the entrance to the marital relation. If the age for lawful Marriages could be generally raised to years of actual rather than theoretical discretion; if lawful Marriages could not be entered into by persons under full age, without the written consent of parents or guardian, when any are living; if no Marriages could be lawfully solemnized without previous public notice of sufficient length of time, and adequacy of manner, as to enable friends of either party to interpose; if no Marriages could take place except in the presence of known and trustworthy witnesses who would certify to the identity of the parties and to the existence of the facts prescribed as requisites for a lawful Marriage; if the person solemnizing the Marriage had power to put the parties under oath as to their age, etc., and false swearing was made perjury; if reasonable previous acquaintance between the parties themselves could be

[1] Article XX.

insisted upon; if *heavy* penalties were prescribed for any magistrate or minister who solemnized a Marriage under other circumstances than allowed by law; if this penalty enured, in whole or in part, to any friend or relative of either party who might make complaint against the offending minister or magistrate; if in addition, the parties themselves were liable to public prosecution and punishment for unlawful cohabitation, having knowingly entered into an irregular Marriage, — it does seem that many of the evils which now spring up in married life might be prevented, and the sad consequences thereof in a measure avoided.

In order to admit a foreigner to the rights of citizenship, he must have filed at least one, and in most cases two, written statements, under oath, of the facts required to entitle him to that privilege; he must produce at least two good, creditable witnesses, to testify under oath that they know the applicant, and know these facts to be true, and his fitness to be admitted to the privilege he seeks. False swearing by either of these parties is nothing less than perjury, and subjects the guilty party to the heaviest of penalties. But persons are now allowed by law to enter this most solemn and important relation of Marriage, the very foundation and life of the State, without any formalities, without any safeguards, without any assurances of their qualifications for the fulfilment of its duties. What else can be expected except disaster?

And although it is not in the power of the Church to legislate on this subject, it can use its influence with legislators to secure some changes in this respect. Nay, more. It can legislate for its own ministers, and can forbid them to solemnize Marriages except under additional restrictions; and thus do something toward preventing this appalling social evil.

In reference to the manner of solemnization of Marriage, the main thing to be aimed at is, in the first place, to prevent any from entering "into this Holy Estate unadvisedly or lightly;" and, in the next place, to throw about it such solemnity of celebration as will indicate the dignity in which it ought to be held. Your Committee believe that it would be of great value, if it could be required by the civil law in all States, that a license should be obtained where the parties live, or where the Marriage is to be solemnized, and a record of such license be kept by a proper officer. Further than that, we believe that where the persons to be married are members of the congregation, the publication of banns would be advisable; and that every effort should be made to impress upon Christian people, that Marriage lacks its gift of grace unless performed by a clergyman and receiving the benediction of the Church. When it is remembered that in one State, after obtaining a certificate, parties may join themselves in marriage before two witnesses; that in one, any county supervisor may legalize the contract, and in another State, any alderman, — it is evident that some restrictions in this matter are required. Beyond this, your Committee suggest the encouragement of Marriage in churches rather than in private houses; the positive prohibition to the officiating clergyman to furnish witnesses, and the requiring him to refuse to marry unless the parties bring at least two creditable witnesses, each able to identify, under oath if required, both the parties, and to verify their account of themselves; and the further requiring the clergy to keep the proper registry of every Marriage performed by them, to be signed by the parties and the witnesses at the time of Marriage. These suggestions your Committee believe should be carefully embodied in rubric or canon; plainly enough made known to prevent the possibility of any clergyman claiming ignorance of his duty; and with sufficient penalties attached to secure their enforcement.

To proceed to the question of the dissolution of the Marriage contract. Here it is to be observed, that the Church is not to be understood as recommending, advising, or encouraging divorce, but as simply consenting to it and permitting it under the stringency of very great pressure. Under the

systems of Rationalism and Naturalism, Marriage is regarded as a temporary partnership, to be observed honestly while it continues, but terminable at the pleasure of the partners, and to be succeeded, at will, by new partnerships. Such a view is abhorrent to the natural conscience, the personal conscience of the citizen, and the mind of the Church. Separation in any form should be regarded, and is regarded by the Church, as a last and dreadful expedient, only to be justified by the gravest considerations, and, as it were, conceded to the unfortunate beings whose position constrains the grant of such relief. But no separation carries with it the *right* to seek another alliance; nor, except in one case, can a subsequent Marriage be permitted. After parties have been lawfully joined together, according to the will of God, divorce with permission to marry again is not conceded by the Church, unless the ground of divorce be adultery, and in that case the guilty party is absolutely excluded from marrying again during the lifetime of the other, and to the innocent party only is permission conceded to contract another Marriage.

In the matter of unfaithfulness, a distinction must inevitably be made, on physiological principles, between the man and the woman,—a distinction which, when noted, forms the answer to many sentimental pleas touching the equality of the sexes and the range of responsibility. The wife who commits adultery, commits a crime such as the husband is unable to commit; she produces a confusion which it is impossible for him to cause, for she can place in his family a child not his own,—a thing which he cannot do. Hence even natural law punishes the unfaithful wife more severely than the unfaithful husband, and with justice, because the consequences of her sin are the worst. The moral delinquency is equal in both, because both violate the natural and civil contract, and break the commandment of God; but when the purity of the family and the stability of the household are taken into the account, the guilty woman is the greater criminal, for she is able to do a wrong which he is absolutely unable to do.

The law concerning that dissolution of Marriage, to which the Church reluctantly consents in extreme cases, is contained in the words of our Lord Jesus Christ in the Holy Gospels. The Church has no authority to go beyond them; she can neither grant nor recognize as valid any divorce, except that which is sanctioned by the Supreme Head over all. Her law, accordingly, is founded on and contained in the well-known passages, St. Matt. v. 32, xix. 9; St. Mark x. 11; St. Luke xvi. 18; and, by way of corollary or expansion, Rom. vii. 2, 3, and 1 Cor. vii. 10, 11. It is to be noted, in considering these texts of Holy Scripture, that the Lord does not countenance divorce for any cause whatever. He simply permits the man to put away his wife for *πορνεία* or *μοιχεία*, words practically equivalent; for though the first describes the act, its commission carries all the relations, while, though the last describes the relations, it also includes the act. The cause for divorce thus specified by Christ is the one and only cause for which divorce *a vinculo* is permitted by the Church. If the husband put away his wife for any other cause whatsoever, he causeth her to commit adultery (St. Matt. v. 32); and if he do so, and marry another woman, he himself committeth adultery (xix. 9). No man may marry a divorced woman (St. Matt. v. 32; St. Luke xvi. 18); and no woman may marry another man so long as her husband liveth (St. Mark x. 12; Rom. vii. 2, 3). Finally, it is to be noted that a woman who has been put away, and been another man's wife, may never return to her former husband (Deut. xxiv. 4; Jer. iii. 1).

The right of divorce, and the right to marry another person after divorce, are separate ideas; they must always be kept distinct. That in the case of a divorce the injured party is justified in marrying at pleasure, is a position which, if established, must be established on some ground other than the Word of God. The prevalence of that opinion is an instance of the hardness of man's heart, the long-continued looseness of thought and practice,

and the habit of confounding State enactments and Divine commands. In the opinion of your Committee, the Clergy should be reminded of their duty and responsibility in this particular. They ought to recognize their position, and spare no pains to instruct the people committed to their charge, and all whom their voices can reach throughout this generally demoralized society, letting them know the mind and law of God on these questions, and informing them what the Church allows and what she refuses; that according to her canons the right to divorce is restricted to cases in which the sin of adultery has been committed; that, even in those cases, the grant should not be considered as carrying with it, necessarily, the right to marry again; and that no divorce can be recognized except upon the clearest evidence that the cause exists. On this last point, additional canonical legislation should be provided, if necessary, to enforce on the Clergy a conscientious discharge of their duty, and to prevent evasions of the law, to the peril of souls and the scandal of the flock of Christ.

Many, if not most, of the evils of divorce are attributable to the diversity of statutes on that subject. As the civil law stands to-day, nine distinct causes of divorce are allowed; while in several States divorce may be granted for other than these nine causes deemed by the Court sufficient, among which is included incompatibility of temper; while through what is called "comity of States," a divorce, granted according to the laws of one State, is often considered valid so far as a recognition of the validity of re-marriage is concerned in other States; and, except in eight of the States, there is no prohibition which prevents the guilty party from marrying during the life of the other party.

An imperative necessity exists for uniform laws prescribing the cause or causes of divorce, and regulating the proceedings whereby the same may be granted. Such uniformity might be accomplished by adding the words, "*and divorce*," to the grant of power to Congress contained in the 4th clause of section 8, Article I., of the Constitution of the United States; and all efforts to produce it in any other way would seem to be impracticable. The policy and usage of the Church, however, are opposed to any action on the part of this body of a political character. If any good can be achieved in the mode suggested, it must be wrought by citizens in their civil capacity. Your Committee commend the matter to public consideration. Meantime, the evidence of the cause upon which divorce has been procured ought to be of the clearest possible sort. Your Committee would suggest, that in any application of the innocent party to the divorce, to marry again, the clergyman should be obliged to require that the decree of divorce be produced; and in case of claim, that, although the decree assigned a different cause, the only scriptural cause of divorce existed, he should be forbidden to proceed to marry in such instance, until the Ordinary had made such technical examination into the case as enabled him to furnish the parties so applying, with a certificate that they had been divorced in accordance with the law of the Church and the revealed will of God; and your Committee are further of the opinion, that in this, as in every other matter touching the sanctity of Marriage, canons should provide for the prompt and immediate disciplining of any clergyman who should marry those whom the Church has forbidden him to marry; and also of disciplining any members of this Church who have obtained what is called Marriage, otherwise than as God's Word doth allow.

In concluding their report, your Committee would again express their sense of the unspeakable importance of the subject referred to them. Of all the matters which have been or may hereafter be brought before this General Convention, none can surpass this in the interests it involves, and in the far-reaching scope of its applications. If, from the day in which man was created to the present hour, this subject of Marriage has been foremost in the thoughts of God toward His intelligent creatures and in their anxious consideration, it can only be because it concerns, to some immeasurable degree,

the peace and happiness of the human race. If Almighty God, in the day in which He formed man on the Earth, made Monogamy the rule, giving it His blessing and establishing it as of life-long obligation; if, from that day, it has been generally recognized as the ideal state, while heavy penalties have been visited on the infringement of its provisions; if, among ancient and modern nations alike, the invader of marital rights has been regarded as a heinous offender, on whom, if discovered in the act, the injured might take immediate revenge; if Christ re-affirmed the primal law, and exalted it to even a higher grade in the scale of moral and spiritual relations; if, under the Christian code, adultery and fornication are accounted deadly sins; if the Church declares Marriage indissoluble excepting by death, discountenances divorces, and sets a mark on those who have parted asunder: there must be some adequate reason to justify these precautionary and retributive measures That reason is found in the necessity, universally recognized, of defending, by every possible means and against all aggressors, the life of the family and the sanctity of the home. The first object for which matrimony should be contracted is the raising up of families, which are to supply citizens to the State and heirs to the immortal inheritance beyond this world. Oldest of all societies, it is the cradle of the State and the Church; the Church is styled the Family of God; the State could not exist if there were no families to compose it. On the purity, integrity, and permanence of the Family, depend all that is most precious to men; whatever assails it, assails the civil order and the basis of Society. But among its natural foes are fornication, adultery, and divorce; the former two sully its character, while the last of the three shatters it to pieces. Those enemies must be resisted and repelled by every proper means: by the practice of continence and chastity on the part of its anointed heads; by aids and helps afforded to them from the civil order; by grace supplied through the Church. Legislation in the interests of the family is legislation on the direct line of God's will and in the interests of the entire human race; dereliction of duty in the defence of the household, and those who compose it, is among the greatest of offences; facile divorce carries with it, as an inevitable consequence, the breaking-up of families, and the disintegration of the State. If statesmen and politicians are so blinded as not to perceive this, it is the duty of the Church to open their eyes, if possible, to the results of mischievous legislation, and to set an example to all who need it, in living soberly, decently, and honourably in this present world. Your Committee feel sure that any measures which we may now take in that direction will meet with a cordial response, and that we shall secure the aid and help of numbers throughout the land who are as desirous as we to promote the growth of a better public sentiment, and to turn back the tide of impiety and impurity which threatens to wreck, at one and the same time, the domestic sanctuary, the school of the little children, the family altar, the citadel of our civilization, and the souls whom God created for Himself and for each other, and for whom was poured out the precious blood of Jesus Christ.

Your Committee have draughted a Canon, which they now submit, and ask the adoption of the following Resolution:

Resolved, That the Canon on Marriage and Divorce, annexed to this Report, be adopted by this House, in place of the present Canon on that subject.

All which is respectfully submitted.

THOMAS M. CLARK.
WILLIAM CROSWELL DOANE.
FREDERIC D. HUNTINGTON.
MORGAN DIX.
BENJAMIN FRANKLIN.
JASPER W. GILBERT.
EDMUND H. BENNETT.

CANON 13.

OF MARRIAGE AND DIVORCE.

§ 1. If any persons be joined together otherwise than as God's Word doth allow, their marriage is not lawful.

§ 2. Marriage is prohibited by the Word of God, and by this Church, within the degrees of consanguinity and affinity specified in Lev. xviii. 6–18.

§ 3. [1.] It shall be the duty of Ministers to admonish the people from time to time that the Church discountenances Marriage in private, and that the public solemnization thereof ought not to be dispensed with, except for good cause and under special circumstances.

[2.] No Minister shall solemnize the marriage of any person under eighteen years of age, except the parent or guardian of such person be present or shall have given written consent to the Marriage.

[3.] No Minister shall solemnize a Marriage except in the presence of at least two witnesses, each of whom shall be personally acquainted with both parties.

[4.] No Minister shall furnish witnesses to persons coming to him to be joined together in Marriage.

[5.] Every Minister of this Church shall keep a Register of Marriages, in which, at the time of the Marriage, he shall record the names, birthplace, age, residence, and condition of each party; and the said record, duly transcribed in the said Register, shall be signed by both parties to the Marriage, by at least two witnesses, and by the Minister who performs the ceremony.

§ 4. [1.] The law of this Church concerning divorce is that contained in St. Matt. v. 32, xix. 9; St. Mark x. 11; and St. Luke xvi. 18.

[2.] Marriage, when duly solemnized, may not be dissolved, except for adultery or fornication.

[3.] The guilty party in a divorce for adultery is prohibited from marrying again during the lifetime of the other party.

[4.] Persons divorced may not be married again to each other, if the woman meanwhile shall have married again.

§ 5. If any Minister of this Church shall perform a ceremony of Marriage in violation of the provisions of this Canon, he shall be subject to trial, and liable to admonition for the first offence, and to suspension or deposition for a repetition of the same.

§ 6. Persons who shall marry in violation of the provisions of this Canon shall not be permitted to receive the Holy Communion, except upon penitence and after avowed final separation. *Provided, however*, that no Minister shall in any case refuse the sacraments to a penitent person in imminent danger of death.

§ 7. Questions touching the facts of any case arising under the provisions of this Canon, may be decided by the Ordinary, after such inquiry as he shall deem necessary.

§ 8. All previous Canons on this subject are hereby annulled.

THE undersigned finds himself unable to concur in so much of the foregoing report and Canon as forbids the Holy Communion to a truly pious and godly woman, who has been compelled by long years of suffering from a drunken and brutal husband to obtain a divorce, and has regularly married some suitable person according to the established laws of the land. And also from so much of the Canon as may seem to forbid marriage with a deceased wife's sister.

EDMUND H. BENNETT.

APPENDIX XIV.

REPORT OF BISHOP BEDELL AS DELEGATE TO THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

I HAVE the honour to report to the House of Bishops, that, by the good Providence of God, I have fulfilled the agreeable duty laid upon me by their resolution of October 25. As a Delegate of the House, and thus in a measure a Representative of our Church to the venerable Society, I was received with distinguished honours. At a meeting of the Society, on June 17, 1884, I fulfilled a portion of the duty committed to me, by delivering an address in St. James's Hall. At the same meeting the Right Rev. Dr. Rulison, then a Presbyter of the Diocese of Ohio, also delivered an address, at the request of the Archbishop. It was received, as it deserved, with distinguished consideration, and abundant applause. The next day, on the occasion of the one hundred and eighty-third anniversary of the Society for the Propagation of the Gospel in Foreign Parts, I preached the sermon, acting by request of the Archbishop of Canterbury, as President of the Society. Both the address and the sermon were subsequently printed by order of the Society, and copies are laid on the table of the House of Bishops.

Among the interesting incidents of this official visit was one that I prized exceedingly, and now report to the House, trusting that they will not deem my action in it as exceeding the powers conveyed by their commission.

The Archbishop notified me about a week in advance, that the Southern House of Convocation would meet in the first week of July, and that, if it would be agreeable to me to be present, he was sure that it would be agreeable to the House to receive me as representing our House of Bishops. I accepted the invitation heartily, and I immediately resolved to take advantage of that occasion to present to Convocation a list of the Bishops of our Church in the order of their consecration, up to that date, for preservation among the archives of the Church of England. The names, one hundred and thirty-two in number, were engrossed on fine parchment, by one of the best scriveners in the city, making a roll from nine to ten feet long. With this in hand, and wearing full robes, I was introduced to the House of Convocation by the President, the Archbishop of Canterbury. His cordial and gracious welcome was very grateful, and to it I replied with filial sentiments. My roll was received with applause, and led to an agreeable conversation.

G. T. BEDELL, *Bishop of the Diocese of Ohio.*

APPENDIX XV.

REPLY OF THE SCOTTISH BISHOPS TO THE ADDRESS OF THE HOUSE OF BISHOPS.

To the Right Reverend the Venerable House of Bishops of the Protestant Episcopal Church in the United States of America.

The Bishops of the Episcopal Church in Scotland, in Synod assembled, send greeting in the Lord.

We offer to you, Right Reverend and beloved brethren, our most grateful thanks for your loving address, and our welcome to those of your number who are visiting our shores; and through them we desire to convey to all members of your Right Reverend House our most heartfelt expression of brotherly love, and prayers for every good and perfect gift from the God of all comfort.

Particularly we desire to express our appreciation of the kindness, and the delicacy of feeling, which prompted you to select as the bearer of your address to us, at such a time as this, Bishop John Williams, the revered and eminent successor of Dr. Seabury in the See of Connecticut, whose consecration we have come together to commemorate.

We are gratified at your testimony that the act of the Scottish Bishops in 1784, in consecrating Dr. Seabury as your first Bishop, was "a heroic act." The Church in Scotland had long suffered severely, and by exercising her holy ministrations Bishops and Priests incurred loss of goods, bonds, imprisonment, and felon banishment. To such severe temporal penalties the Bishops who consecrated Dr. Seabury rendered themselves liable, under the penal statutes then still in existence; but, not counting their liberty dear to them, they were willing to endure all for the cause of their divine Lord and the advancement of His kingdom.

Equally do we bear testimony to the truly Catholic spirit evinced by Dr. Seabury and those whom he represented, who were assured that by no temporal misfortunes could the grace of holy orders be affected. To them the low estate of the Scottish Bishops was no offence, their poverty no stumbling block; Dr. Seabury knew that his apostolic commission could not have been more valid, had it been given with dignified ritual and impressive ceremony in a cathedral, than when bestowed by poor Bishops in an upper chamber.

We gladly receive your testimony that by Dr. Seabury's taking part in after-consecrations in company with Bishops subsequently consecrated for you in England, the line of succession from the Scottish Church has been maintained, and still forms a bond of union most grateful to us.

We recognize the resemblance between your admirable office of the Holy Communion and our own Eucharistic Service, a resemblance due to Dr. Seabury's firm and faithful adherence to the terms of his concordate with the Scottish Bishops. We are thankful that each Church is in possession of an office, in all essentials the same, framed on pure and primitive models.

We desire, with humble thanksgiving to our Blessed Lord, to note the visible marks of favour He has bestowed on both Churches from the time of the consecration of your first Bishop. Within nine years after that consecration, the penal statutes which had pressed with such crushing severity upon our Church were repealed. And, though after that repeal certain legal disabilities still rested upon our clergy, these also have in recent years been removed, and we are now left free to pursue our course undisturbed by persecution or prejudice.

And still more we hail the vast progress which your own great and noble Church has made, when we see that no less than one hundred and thirty-five Bishops have been consecrated for the work of the Episcopate in your land since the day when your first Bishop was, in this city, set apart for his high office. For these evidences of His favour we may together "thank God, and take courage," while we say, "Non nobis, Domine, non nobis: sed nomini Tuo da gloriam."

Finally, dear brethren, we assure you of our great thankfulness that we are united in the closest and holiest bonds with your Church, holding the same Catholic faith, worshipping with similar offices, knit together by the same apostolic succession of ministry, and looking for blessings to the same Lord and Saviour.

We salute you in the Lord, and pray that all the gifts of the Holy Spirit may abide and increase among you now and for ever.

CHARLES WORDSWORTH,
Bishop of St. Andrews, Dunkeld, and Dunblane, Praeses.

H. COTTERILL,
Bishop of Edinburgh.

WM. S. WILSON,
Bishop of Glasgow and Galloway.

HUGH W. JERMYN,
Bishop of Brechin.

ARTHUR G. DOUGLAS,
Bishop of Aberdeen and Orkney.

J. R. ALEXR CHINNERY-HALDANE,
Bishop of Argyll and the Isles.

For the Bishop of Moray, Ross, and Caithness, Primus:—
ROBERT A. EDEN, M.A., *Commissary.*

(Seal attached.)

APPENDIX XVI.

REPORT OF THE COMMITTEE OF THE HOUSE OF BISHOPS ON VESTMENTS.

The Committee appointed to consider and report what Ecclesiastical Vestments are lawful, and recognized in this Church, beg leave to present a partial report, and ask to be continued.

The traditional use of such vestments as were common in the Colonial Churches has been continued to the present day, with little that can be called law to regulate the same, but resting on the law of usage and precedent. In the Ordinal, the candidates for the laying-on of hands must be "decently habited," and the Bishop elect who comes to be consecrated must be "vested in his rochet." Subsequently the elect must put on the rest of the Episcopal habit; and this, also, must find its interpretation in usage only. In the X. Canon[1] of 1804, *Respecting Lay Readers*, we find the Reader limited to "such dress" as the Bishop shall define as appropriate. In the Canons of 1808[2] (viz., in Canon XIX.), we read "respecting Candidates for Orders who are Lay-readers," that such a Lay-reader "shall not *assume the dress* . . . appropriate to clergymen ministering in the Congregation." In the Journal of this House for 1814,[3] it appears that doubts had arisen in certain districts, in reference to some of the provisions of the XIX. Canon." The Bishops proceed to say: "So far as concerns regulations in reference to . . . *ministerial dress*, the Bishops suppose that the prohibitions of the Canon were grounded merely on the propriety of guarding against popular mistakes, which might otherwise rank among the clergy a person not ordained. Accordingly they conceive that the design of the Canon reaches every circumstance of position and of dress, which the custom of the Church and the habits of social life may render liable to misconception in the premises. On this ground, the House of Bishops consider it as contrary to the design of the Canon, for candidates . . . to appear in bands, or gowns, or surplices." In the word "gowns," of course, the cassock is included; for if we may judge from the contemporary portraits, the cassock, gown, and bands were rarely, if ever, worn, except as all requisite to the whole attire which the "gown" implies. It must be remembered, that the "gown," as seen in such portraits, was often that of the wearer's academic degree. The academic hood was also worn.

The first Bishop of the American succession was accustomed to wear a mitre in certain offices; and the first of our Bishops ever consecrated in America (Bishop Claggett) continued this use. It has not been generally followed; but, in the opinion of the Committee, this historic fact justifies any Bishop in resuming it. As to the expediency of such resumption, they express no opinion.

Such being the meagre legislation, and outline of evidence upon this subject, in the American Church, your Committee feel that further inquiries into the law of the Church of England are requisite to the completion of their task, and they avail themselves of the permission given them to report next year.

A. CLEVELAND COXE.
WM. CROSWELL DOANE.
H. C. POTTER.

[1] Bioren, p. 239. [2] Bioren, p. 335. [3] Bioren, p. 310.

APPENDIX XVII.

PREFATORY NOTE BY PROFESSOR NASH TO THE ITALIAN VERSION OF THE PRAYER BOOK.

To the Joint Committee of General Convention to report a version of the Book of Common Prayer in the Italian Language.

In submitting to the Joint Committee the second and last part of his version of the Book of Common Prayer into Italian, the translator begs leave very briefly to state some of the considerations which have moved him in his choice of a style and diction to which objection might be made on the ground that the one was unfamiliar and the other somewhat antiquated.

It has seemed to the translator that no small part of the peculiar charm of the Prayer Book is due to the fact that it is not written in the current phraseology of to-day. It is not only not "newspaper English," but every one to whom English is native must perceive that the language of the Prayer Book is not even that which our best modern writers employ. We should all regret to see the Prayer Book modernized. It would not be the same book to us, and no gain in clearness would compensate us for the lost charm of that quaintness which is so dear to us. Now, admitting freely that the case of a translation into another tongue is not precisely parallel, it has seemed, nevertheless, to the translator that something of the same charm could be retained in this version by adopting a style somewhat less familiar than the speech of the market-place and of the newspaper, and by using a few slightly antiquated, but still perfectly intelligible, words and phrases from the vocabulary of the language between the age of Boccaccio and our own — words and phrases in no case so unusual as many which are found in the body of our Prayer Book, not to speak of the Prayer-Book version of the Psalter. Such a diction would, of itself, be a warning to the reader that this is not a trivial book nor a book of the day; and a moderate tincture of antiquity might lend it an impressive and venerable character akin to that which the Prayer Book possesses.

But this was not the only reason for adopting this style and diction. A translation of such a book, intended, of course, to be, if possible, permanent, or at least to remain long unchanged, has a better chance of securing that result if it is carefully kept free from the current phraseology of the moment. Of all the languages of Europe, none perhaps (unless it be the Spanish) is undergoing a more rapid development than the Italian has entered upon since the beginning of the new national life of Italy. New phrases are constantly springing up, some to remain and others to be soon cast aside; and the multiplication of newspapers threatens to change the language to a very serious extent within a few generations. When this process of change shall have gone on for a long time, the Italian of Boccaccio will be, at the least, quite as intelligible to the Italian reader as the language of to-day, and far more noble and vigorous; while to those who have used the Prayer Book, the few archaisms in it will have become perfectly familiar.

The translator had yet another fact in view. Everybody is aware to what extent the language of the Prayer Book is made up of phrases taken from Scripture. There are considerable portions of it which are a mere cento of Scriptural quotations; and single words and modes of expression are borrowed from the Bible, which familiarity with the sacred writings has made a part of the vocabulary of the English-speaking people, and which, in many cases, would be quite unintelligible if not mentally referred to their source. It would be surely superfluous to cite to the members of this Committee passages which will instantly occur to them in sufficient number. This being the case, the translator has thought it desirable to reproduce in his version the very words of the corresponding passages in the Italian Bible, whenever they could be traced; and he has noted not far short of four hundred such passages in the course of his work. Now it results from the most careful inquiry that he has been able to make, that of the versions now used in Italy (Martini's and Diodati's), the latter is more likely to remain the Bible of those Italians who are not of the Church of Rome. The style and diction of Diodati's version are far more antiquated than any thing in this version of the Prayer Book; and it has seemed to the translator, that to incorporate phrases taken from Diodati (in accordance with the purpose just spoken of) into a version composed in the most recent Italian, would make a most shocking and disagreeable contrast.

Other considerations might be mentioned; but enough has been said to show that the diction and style of this version, however imperfect, were not, at least, adopted without mature reflection, but are the result of a settled theory and conviction. Without further taking the time of the Committee, the translator, therefore, begs leave to submit his report.

(Signed) FRANCIS PHILIP NASH.

APPENDIX XVIII.

CANONS OF ORDINATION.

REPORT OF THE COMMITTEE ON CANONS OF THE HOUSE OF BISHOPS.

NOTE. — The references are to the present Digest.

CANON 1.

OF ORDERS OF MINISTERS IN THIS CHURCH.

THIS Church recognizes three Orders of Ministers as of Divine appointment, viz.: Bishops, Presbyters or Priests, and Deacons.

CANON 2.

GENERAL PROVISIONS WITH RESPECT TO THE PREPARATION FOR HOLY ORDERS AND ADMISSION THERETO.

§ i. [1.] All certificates or testimonials for which forms are supplied by Canon, must, in order to be valid, be in the words prescribed.

[2.] No Postulant, Candidate for Orders, or Student of Theology shall sign any of the certificates prescribed in these following Canons relating to Ordination.

[3.] Whenever a dated certificate or testimonial is required, the omission of the date shall render such certificate or testimonial insufficient.

[4.] Whenever a substitute for a certificate or testimonial in the regular form is presented to a Standing Committee, the Committee shall be the sole judge as to whether the exigency justifies the substitution.

§ ii. [1.] Whenever the certificate or testimonial of a Standing Committee is required, such certificate or testimonial must be signed at a meeting duly convened, and, in the absence of express provision to the contrary, by a majority of the whole body, and not by a majority of a quorum.

[2.] Whenever the certificate or testimonial of a Minister and Vestry, or of a Vestry, is required, such certificate or testimonial must be signed by the Minister and a majority of the Vestry, at a meeting duly convened, and the fact must be duly attested by the Secretary of said Vestry, or by the Minister.

§ iii. Whenever the question of granting a testimonial to a Candidate for Orders is under consideration by a Standing Committee, the certificates laid before them, though in due form, shall not be understood as intended to control the judgment of the Committee. But if in the case of any applicant for admission as candidate for Orders or for recommendation for ordination, a majority of the Standing Committee shall be unwilling to proceed, although the required certificates and testimonials have been laid before them and are in due form, it shall be their duty, without delay, to give to the Bishop and

to the applicant their reasons, in writing, for refusal to recommend such applicant.

§ iv. No Bishop of this Church shall ordain any person to officiate in any Congregation or Church destitute of a Bishop, or situated beyond the limits of the United States, until the testimonials and certificates required by these Canons in the case of candidates for Orders shall have been supplied. I. 5. iii. [1]

§ v. [1.] There shall be appointed in each Diocese or Missionary Jurisdiction, by the Ecclesiastical Authority thereof, two or more Examining Chaplains, who shall hold their offices at the discretion of the said Ecclesiastical Authority, and whose duty it shall be thoroughly to test the preparation of all such candidates for Orders as may, by the Ecclesiastical Authority, be sent to them for that purpose. I. 4. i.

[2.] The reports of the Examining Chaplains shall be in writing, and attested by their signatures. If the applicant has been examined on more subjects than one, the report shall specify the result on each subject separately. No report shall be accepted in which these provisions are not complied with. I. 4. ii. [2] v. L. 4. viii.

§ vi. [1.] Agreeably to the practice of the Primitive Church, the stated times of ordination shall be the Sundays following the Ember weeks. I. 5. v. [1].

[2.] But occasional ordinations may be held at other times as the Bishop shall appoint. I. 5. v. [2].

§ vii. Willful violation or neglect by the candidate of any of the provisions of the Canons concerning ordination shall be ground for refusal of ordination, until, in the judgment of the Bishop, the offence shall have been adequately atoned.

CANON 3.

Of Postulants.

§ i. [1.] A person desiring to become a candidate for Holy Orders must first be received as a Postulant for such candidateship, by the Bishop of the Diocese or Missionary Jurisdiction to which he belongs. I. 2. ii. [2].

[2.] But the Bishop, for reasons satisfactory to himself, may permit the transfer of such applicant to any other Bishop having jurisdiction in this Church. I. 2. ii. [4].

§ ii. [1.] Every person desiring to be admitted candidate for Holy Orders is, in the first instance, to consult his immediate Pastor, if he have one, setting before him the grounds of his desire for admission to the Ministry, together with such circumstances as may bear on his qualifications, or tend to affect his course of preparation. I. 2. ii. [1].

[2.] If counselled to persevere in his intention, such person shall then, with letter of approval and introduction from his Pastor, give notice of his intention to the Bishop.

[3.] The Bishop may, for reasons satisfactory to himself, dispense with the provisions of this section, and receive the application directly.

§ iii. Should the applicant not be resident within any Diocese or Missionary Jurisdiction of this Church, any Bishop having jurisdiction in the same shall be competent to receive and act upon such application.

§ iv. In his written application to the Bishop, the applicant shall state: I. 2. ii. [2].

(1.) The dates of his birth, baptism, confirmation, and first communion;

(2.) Whether he has ever before applied for admission as a Postulant or candidate for Orders;

(3.) Whether he is prepared forthwith to make application to be received as a candidate.

§ v. Should the Bishop approve of the application, he shall enter the name of the applicant upon the list of Postulants, in a book to be kept for that purpose, and shall inform him of the fact and date of such entry.

§ vi. [1.] No Bishop shall accept as a Postulant any person who has been refused admission as a candidate for Orders, in any other Diocese or Mission-

ary Jurisdiction, or who, having been admitted, has afterwards ceased to be a candidate, until such person shall have produced a certificate from the
I. 2. ii. [5]. Ecclesiastical Authority of the Diocese or Missionary Jurisdiction in which he has been refused admission or has been a candidate, declaring the cause of such refusal or cessation of candidateship.

[2.] Should the Bishop, after the receipt of such certificate, see fit to
I. 2. ii. [5]. accept the applicant as a Postulant, he shall remit said certificate, or a copy thereof, to the Standing Committee, for their consideration in the event of the said Postulant seeking to be recommended as a candidate for Orders.

§ vii. A Standing Committee acting as the Ecclesiastical Authority of a
I. 2. ii. [6]. Diocese or Missionary Jurisdiction, shall be competent by its President, to receive under the provisions of this Canon, and to act upon applications from persons desiring to be received as Postulants.

CANON 4.

Of Candidates for Holy Orders.

§ i. A Postulant, having been duly received, may, at any time thereafter, apply to the Standing Committee for a recommendation to the Bishop for admission as a candidate for Holy Orders; and he shall then lay before the Standing Committee the following papers, viz.:

(1.) An application, signed by himself.

(2.) The written consent and approval by the Bishop of his design to become a candidate.

(3) A testimonial in the following words:

To the Standing Committee of
Place,
Date,

We, whose names are hereunder written, do testify from our personal knowledge and belief, that A. B. is pious, sober, and honest; that he is attached to the Doctrine, Discipline, and Worship of the Protestant Episcopal Church, and that he is a Communicant of the same in good standing. We do furthermore declare that, in our opinion, he possesses such qualifi-
I. 2. iii. [2]. cations as fit him for entrance on a course of preparation for the Holy Ministry.

(Signed)

The above testimonial must be signed by the Minister of the Parish to which the applicant belongs, and by a majority of the Vestry of the same, and must be attested by the Minister, or by the Secretary of the Vestry, as follows, viz: I hereby certify that the above testimonial was signed at a meeting of the Vestry of parish, duly convened at on the day of , and that the names attached are those of all (or of a majority of all) the members of the Vestry.

(Signed)

(as Minister or Secretary.)

But should the Parish be without a Minister, it shall suffice that in his place the testimonial be signed by some Presbyter of the Diocese or Missionary Jurisdiction, in good standing, the reason for the substitution being stated in the attesting clause.

Should there be no organized Parish at the place of residence of the applicant, or should it be impracticable, through circumstances not affecting his moral or religious character, to obtain the signatures of the Minister and Vestry, or of the Vestry, it may suffice if the testimonial be signed by at least —

(*a.*) One Presbyter of the Diocese or Missionary Jurisdiction in good standing.

(*b*) Four laymen, Communicants of this Church, in good standing.

In such case, the reasons for departing from the regular form must be given in the attesting clause, which shall be signed by the same or some other Presbyter of this Church in good standing, and shall be in the following words, viz.:

I hereby certify that the laymen whose names are attached to the above testimonial, are Communicants of this Church in good standing, and that the reasons for departing from the regular form are (here give the reasons).

(Signed)

Presbyter of the Diocese or Missionary Jurisdiction of

§ ii. [1.] Should the applicant have been an ordained Minister or Licentiate, in some other body of Christians, it may suffice that the testimonial be signed by — Either I. 2. vii. [4].

(*a.*) Twelve Laymen, members in good standing of the denomination from which the applicant has come, or

(*b.*) Twelve Laymen, members in good standing of the Protestant Episcopal Church, or

(*c.*) Twelve Laymen in good standing, in part members of this Church, and in part of the denomination from which the applicant has come.

[2.] The genuineness of the signatures to such certificate, and the good standing of the signers, must be attested in the following words, viz.:

Date and

Place.

I do hereby certify that the names attached to the above testimonial are in my judgment genuine, and are those of persons in good standing, members of (as the case may be).

(Signed)

Or this:—

§ ii. [1.] In the case of a person of ripe age and liberal education, who, having previously lived a sober and godly life, though not in the communion of this Church, has been duly confirmed and admitted as a Communicant of this Church, and desires to become a candidate for Holy Orders, it may suffice that the testimonial be signed by twelve persons professing faith in our Lord Jesus Christ, and known to be men of virtuous life and character.

[2.] The genuineness of the signatures to such testimonial, and the good standing of the signers, must be attested by some person known to some member of the committee, in the following words, viz.:

Date,

Place,

I do hereby certify that the names attached to the above testimonial are in my judgment genuine, and are those of persons of virtuous life and character and believers in our Lord Jesus Christ.

(Signed)]

[3.] He shall, in such case, also lay before the Standing Committee a testimonial signed by two Presbyters of this Church, in good standing, and known to the Committee, in the following words, viz.: I. 2. vii. [3].

To the Standing Committee of

Place,

Date,

We, the undersigned, Presbyters of the Protestant Episcopal Church, do hereby testify that we are personally acquainted with A. B.; that he has become a communicant of this Church, and that we believe him to be pious, sober and honest. Furthermore, that after personal conversation with him as to his change of ecclesiastical relations, we are satisfied that he is sincerely attached to the Doctrine, Discipline and Worship of the Protestant Episcopal

Church, and that his desire to leave the denomination to which he belonged has not arisen from any circumstance unfavorable to his moral or religious character, or on account of which it may be inexpedient to admit him to the Ministry of this Church.

(Signed)

§ iii. Should such Postulant not be a citizen of the United States, the Bishop to whom application is made shall require of him, with the notice of
I. 2. vii. [6]. his intention to become a Candidate, satisfactory evidence that he has at that time resided at least one year in the United States.

§ iv. The Standing Committee, on the receipt of the testimonials or certificates prescribed in either case, as above, by this Canon, and having no reason to suppose the existence of any sufficient objection on grounds either
I. 2. iii. [6]. physical, intellectual or moral, to the admission of the applicant, may proceed to recommend the Postulant for admission to candidateship, by a testimonial bearing the signatures of a majority of all the Committee, and addressed to the Bishop, in the following words, viz.:

To the Right Reverend , *Bishop of*

Place,

We, whose names are hereunder written, being a majority of the Standing Committee of , do certify, from personal knowledge (or from testimonials laid before us, as the case may be), that we believe that A. B. is pious, sober and honest; that he is attached to the Doctrine, Discipline and Worship of the Protestant Episcopal Church, and that he is a communicant of the said Church in good standing; and we do furthermore declare that we believe him possessed of such qualifications as fit him for entrance on a course of preparation for the Holy Ministry.

In witness whereof we have hereunto set our hands this day of in the year of our Lord

(Signed) } Standing Committee of

§ v. [1.] In the case of an application by a Postulant who is not a citizen of the United States, on the ground that his ministry is needed by his Bishop for a Congregation worshipping in a foreign country or in a foreign language,
I. 2. vii. [7]. by the unanimous consent of all the members of the Standing Committee of the Diocese or Missionary Jurisdiction of the Bishop to whom his notice of intention has been given in a duly convened meeting of the same, and with the approval of the Bishop, the requisition of citizenship may be dispensed with, and for the testimonials prescribed in this Canon, may be substituted such other written evidence of the qualifications of the applicant as may be attainable and as may be in the judgment of the Bishop and Standing Committee equivalent. Provided, that in every such case the applicant shall be required to produce a testimonial signed by at least six respectable persons, members of this Church, who shall be known to the Bishop or to some member of the Standing Committee, or whose characters shall in turn be suitably attested, which testimonial shall testify to the religious, moral and literary qualifications of the applicant, and which testimonial shall be laid before the Standing Committee previous to action in the case.

[2.] The acceptance by the Standing Committee of the foregoing testimonial shall be given in the following words, viz.:

To the Right Reverend , *Bishop of*

Place,

Date,

We, the Standing Committee of , having been duly convened at , and having considered the application of A. B. to be recommended as a candidate for Holy Orders under the dispensation pro-
I. 4. v. [1]. vided by I. 4, v. [1], of the Digest, and being satisfied that the essential re-

quirements of the Canon may thus be sufficiently complied with, and being furthermore of the opinion that it is for the welfare of the Church that the relaxations of the Canon law provided for as above, should in this case be permitted, do hereby by a unanimous vote of the entire Committee, recommend that in the case of A. B. the testimonial (or testimonials) presented by him be accepted in lieu of those prescribed by §§ i. and ii. of this Canon, and that he be admitted as a candidate for Holy Orders.

(Signed) { Standing Committee of

§ vi. The Bishop, on the receipt of the testimonial of the Standing Committee, in either case, may proceed to admit the applicant as a candidate for Holy Orders; he shall thereupon record his name, with the date of his admission, in a book to be kept by him for that purpose, and shall notify the candidate of the fact and date of his admission; and he shall further notify the Standing Committee of the said fact and date.

§ vii. The Bishop of the Diocese, for the purposes of this and other Canons relating to Candidates and Ordinations, shall be understood, in cases so requiring, to signify an Assistant Bishop, when so empowered under Title I., Canon 15, § v., a Missionary Bishop, or any other Bishop canonically in charge of a Diocese, Missionary District, or Congregation in foreign parts. I. 2. ix.

§ viii. The provisions of this and other Canons respecting candidates for Holy Orders, extend to persons coming from places in the United States in which the Constitution of this Church has not been acceded to, equally with others. I. 2. x.

§ ix. In any case, when the Standing Committee is the Ecclesiastical Authority of the Diocese, such Committee shall be competent to receive and do all acts assigned to the Bishop in this Canon.

CANON 5.

General Provisions concerning Candidates for Deacon's Orders.

§ i. [1.] The superintendence of a candidate for Deacon's Orders, both as to his daily life and as to the direction of his theological studies, pertains to the Bishop of the Diocese or Missionary Jurisdiction to which he belongs. It is for the Bishop to determine the place at which, and the persons under whom, their studies shall be conducted. I. 3. i. [1].

[2.] In a Diocese under the ecclesiastical authority of a Standing Committee, by reason of vacancy, or otherwise, the clerical members of the Committee shall, through their President, exercise such superintendence and direction. I. 3. i. [2].

§ ii. Care shall be taken that the candidate pursue his studies diligently and under proper direction, and that he do not indulge in vain or trifling conduct or in amusements unfavorable to that seriousness of deportment or to those pious and studious habits or that good report which become a person preparing for the Holy Ministry. I. 3. i. [3].

§ iii. [1.] A candidate once admitted must remain in canonical connection with the Diocese in which he has been admitted until his ordination, except as hereinafter otherwise provided. I. 3. ii. [1].

[2.] But should it seem best to the Bishop, or, in the absence of a Bishop, to the clerical members of the Standing Committee, that he should prosecute his studies elsewhere, leave may be given him to do so without disturbing his canonical residence.

[3.] For reasons satisfactory to the Ecclesiastical Authority, letters of dismission may be given him on his own request to any other Diocese or Missionary Jurisdiction.

[4.] The convenience of attending any theological or other seminary shall
I. 3. ii. [3]. not be held to be in itself a sufficient reason for change of canonical residence.

§ iv. [1.] Every candidate for Deacon's Orders, unless expressly released by the Ecclesiastical Authority over him, shall report himself personally or
I. 3. v. [1]. by letter at least once in every three months, and as much oftener as the said authority may appoint, giving account of his manner of life and progress in his studies.

[2.] Failure to make such report, not accounted for to the satisfaction of
I. 3. v. [2]. the Ecclesiastical Authority, shall be ground for striking his name from the list of candidates.

§ v. A candidate for Holy Orders shall not be allowed to accept from any
I. 3. iii. Diocesan Convention an appointment as a Lay Deputy to the General Convention.

§ vi. [1.] A candidate for Deacon's Orders may be licensed as Lay Reader
I. 3. iv. [1]. in the Diocese to which he belongs, subject to the restrictions contained in the Canon of Lay Readers.

I. 3. iv. [2]. [2.] Without special license he shall not take upon himself such functions.

[3.] Any violation of this law or of any of the provisions of the Canon "Of Lay Readers," unless satisfactorily explained, shall render him liable to forfeiture of his candidateship.

[4.] But with the consent of his own Bishop he may receive, under sim-
I. 3. iv. [3]. ilar restrictions, such license as Lay Reader from any other Bishop, for the Diocese of such Bishop only.

§ vii. [1.] Should the application for Deacon's Orders, of a candidate for the same, be finally rejected by the Bishop, or should his application to the
I. 5. i. [2]. Standing Committee for recommendation for Deacon's orders be rejected, it shall be the duty of the Ecclesiastical Authority of the Diocese or Missionary Jurisdiction to give immediate notice of such rejection to every other Ecclesiastical Authority of this Church.

[2.] A Candidate for Orders in any Diocese or Missionary Jurisdiction of
I. 5. i. [1]. this Church, whose application for orders shall have been formally rejected as above, shall not be ordained in any other Diocese or Missionary Jurisdiction, except upon renewal of candidateship, said candidateship to continue for not less than one whole year.

CANON 6.

Of the Learning and Examinations of a Candidate for Deacon's Orders.

§ i. A candidate for Deacon's Orders who shall fail to present himself for examination within three years from the date of his admission as such candidate, shall be liable, after due notice, to be dropped from the list of candidates, at the discretion of the Bishop.

§ ii. [1.] A candidate for Deacon's Orders, in making his application to
I. 6. ii. be admitted to examination, must present to the Bishop, or, if the Diocese be vacant, to the clerical members of the Standing Committee, a testimonial from at least one Presbyter of this Church in good standing, and known to the Ecclesiastical Authority, in the following words, viz.:

To the Right Reverend , *Bishop of*
(or to
the clerical members of the Standing Committee):
Place,
Date,

I hereby testify that I am personally acquainted with A. B., and that I believe him well qualified to minister in the office of Deacon, to the glory of God and the edification of His Church.

(Signed)

[2.] But the Bishop (or the clerical members of the Standing Committee, as the case may be) having personal knowledge of the candidate, in the respects testified to as above, may dispense with said testimonial, and act upon such personal knowledge.

§ iii. [1.] Upon the presentation of the above testimonial, or acting upon personal knowledge of the candidate, the Bishop, or, if the Diocese be vacant, the clerical members of the Standing Committee, shall assign to the candidate his examiners, who shall be two or more Presbyters of good learning, and (if possible) Examining Chaplains of the Diocese, and who, upon due notification of the duty laid upon them, shall proceed as speedily as may be to its performance, in accordance with the provisions of this section.

[2.] The examination of a candidate for the Order of Deacon shall be so conducted as may most thoroughly ascertain — I. 4. iii.

(1st.) The extent of his acquaintance with the Holy Scriptures of the Old and New Testament, in every part of which he must be well versed.

(2d.) His familiarity with the Book of Common Prayer, in all its parts and adjuncts, especially with the Order of Daily Prayer, with the text of the articles, with the form and manner of making Deacons, and with the instructions therein given as to the duties of the office.

(3d.) His sufficiency for the edifying performance of the services of the Church, and for the ministration of the office of a Deacon, in all its parts and functions.

[3.] If the candidate have come from another religious body, he shall be also examined on — I. 4. iii. [3].

(4th.) Those points in which the denomination from which he has come differs from this Church, with a view to test his information and soundness of doctrine with respect to the same.

This part of the examination shall be conducted, in part at least, by written questions and answers, and the replies shall be placed on file.

[4.] The Examiners shall report in writing to the Bishop (or clerical members of the Standing Committee, as the case may be) the result, making separate report upon each of the subjects appointed for examination, in accordance with the provisions of Title I., 2, vi. [2], and in the following form, viz.: I. 4. ii. [2].

To the Right Reverend , *Bishop of*
(or the clerical members of the Standing Committee, as the case may be)
Place,
Date,

We, the undersigned, Examining Chaplains of the Diocese of (or Presbyters of the Diocese of , as the case may be), having been assigned as Examiners of A. B., hereby certify that we have examined the said A. B. upon the subjects prescribed in Title , Canon , Section . Feeling our responsibility before God, we do give our judgment as follows:

(Here specify the proficiency of the candidate upon each of the subjects appointed, as made apparent by the examination.)

(Signed)

[5.] The above examinations may be adjourned, or repeated from time to time, at the discretion of the Examiners. I. 4. ii. [3].

[6.] The Bishop may, at his own discretion, be present and take part in the above examinations. But no Bishop shall ordain any person without having first, at some time, in the presence of two Presbyters, examined him upon the subjects prescribed as above. I. 4. vii. [2]

§ iv. But should the candidate, with a view to pursue with less distraction his studies for the Priesthood, or for any other reason satisfactory to the Bishop (or the clerical members of the Standing Committee, as the case may be), choose to defer his ordination to the Diaconate, he may, after having

passed successfully his examinations for the Diaconate, and at the end of a full year from the time of his admission as a candidate or within less time if canonically dispensed, be admitted a candidate for Priest's Orders also, on complying with the requisitions of the canon on that subject.

CANON 7.

Of Candidates for Deacon's Orders who have passed their Examinations, and seek to be made Deacons.

I. 6. vii. § i. [1.] Deacon's Orders shall not be conferred on any person under the age of twenty-one years complete.

I. 6. i. [2.] Deacon's Orders shall not be conferred within one year from the date of the admission of such person as a candidate for Orders, except as hereinafter provided for.

§ ii. Where special theological training in this Church has preceded the term of candidateship, or where the candidate has been acknowledged as a Minister, or Licentiate, or Theological Student in some other religious body of Christians which provides careful theological training for its Ministry, the Bishop, if it seem to him advisable, with the unanimous consent of those present at a duly convened meeting of the Standing Committee, such members constituting at the least two-thirds of the whole body, may ordain the candidate within the appointed time of one year, but in no case within six

I. 6. i. p. 38. full months from the date of his admission as a candidate. Provided, that in the case of a person of liberal education who has fully attained the age of thirty years, and who desires a dispensation, not from any canonical examination in any particular whatever, but only from the usual period of candidateship, on the ground of mature age, and experience in speaking and teaching publicly, and who has produced to the Bishop a diploma of graduation in arts from some University or College, or a certificate from the examining Chaplains of the Diocese that he has satisfactorily passed the examination as to literary qualifications in full, required by Title I., canon 9, i. [1.] (2), the Bishop, with the unanimous advice and consent of the whole Standing Committee, may determine, within a shorter limit, the period of his candidateship.

§ iii. No person shall be ordained Deacon in this Church unless he be

I. 6. iv. [1]. first recommended to the Bishop for ordination by the Standing Committee of the Diocese or Missionary Jurisdiction to which he belongs.

§ iv. [1.] In order to such recommendation, the candidate must lay before the Standing Committee —

(1.) An application therefor in writing, over his own signature, which shall state the date of his birth.

(2.) A certificate from the Bishop by whom he was admitted a candidate, declaring the date of his admission. Provided, that where such certificate cannot be had, other evidence satisfactory to the Committee shall suffice.

I. 6. iv. [2]. (3.) A testimonial from the Minister and Vestry of the Parish of which he is a member, in the following words, viz.:

To the Standing Committee of
Place,
Date,

We, whose names are hereunder written, do testify that, to the best of our knowledge and belief, A. B., for the space of three years last past, hath lived piously, soberly and honestly, and hath not, since the date of his admission as a candidate for Orders, written, taught, or held any thing contrary to the Doctrine or Discipline of the Protestant Episcopal Church. And, moreover, we think him a person worthy to be admitted to the sacred Order of Deacons.

(Signed)

Rector (or Minister) of Parish.
Vestry of

[2.] The said testimonial must be attested by the Minister or Secretary of the Parish, as follows, viz.:

I hereby certify that A. B. is a member of Parish in , and a communicant of the same; that the above testimonial was adopted at a duly convened meeting of the Vestry, and that the names attached are those of a majority of the whole body.

(Signed)

Rector (or Minister) of
(or Clerk or Secretary of Vestry).

§ v. Should the candidate have been absent from his own Parish during any portion of his candidateship, not less than six months, it shall be proper before the above Testimonial shall be furnished, that he lay before the Minister and Vestry, or other body from whom such Testimonial is required, reasonable evidence with respect to his life and conversation during such absence.

§ vi. Should the Parish to which the candidate belongs be vacant, it shall suffice if the above Testimonial be signed by the Vestry and by some Presbyter of the Diocese in good standing. But in such case, the attesting clause shall state the reason for departure from the regular form. I. 6. iv. [2].

§ vii. Should there be no organized Parish at the place of residence of the candidate, or, there being such Parish, should the candidate be unable, through circumstances not affecting his moral or religious character, to procure such testimonial from the Minister and Vestry, the Standing Committee may accept a testimonial in the same words, signed by one Presbyter of this Church in good standing, and six respectable laymen, communicants of this Church, the attesting clause in such case being subscribed by the Presbyter signing the testimonial, or by some other Presbyter of this Church known to the Committee, in the following words, viz.: I. 6. iv. [3].

I hereby certify that all the signatures to the above testimonial are those of communicants of the Protestant Episcopal Church, in good standing. I further certify that the testimonial was so signed for no reasons unfavorably affecting the moral or religious character of the candidate, but because (here give the reasons for departing from the regular form).

(Signed)

§ viii. [1.] The Standing Committee, on the receipt in either case of the certificates and testimonials prescribed as above, and having reason to believe that all other canonical requirements have been complied with, and having no reason to suppose the existence of any sufficient obstacle, physical, intellectual, or moral, may, at a meeting duly convened, a majority of all the Committee consenting, proceed to recommend the candidate for ordination by a Testimonial addressed to the Bishop in the following words, viz.: I. 6. iv. [5].

To the Right Reverend , Bishop of

We, whose names are hereunder written, being a majority (or all) of the Standing Committee of , and having been duly convened at , do testify that A. B. hath laid before us satisfactory testimonials that for the space of three years last past he hath lived piously, soberly, and honestly, and hath not, since his admission as a candidate for Orders, written, taught, or held any thing contrary to the Doctrine or Discipline of the Protestant Episcopal Church. We hereby recommend him for admission to the sacred Order of Deacons. In witness whereof, we have hereunto set our hands in this city (or town, or parish, as the case may be), this day of , in the year of our Lord

(Signed) } Standing Committee
} of

[2.] The above Testimonial shall be signed by all consenting to its adoption. I. 6. iv. [5].

§ ix. [1.] The above Testimonial from the Standing Committee having been presented to the Bishop, and there being no known objection to his ordination, the candidate having successfully passed his examinations, and on grounds physical, intellectual, or moral, the Bishop shall require him to sign the declaration prescribed by Article 7 of the Constitution of this Church, and shall then proceed to appoint the ordination at such time and place as may to him seem best, giving the preference whenever practicable to some ensuing Ember Season.

[2.] But no appointment for ordination shall be made until the candidate shall have passed his examinations, and the above Testimonial from the Standing Committee shall have been actually received.

CANON 8.

Of Deacons.

§ i. Every Deacon shall be subject to the regulation of the Bishop of the Diocese or Missionary Jurisdiction for which he has been ordained (or, if there be no Bishop, to that of the clerical members of the Standing Committee acting by their President), until he receive letters of dismission there-
I. 7. i. from to some other Diocese or Missionary Jurisdiction and be thereupon received as a clergyman by such other Diocese or Jurisdiction. He shall officiate in such places as the Bishop (or the clerical members of the Standing Committee, as the case may be) may direct.

§ ii. No Deacon shall be transferred to another Diocese or Missionary
I. 7. iii. Jurisdiction without the written request of the Ecclesiastical Authority of said Diocese or Jurisdiction.

§ iii. [1.] No Deacon shall be settled as Rector over a Parish or Congrega-
I. 7. ii. [1]. tion, or permitted except in time of war to accept a Chaplaincy in the Army or Navy.

[2.] If appointed to minister in a Parish or Congregation of a Rector, he
I. 7. ii. [2]. shall be entirely subject to the direction of such Rector in all his ministrations.

[3.] If appointed to minister in a Parish or Congregation without a Rector, he shall, if not under the immediate direction of the Bishop, be placed under the authority of some neighboring Presbyter, by whose directions, subordinately to the Bishop, he shall in all things be governed.

CANON 9.

Of Persons desiring to become Candidates for Priest's Orders.

§ i. [1.] A Deacon (or a candidate for Deacon's Orders, under the provisions of Canon 6, Section vi.) desiring to become a candidate for Priest's Orders must —

(1.) Make written application to that effect over his own signature to the Bishop.

(2.) Lay before the Bishop a testimonial from two or more Presbyters of this Church, in good standing and known to the Bishop, in the following words, viz.:

To the Right Reverend , *Bishop of*
Place,
Date,

We, the undersigned, Presbyters of the Protestant Episcopal Church, do testify from personal knowledge (or from evidence satisfactory to us) that A. B., since the day of , in the year of our Lord (that being the date of his ordination to the Diaconate or of his admission as a candidate for Deacon's Orders, as the case may be), hath lived piously, soberly, and honestly, and hath not, so far as we

know or believe, written, taught, or held any thing contrary to the Doctrine or Discipline of the Protestant Episcopal Church. And, moreover, we think him a person worthy to be admitted as a candidate for the sacred Order of Priesthood.

(Signed)

(3.) He must also lay before the Bishop a satisfactory diploma (or other satisfactory evidence that he is a graduate) from some respectable University or College, in which the Latin and Greek languages, the English language and literature, and the first principles, at least, and general outlines of Logic, Rhetoric, and Mental and Moral Philosophy, Physics, and History, are duly studied. I. 2. iv. [2]. I. 4. ii. [1].

[2.] If he be not able to exhibit such satisfactory evidence of graduation, he shall be remitted by the Bishop to the examiners of candidates for the Priesthood or to any two or more learned Presbyters (themselves graduates in arts) whom the Bishop may select, who shall examine him upon the above-mentioned subjects, adjourning if need be their examinations from time to time at their discretion. I. 2. iv. [3].

§ ii. [1.] Should the candidate find it impracticable to attain to a knowledge of Latin or Greek or Hebrew or any other branch of knowledge not strictly ecclesiastical, he may make written application (over his own signature) to the Bishop for a dispensation in respect to the same, specifying the studies with regard to which he wishes a dispensation, and averring that the attainment of such knowledge is in his own case impracticable. I. 2. vi. [1].

[2.] Together with this application, he shall lay before the Bishop a testimonial signed by at least two Presbyters of this Church in good standing (themselves graduates in arts), and who shall be, if practicable, Examining Chaplains of the Diocese, and in the following words, viz.: I. 2. vi. [2].

To the Right Reverend , *Bishop of*

Place,

Date,

The undersigned, Presbyters of the Protestant Episcopal Church, and graduates in arts, feeling the serious responsibility before God and His Church assumed in doing anything to lower or to change the standard of learning to be required of one who is to be admitted to the Priesthood, and set as a Teacher in the Church, yet believing that A. B. is possessed of superior natural ability, great aptitude to teach, and a large share of prudence (add any other reasons), do submit that the dispensation asked for may be wisely granted.

(Signed)

[3.] Whereupon, should the Bishop acting with the advice and consent of his Standing Committee think it best to grant the dispensation, he shall do so in the following words, viz.:

Place,

Date,

I do hereby grant to A. B., a dispensation from the ordinary requirements of Title I., Canon 9, Section i. [1] (3), as to the knowledge of (specifying the subjects to which the dispensation extends).

(Signed)

, *Bishop of*

[4.] At the time of acting upon any such application, the Standing Committee shall cause to be entered upon their minutes the names of the two Presbyters indorsing the said application. And they shall report their action to their next Diocesan Convention, with the names of said Presbyters.

§ iii. [1.] Upon the presentation to the Bishop by the candidate as aforesaid of —

1st. His written application to be admitted a candidate for Priest's Orders.

2d. The testimonial of the two Presbyters required by Section i. [1], (2) of this canon.

3d. (*a*) A satisfactory diploma, or

(*b*) A satisfactory report from the Examiners under the provisions of Section i., [2], or

(*c*) A dispensation under the provisions of Section ii.

The Bishop may admit the applicant to be a candidate for Priest's Orders.

[2.] In doing this he shall:

I. 2. iv. [4]. 1st. Enter the name of the applicant upon the list of candidates for Priest's Orders, in a book to be kept for that purpose.

2d. Give written notice to him both (*a*) of the *fact*, and (*b*) of the *date* of his admission, which notice when presented to the Standing Committee at the time of applying for recommendation for Orders shall be evidence of such admission as required by I. 11, v. [1] (2).

I. 2. iv. [6]. 3d. Assign him the texts of Scripture upon which he shall be expected to prepare discourses for presentation at his examinations.

CANON 10.

Of the Learning and Examinations of a Candidate for Priest's Orders.

conf. I. 4. iv. [1]. § i. There shall be assigned to every candidate for Priest's Orders five separate examinations, to be held at such times and places and with such adjournments from time to time as the Examining Chaplains may appoint.

I. 4. vi. [1] § ii. [1.] The Bishop at his discretion may take part in and may preside in either or all of said examinations.

[2.] He may invite the presence and assistance of any Presbyter to whom may be assigned the duty of presenting the candidate. And it shall be the privilege of such Presenter to be present should he desire it. But without such reason no person save the Bishop shall be permitted to be present without the consent of the appointed Examiners.

I. 4. vi. [3]. [3.] But no Bishop shall ordain any person to the Priesthood without having first himself examined him upon all of the prescribed subjects at some time in the presence of two or more Presbyters.

I. 4. iv. [7]. § iii. [1.] Should the candidate have come from another religious body, especial reference shall be had in all his examinations to the points upon which the denomination from which he has come differs from this Church.

I. 4. iv. [3]. [2.] So far as may be practicable, and to some extent at least, this portion of the several examinations shall be conducted by written questions and answers, the replies to which shall be placed on file.

I. 4. v [1]. § iv. [1.] The *first* examination shall be on the books of Holy Scripture — the candidate being required to give an account of the different books and of their contents, to translate from the original Hebrew and Greek, and to explain such passages as may be proposed to him.

I. 4. v. [2]. Provided that in the case of a candidate to whom has been granted a dispensation from the knowledge of the Hebrew or Greek, his examination shall not extend to the original text in the language from the knowledge of which he has been dispensed, but only to the English text and the interpretation thereof, with such other matters as are comprised in what are commonly known as Introductions to the Holy Scriptures.

I. 4. v. [3]. [2.] The *second* examination shall be on the Evidences of Christianity.

I. 4. v. [3]. [3.] The *third* examination shall be upon Systematic Divinity and Christian Ethics.

I. 4. v. [4]. [4.] The *fourth* examination shall be upon Church History, Ecclesiastical Polity, the Constitution and Canons of this Church and those of the Diocese to which the candidate belongs.

I. 4. v. [4]. [5.] The *fifth* examination shall be on the Book of Common Prayer, its history and contents, and especially the Book of Articles and the Ordinal.

§ v. In all these examinations regard shall be had as closely as possible to the course of study established by the House of Bishops, and to the books therein recommended, or to equivalent works of more recent date. I. 4. v. [5].

§ vi. Except for urgent and special reasons, these examinations shall not be accumulated into one, but shall each be assigned as the business of a separate day or separate portion of a day. I. 4. iv. [2].

§ vii. Each examination shall be conducted in part orally, but may — and in the case provided for by Section iii. *must* — be in part conducted by questions or themes in writing, which may or may not, at the discretion of the Examiners, be previously communicated to the candidate and to which written answers shall be prepared and made in the presence of one or more of the Examiners. I. 4. iv. [3]. I. 4. iv. [4].

§ viii. In the course of said examinations, the candidate shall at such times as may be appointed by the Examiners, read three sermons, composed by himself, on such passages of Holy Scripture as may have been assigned to him for that purpose by the Bishop; and shall also produce two other sermons or discourses on some passage or passages of Holy Scripture selected by himself; all which sermons or discourses shall be submitted to the criticism of the examining Chaplains or Presbyters. I. 4. iv. [5].

§ ix. At either or at all of the above examinations, the Examiners may, and at some one of them shall, subject the candidate to such proof of his ability to conduct the service of the Church in an edifying manner, and to deliver his sermons with propriety and effectiveness, as shall fully satisfy them of his competence for the public duties of the Holy Ministry. I. 4. iv. [6].

§ x. The Examining Chaplains in any Diocese, if the Bishop so direct, may accept the examinations of the General Theological Seminary or of any Theological Seminary of this Church, recognized for the purpose by the Bishop of the Diocese in which such seminary is established, as part of the canonical examinations whenever the Examining Chaplains are present at such examinations.

§ xi. Satisfaction given in any of these examinations shall in every case be certified in writing to the Bishop (or to the clerical members of the Standing Committee, as the case may be), with the signatures of all the Examiners and in the following form, viz.: I. 4. viii.

To the Right Reverend , *Bishop of*
(or to the clerical members of the Standing Committee of
as the case may be):
Place,
Date,

We, the undersigned, Examining Chaplains (or Presbyters, as the case may be), of the Diocese (or Missionary Jurisdiction) of , having been appointed Examiners of A. B., a candidate for Priest's Orders, hereby certify that we have examined the said A. B. upon the subjects prescribed in Title I., Canon 10, and in accordance with what we believe to be the will of the Church, as set forth in her Ordinal and Canons, and, feeling our responsibility before God for the evil which may come upon the Church through the admission of men insufficiently prepared for their work, we do give our judgment as follows: (Here specify the proficiency of the candidate on each of the subjects prescribed).

(Signed)

§ xii. A candidate for Priest's Orders must apply for his first, second, and third examinations within three years, and for the remaining examinations within five years from the time of his admission as candidate, or be subject to be stricken from the list of candidates for the Priesthood by the Bishop, after due warning. I. 4. x. [1] p. 36.

CANON 11.

Of Candidates for Priest's Orders who have Passed their Examinations.

§ i. No person shall be ordered Priest who shall not first have been made Deacon.

§ ii. No person shall be ordered Priest unless first recommended to the
I. 8. iv. [1]. Bishop for ordination by the Standing Committee of the Diocese or Missionary Jurisdiction for which he is to be ordained.

I. 8. vii. § iii. Priest's Orders shall not be conferred upon any one until he shall have attained the age of twenty-four years complete.

§ iv. No person shall be recommended for ordination to the Priesthood within three years of his admission as a candidate for the same, except by a
conf. I. 8. ii. unanimous vote of the Standing Committee, in a duly convened meeting, at which three-fourths of the Committee shall be present, nor in any case within one year from the time of his ordination to the Diaconate, nor within two years from the time of his admission as a candidate for the Diaconate.

§ v. [1.] In order to the recommendation by the Standing Committee of any person for Priest's Orders, the candidate must lay before the Committee:

(1st.) His application to be so admitted, in writing, over his own signature, stating the date of his birth.

(2d.) A certificate from the Bishop by whom he was admitted a candidate for Priest's Orders, declaring the date of such admission. Provided, that, where such certificate cannot be had, equivalent evidence satisfactory to the Committee shall suffice.

I. 8. iv. [2]. (3d.) A testimonial from the Rector or Minister and Vestry of the Parish to which he belongs, in the following words:

To the Standing Committee of
Place,
Date,

We, whose names are hereunder written, do testify that, to the best of our knowledge and belief, A. B., for the space of three years last past (or since the day of in the year , that being the date of his admission to the Diaconate), hath lived piously, soberly and honestly, and hath not written, taught or held anything contrary to the Doctrine or Discipline of the Protestant Episcopal Church. And moreover we think him worthy to be admitted to the Sacred Order of Priests.

(Signed)

The above-mentioned testimonial must be attested by the Rector or by some other Minister of the Parish or by the Clerk or Secretary of the Vestry, as follows, viz.:

I hereby certify that A. B. is a resident of Parish in . The above testimonial was adopted at a duly convened meeting of the Vestry of Parish, and the names attached are those of a majority of the whole (or of all the) Vestry.

(Signed) (By the Rector or Minister as Rector or Minister or by the Clerk of the Parish as Clerk or Secretary.)

[2.] Should the candidate have been absent from his own Parish for any period (not less than six months) of the time which this testimonial is required to cover, it shall be proper that before such testimonial is given there be required of him reasonable evidence with respect to his life and conversation during such absence.

I. 8. iv. [2] p. 44. [3.] Should the Parish be vacant or should the candidate be himself the Minister thereof, it shall suffice that the above testimonial be signed by a majority of the Vestry and attested by the Secretary in the same words as

before, but with an additional clause explanatory of the omission of the signature of the Rector or Minister.

[4.] Should there be no organized Parish at the place of residence of the candidate, or there being such Parish, should he be unable, through circumstances not affecting unfavorably his moral or religious character to procure such testimonial from the Rector or Minister and Vestry, the Standing Committee, if the circumstances seem to them to justify such a course, may accept a testimonial in the same words, signed by one Presbyter of this Church in good standing and six respectable laymen, communicants of this Church, the attestation in such case being made by the Presbyter signing the testimonial, or by some other Presbyter of this Church known to the Committee, and in the following words, viz.: conf. I. 8. iv. [3].

I do hereby certify that the lay signatures to the above testimonial are genuine, and are those of communicants of the Protestant Episcopal Church in good standing. I further certify that the testimonial was so signed for no reason unfavorably affecting the moral or religious character of the candidate, but because (giving the reasons for departing from the ordinary form).

(Signed)

[5.] The candidate shall also lay before the Standing Committee a testimonial signed by one or more Presbyters of this Church in good standing other than the signer of the foregoing testimonial, in the following words, viz.: I. 8. iv. [4].

To the Standing Committee of
Place,
Date,

I do hereby testify that A. B., for the space of three years last past (or since the day of in the year , that being the date of his admission to Deacon's Orders), hath lived piously, soberly and honestly, and hath not, so far as I know, or believe, written, taught, or held anything contrary to the Doctrine or Discipline of the Protestant Episcopal Church. And, moreover, I think him a person worthy to be admitted to the Sacred Order of Priests. This testimonial is founded on my personal knowledge of the said A. B., for one year last past, and for the residue of the time, upon evidence satisfactory to me.

(Signed)

§ vi. The Standing Committee, upon the receipt of the testimonials prescribed as above, and knowing no impediment, physical, intellectual, or moral, to their favorable action, may proceed to recommend the candidate for Priest's Orders by a testimonial addressed to the Bishop in the following words, viz.: I. 8. iv. [5].

To the Right Reverend , Bishop of

We whose names are here underwritten, being a majority of the Standing Committee of , the said Committee having been duly convened at , do testify that A. B. hath laid before us satisfactory testimonials that for the space of three years last past (or since the day of in the year , that being the date of his admission to Deacon's Orders), he hath lived piously, soberly and honestly, and hath not written, taught, or held anything contrary to the Doctrine or Discipline of this Church. We hereby recommend him for admission to the sacred Order of Priests. In witness whereof, we have hereunto set our hands this day of in the year of our Lord conf. I. 8. vi.

(Signed) } Standing Committee
} of

§ vii. No person shall be ordained Priest until he shall have produced

evidence satisfactory to the Bishop that he is engaged with some Church, Parish, or Congregation, and has been duly appointed to officiate therein,
I. 8. iii. or is engaged as a Missionary under the Ecclesiastical Authority of some Diocese or Missionary Jurisdiction, or of some Missionary Society recognized by the General Convention, or as a professor, tutor, or instructor in some college or academy or other seminary of learning duly incorporated, or as a Chaplain in the Army or Navy of the United States.

§ viii. [1.] The certificates and testimonials above prescribed, having been presented to the Bishop, and being found by him in due order, and there being no objection known to the Bishop, physical, intellectual, or moral, to the ordination of the candidate, he may, having first received the candidate's signature to the declaration required by Article 7 of the Constitution of this Church, proceed to appoint the ordination at such time and place as may to him seem best, but giving the preference, so far as practicable, to some ensuing Ember Season.

[2.] But no appointment for ordination shall be made until the above testimonial from the Standing Committee shall have been received, nor until the successful passage by the candidate of his examinations shall have been duly certified to the Bishop by the examiners.

APPENDIX XIX.

CANONS OF ORDINATION.

REPORT OF THE COMMITTEE ON CANONS OF THE HOUSE OF DEPUTIES.

CANON 1.

Of Orders of Ministers in this Church.

This Church recognizes three Orders of Ministers as of Divine appointment, viz.: Bishops, Priests, and Deacons.

CANON 2.

General Provisions with Respect to the Preparation for Holy Orders and Admission thereto.

§ i. [1.] All certificates or testimonials for which forms are supplied by Canon, must, in order to be valid, be in the words prescribed.

[2.] No postulant, candidate for Holy Orders, or student of Theology shall sign any of the testimonials required in the following Canons respecting ordination.

[3.] Whenever a dated certificate or testimonial is required, the omission of the date shall render such certificate or testimonial insufficient.

[4.] Whenever a substitute for certificates or testimonials in the regular form is permitted, the Standing Committee shall be the sole judge as to whether the exigency justifies the substitution.

§ ii. Whenever the certificate or testimonial of a Standing Committee is required, such certificate or testimonial must be signed at a meeting duly convened, and, in the absence of express provision to the contrary, by a majority of the whole body, and not by a majority of a quorum.

§ iii. Whenever the certificate or testimonial of a Minister and Vestry, or of a Vestry, is required, such certificate or testimonial must be signed by the Rector or Minister and a legal majority of the Vestry, at a meeting of such Vestry duly convened, and the fact must be attested by the Secretary of said Vestry, or by the Rector.

§ iv. Whenever the action of a Standing Committee in testifying to the personal character or preparation of a candidate, or in recommending any course of procedure with respect to such candidate, is based upon certificates laid before it, it shall be understood that such certificates are intended to aid rather than control the judgment of the Committee. The fact that such certificates are in due form shall not prevent its members from exercising their own judgment, as responsible guardians of the purity and welfare of the Church, in accordance with all that may be known by them in the premises, or that they may have reason to believe. But if in the case of any applicant

for admission as candidate for Orders or for recommendation for ordination, a majority of the Standing Committee shall be unwilling to proceed, although the required certificates and testimonials have been laid before them and are in due form, it shall be their duty, without delay, to give to the Bishop and to the applicant their reasons, in writing, for refusal to recommend such applicant.

§ v. No Bishop of this Church shall ordain any person to officiate in any Congregation or Church destitute of a Bishop, or situated beyond the limits of the United States, until the testimonials and certificates required by these Canons in the case of candidates for Orders shall have been supplied.

§ vi. [1.] There shall be appointed in each Diocese or Missionary Jurisdiction, by the Ecclesiastical Authority thereof, two or more Examining Chaplains, who shall hold their offices at the discretion of the said Ecclesiastical Authority, and whose duty it shall be thoroughly to test the preparation of all such candidates for Orders as may by the Ecclesiastical Authority be sent to them for that purpose.

[2.] The reports of the Examining Chaplains shall be in writing, and attested by their signatures. If the applicant has been examined on more subjects than one, the report shall specify the result in each subject separately. No report shall be received in which these provisions are not complied with.

§ vii. [1.] Agreeably to the practice of the Primitive Church, the stated times of ordination shall be the Sundays following the Ember weeks.

[2.] But occasional ordinations may be held at other times as the Bishop shall appoint.

§ viii. Wilful violation or neglect of any of the provisions of the Canons concerning ordination shall disqualify for ordination the candidate implicated.

CANON 3.

Of Postulants.

§ i. Persons seeking admission to the Ministry of this Church must first become postulants for admission to candidateship, and afterwards candidates for Holy Orders.

§ ii. [1.] A person desiring to become a candidate for Holy Orders must first be received as a postulant, by the Bishop of the Diocese or Missionary Jurisdiction to which such person belongs.

[2.] But the Bishop, for reasons satisfactory to himself, may permit the transfer of any such applicant to the Bishop of any other Diocese of this Church.

§ iii. [1.] Every person desiring to be admitted candidate for Holy Orders is, in the first instance, to consult his immediate Spiritual Pastor or Rector, setting before him the grounds of his desire for admission to the Ministry, together with such circumstances as may bear on his qualifications, or tend to affect his course of preparation.

[2.] If counselled to persevere in his intention, such person shall then, with letter of approval and introduction from the Pastor or Rector, give notice of his intention to the Bishop of the Diocese; but the Bishop may, for reasons satisfactory to himself, dispense with such letter of approval.

§ iv. Should the applicant not be residing within the limits of any Diocese or Missionary Jurisdiction of this Church, the Bishop of any Diocese of this Church shall be competent to receive and act upon such application.

§ v. In his written application to the Bishop, the applicant shall state:

(1.) The dates of his birth, baptism, confirmation, and first communion;

(2.) Whether he has ever before applied for admission as a postulant or candidate for Orders;

(3.) Whether he desires to become a candidate for Deacon's Orders only, or for Priest's Orders also;

(4.) Whether he is prepared forthwith to make application to be received as a candidate;

(5.) If not so prepared, where he proposes to prosecute his studies.

§ vi. Should the applicant have been acknowledged as an ordained Minister or Licentiate in any other Christian body, he shall also:

Set forth in full his reasons for desiring to change his ecclesiastical relations, and

Furnish evidence satisfactory to the Bishop of his personal standing in the denomination from which he shall have come.

§ vii. Should the Bishop approve of the application in either case, he shall enter the name of the applicant upon the list of postulants, in a book to be kept for that purpose, and shall inform him of the fact and date of such entry.

§ viii. [1.] No Bishop shall accept as a postulant any person who has been refused admission as a candidate for Orders, in any other Diocese or Missionary Jurisdiction, or who, having been admitted, has afterward ceased to be a candidate, until such person shall have produced a certificate from the Ecclesiastical Authority of the Diocese or Missionary Jurisdiction in which he has been refused admission or has been a candidate, declaring the cause of such refusal or cessation of candidateship.

[2.] Should the Bishop, after the receipt of such certificate, see fit to accept the applicant as a postulant, he shall remit said certificate, or a copy thereof, to the Standing Committee, for their consideration in the event of the said postulant seeking to be recommended as a candidate for Orders.

§ ix. A Standing Committee, acting as the Ecclesiastical Authority of a Diocese or Missionary Jurisdiction, shall be competent by its President, to receive under the provisions of this Canon, and to act upon applications from persons desiring to be received as postulants.

CANON 4.

Of Candidates for Holy Orders.

§ i. Candidates for Orders are divided into two classes; viz., Candidates for Deacon's Orders only, and Candidates for the Priesthood.

§ ii. The Bishop, in keeping his list of postulants, shall note, in each case, for what Orders the postulant desires to become a candidate.

§ iii. A postulant, having been duly received, may, at any time thereafter, apply to the Standing Committee for a recommendation to the Bishop for admission as a candidate; and he shall then lay before the Standing Committee the following papers, viz.:

(1.) An application, signed by himself, stating to what grade of the Sacred Ministry he desires to be ordained.

(2.) The evidence, in writing, that he has been received as a postulant.

(3.) The written consent and approval by the Bishop of his design to become a candidate.

(4.) A testimonial in the following words:

To the Standing Committee of
Place,
Date,

We, whose names are hereunder written, do testify, from our personal knowledge and belief, that A. B. is a citizen of the United States, or has declared his intention to become such; that he is pious, sober, and honest; that he is attached to the Doctrine, Discipline and Worship of the Protestant Episcopal Church, and that he is a Communicant of the same in good standing. We do furthermore declare, that, in our opinion, he possesses such qualifications as fit him for entrance on a course of preparation for the Holy Ministry.

(Signed)

The above testimonial must be signed by the Minister of the Parish to which the applicant belongs, and by a majority of the Vestry of the same.

But should the Parish be without a Minister, it shall suffice that in his place the testimonial be signed by some Presbyter of the Diocese in good standing, the reason for the substitution being stated in the attesting clause.

Should there be no organized Parish at the place of residence of the applicant, or should it be impracticable, through circumstances not affecting his moral or religious character, to obtain the signatures of the Minister and Vestry, or of the Vestry, it may suffice if the testimonial be signed by at least —

(*a.*) One Presbyter of the Diocese or Missionary Jurisdiction in good standing.

(*b.*) Four Laymen, Communicants of this Church, in good standing.

In such case, the reasons for departing from the regular form must be given in the attesting clause, which shall be signed by the same or some other Presbyter of this Church in good standing, and shall be in the following words, viz.:

I hereby certify that the laymen whose names are attached to the above testimonial, are Communicants of this Church in good standing, and that the reasons for departing from the regular form are (here give the reasons).

(Signed)

Presbyter of the Diocese (or Missionary Jurisdiction) of

§ iv. [1.] Should the applicant have been an ordained Minister or Licentiate, in some other body of Christians, it may suffice that the testimonial be signed by — Either

(*a.*) Twelve laymen, members in good standing of the denomination from which the applicant has come; or

(*b.*) Twelve laymen, members in good standing of the Protestant Episcopal Church; or

(*c.*) Twelve laymen, members in good standing, in part from this Church and in part from the denomination from which the applicant has come.

[2.] The genuineness of the signatures to such certificate, and the good standing of the signers, must be attested in the following words, viz.:

Date and
Place

I do hereby certify that the names attached to the above testimonial are those of persons in good standing, members of (as the case may be).

(Signed)

[3.] He shall, in such case, also lay before the Standing Committee a testimonial signed by two Presbyters of this Church, in good standing, and known to the Committee, in the following words, viz.:

To the Standing Committee of
Place,
Date,

We, the undersigned, Presbyters of the Protestant Episcopal Church, do hereby testify that we are personally acquainted with A. B. That he has become a communicant of this Church, and that we believe him to be pious, sober, and honest. Furthermore, that after personal conversation with him as to his change of ecclesiastical relations, we are satisfied that he is sincerely attached to the Doctrine, Discipline, and Worship of the Protestant Episcopal Church, and that his desire to leave the denomination to which he belonged has not arisen from any circumstance unfavourable to his moral or religious character, or on account of which it may be inexpedient to admit him to the Ministry of this Church.

(Signed)

§ v. Should the postulant applying as an ordained Minister or Licentiate of any other Christian body not be a citizen of the United States, the Bishop

to whom application is made shall require of him, with the notice of his intention to become a candidate, satisfactory evidence that he has at that time resided at least one year in the United States.

§ vi. [1.] If the postulant desire to be admitted candidate for Priest's Orders, he must also, in addition to the testimonials and certificates hereinbefore mentioned, lay before the Standing Committee a satisfactory diploma, or other satisfactory evidence, that he is a graduate in arts of some university or college in which the learned languages are duly studied.

[2.] But if the postulant desiring to be candidate for the Priesthood be not a graduate as aforesaid, he shall, prior to his application to the Standing Committee, be remitted by the Bishop to the Examining Chaplains, to be examined as to his knowledge of the English language and literature, and at least the first principles and general outlines of logic, rhetoric, mental and moral philosophy, physics, and history, and the Latin and Greek languages. In a case of emergency, the Bishop may appoint any two or more learned Presbyters to hold such examination. *Provided*, however, that when a postulant has been a Minister or Licentiate of any other Christian body, the requisition of the diploma before described shall be absolute; unless, in some peculiar case, the Bishop may, in default thereof, with the unanimous advice and consent of the Standing Committee, see fit to remit such a postulant to the examination here required.

[3.] Should the postulant wish a knowledge of the Latin, Greek, and Hebrew languages, and other branches of learning not strictly ecclesiastical to be dispensed with, he may make written application to the Bishop to that effect, specifying the studies with regard to which he wishes a dispensation, and averring that the attainment of such knowledge is in his case impracticable.

[4.] Together with the application, he shall lay before the Bishop a testimonial signed by at least two Presbyters of this Church, in good standing (themselves graduates in arts), and who shall be, if practicable, Examining Chaplains of the Diocese, and in the following words, viz.:

To the Right Reverend , *Bishop of*
Place,
Date,

The undersigned, Presbyters of the Protestant Episcopal Church and graduates in arts, feeling the serious responsibility before God and His Church assumed in doing anything to lower or to change the standard of learning to be required of one who is to be admitted to the Priesthood, and set as a teacher of the Church, yet believing that A. B. is possessed of superior natural ability, great aptitude to teach, and a large share of prudence (add any other reasons), do submit that the dispensation asked for may be wisely granted.

(Signed)

[5.] The Bishop shall remit the application accompanied by the aforesaid testimonial to the Standing Committee with such comments as he may think fit indorsed thereon.

[6.] Should the Standing Committee approve the said application, they may by a vote of not less than three-fourths of their whole body recommend that the request of the candidate be granted.

§ vii. The Standing Committee, on the receipt of the testimonials provided for in this Canon, and on satisfactory evidence of a degree in arts or a report of satisfaction by examiners, being duly satisfied that there is not sufficient objection on grounds either physical, intellectual, moral, or religious, may proceed to recommend a postulant for admission to candidateship, by a certificate bearing the signatures of a majority of all the members of the Committee, and addressed to the Bishop of the Diocese, in the following words:

We, whose names are hereunder written, do certify that (from personal knowledge, or from testimonials laid before us, as the case may be) we believe that A. B. is pious, sober, and honest; that he is attached to the Doctrine, Discipline, and Worship of the Protestant Episcopal Church, and that he is a Communicant of the said Church in good standing; and do furthermore declare that in our opinion he possesses such qualifications as fit him for entrance on a course of preparation for the Holy Ministry.

In witness whereof we have hereby set our hands this day of in the year of our Lord

(Signed) } Standing Committee of

§ viii. The Bishop on the receipt of the testimonial of the Standing Committee, may proceed to admit the applicant as a candidate for Holy Orders; he shall thereupon record his name, with the date of his admission, in a book to be kept by him for that purpose, and shall notify the candidate of the fact and date of his admission; and he shall further notify the Standing Committee of the said fact and date, and also inform them whether the person has been admitted as a candidate for Deacon's Orders only or for the Priesthood.

§ ix. [1.] In the case of an application by a postulant who is not a citizen of the United States, on the ground of a call to minister in a congregation worshipping in a foreign country or in a foreign language, by the unanimous consent of all the members of the Standing Committee of the Diocese or Missionary Jurisdiction of the Bishop to whom notice of his intention has been given, in a duly convened meeting of the same, and with the approval of the Bishop, the requisition of citizenship may be dispensed with, and for the testimonials prescribed in this Canon, may be substituted such other written evidence of the qualifications of the applicant as may be attainable, and as may be in the judgment of the Bishop and Standing Committee equivalent. Provided that in every such case the applicant shall be required to produce a testimonial signed by at least six respectable persons, members of this Church, who shall be known to the Bishop or to some member of the Standing Committee, or whose characters shall in turn be suitably attested, which testimonial shall testify to the religious, moral, and literary qualifications of the applicant, and which testimonial shall be laid before the Standing Committee previous to action in the case.

[2.] The acceptance by the Standing Committee of the foregoing testimonial shall be given in the following words, viz.:

To the Right Reverend , Bishop of

Place,

Date,

We, the Standing Committee of , having been duly convened at , and having considered the application of A. B. to be recommended as a candidate for Holy Orders under the dispensation provided by Title I., Canon 4, § ix. [1], of the Digest, and being satisfied that the essential requirements of the Canon may thus be sufficiently complied with, and being furthermore of the opinion that it is for the welfare of the Church that the relaxations of the Canon law provided for as above, should in this case be permitted, do hereby by a unanimous vote of the entire Committee, recommend that in the case of A. B. the testimonial (or testimonials) presented by him be accepted in lieu of those prescribed by § iii. and § vii. of this Canon, and that he be admitted as a candidate for Holy Orders.

(Signed) } Standing Committee of

§ x. In any case, when the Standing Committee is the Ecclesiastical Authority of the Diocese, such Committee shall be competent to receive and do all assigned to the Bishop in this Canon.

§ xi. The Bishop of the Diocese, for the purposes of this and other Canons relating to Candidates and Ordinations, shall be understood, in cases so requiring, to signify an Assistant Bishop, when so empowered under Canon 15, Section v., of Title I., a Provisional Bishop, a Missionary Bishop, and any other Bishop canonically in charge of a Diocese, Missionary District, or Congregation in foreign parts.

§ xii. The provisions of this and other Canons respecting candidates for Holy Orders, extend to persons coming from places in the United States in which the Constitution of this Church has not been acceded to, equally with others.

CANON 5.

General Provisions concerning Candidates for Orders.

§ i. [1.] The superintendence of all candidates for Orders, both as to daily life and as to the direction of theological studies, pertains to the Bishop of the Diocese or Missionary Jurisdiction to which they belong. It is for the Bishop to determine the place at which, and the persons under whom, their studies shall be conducted.

[2.] In a Diocese which by reason of vacancy, or otherwise, is under the ecclesiastical authority of a Standing Committee, the clerical members of such Committee shall, through their President, exercise such superintendence and direction.

§ ii. Care shall be taken that the candidate pursue his studies diligently and under proper direction, and that he do not indulge in vain or trifling conduct or in amusements unfavorable to that seriousness of deportment or to those pious and studious habits or that good report which become a person preparing for the Holy Ministry.

§ iii. [1.] A candidate once admitted must remain in canonical connection with the Diocese in which he has been admitted until his ordination, except as hereinafter otherwise provided.

[2.] But should it seem best to the Bishop, or, in the absence of a Bishop, to the clerical members of the Standing Committee, that he should prosecute his studies elsewhere, leave may be given him to do so without disturbing his canonical residence.

[3.] For reasons satisfactory to the Ecclesiastical Authority, letters of dismission may be given him on his own request to any other Diocese or Missionary Jurisdiction.

§ iv. [1.] Every candidate for Orders, unless expressly released by the Ecclesiastical Authority over him, shall report himself personally or by letter at least once in every three months, and as much oftener as the said authority may appoint, giving account of his manner of life and progress in his studies.

[2.] Failure to make such report, not accounted for to the satisfaction of the Ecclesiastical Authority, shall be ground for striking his name from the list of candidates.

§ v. A candidate for Holy Orders shall not be allowed to accept from any Diocesan Convention an appointment as a Lay Deputy to the General Convention.

§ vi. [1.] A candidate for Orders may be licensed as Lay Reader in the Diocese to which he belongs, subject to the restrictions contained in the Canon of Lay Readers.

[2.] Without special license he shall not take upon himself such functions.

[3.] Any violation of this law or of any of the provisions of the Canon "Of Lay Readers," unless satisfactorily explained, shall work a forfeiture of his candidateship.

[4.] But with the consent of his own Bishop he may receive, under similar restrictions, such license as Lay Reader from any other Bishop for the Diocese of such Bishop only.

§ vii. [1.] Should the application for Orders of a candidate for the same be finally rejected by the Bishop, or should his application to the Standing Committee for recommendation for Orders be rejected, it shall be the duty of the Ecclesiastical Authority of the Diocese or Missionary Jurisdiction to give immediate notice of such rejection to every other Ecclesiastical Authority of this Church.

[2.] A candidate for Orders in any Diocese or Missionary Jurisdiction of this Church, whose application for Orders shall have been formally rejected as above, shall not be ordained in any other Diocese or Missionary Jurisdiction, except upon renewal of candidateship, said candidateship to continue for not less than one whole year.

CANON 6.

Of Ordination to the Diaconate.

§ i. Deacon's Orders shall not be conferred on any person under the age of twenty-one years complete.

§ ii. A candidate for ordination to the Diaconate only, shall not be ordained within one year from his admission as such candidate.

§ iii. [1.] The examination of a candidate for the office and ministration of a Deacon only shall be so conducted as may most thoroughly ascertain the extent of his acquaintance with the Holy Scriptures of the Old and the New Testaments — in every part of which he shall be required to be well versed — and also his familiarity with the Book of Common Prayer, in all its parts and adjuncts, and with the Book of Articles.

[2.] The candidate shall also be examined as to his sufficiency for the edifying performance of the Service of the Church, and for the ministration of the office of a Deacon, in all its parts and functions.

[3.] If the candidate be one who, not having had Episcopal Ordination, has been acknowledged as an ordained or licensed Minister in any other Body of Christians, he shall also be examined on those points in which the denomination whence he comes differs from this Church, with a view of testing his information and soundness in the same.

[4.] This examination shall always be conducted by the Examining Chaplains, the Bishop being present at his discretion.

§ iv. A candidate for Deacon's Orders who shall fail to present himself for examination within three years from the date of his admission as such candidate, shall be liable, after due notice, to be dropped from the list of candidates, at the discretion of the Bishop.

§ v. No person shall be ordained Deacon in this Church unless he be first recommended to the Bishop for ordination by the Standing Committee of the Diocese or Missionary Jurisdiction to which he belongs.

§ vi. In order to such recommendation he must lay before the Standing Committee:

(1.) An application therefor in writing, under his own signature, which shall state the date of his birth, and his nationality:

(2.) A certificate from the Bishop by whom he was admitted candidate, declaring the date of his admission and the character of his candidateship. Provided that when such certificate cannot be had, equivalent evidence satisfactory to the Committee shall suffice:

(3.) A certificate from the Bishop, or, if the Diocese be vacant, from the President of the Standing Committee, to the effect that he has satisfactorily passed the examinations provided for in § iii., 1, 2, 3, 4, of this Canon:

(4.) A testimonial from at least one Presbyter of this Church in good standing and known to the Ecclesiastical Authority, in the following words, viz.:

To the Right Reverend , *Bishop of*
Place,
Date,
I hereby testify that I am personally acquainted with A. B., and that I believe him to be well qualified to minister in the office of Deacon to the glory of God and the edification of His Church.
(Signed)

(5.) A testimonial from the Rector (or Minister) and Vestry of the Parish of which he is a member, in the following words, viz.:

To the Standing Committee of
Place,
Date,
We, whose names are hereunder written, do testify that, to the best of our knowledge and belief, A. B., for the space of three years last past, hath lived piously, soberly, and honestly, and hath not, since the date of his admission as a candidate for Orders, written, taught, or held any thing contrary to the Doctrine or Discipline of the Protestant Episcopal Church. And, moreover, we think him a person worthy to be admitted to the sacred Order of Deacons.
(Signed) Rector (or Minister) of Parish,
Vestry of

§ vii. Should the Parish to which the candidate belongs be vacant, it shall suffice if the above testimonial be signed by the Vestry and also by some Presbyter of the Diocese in good standing. But in such case, the attesting clause shall state the reason for departure from the regular form.

§ viii. Should there be no organized Parish at the place of residence of the candidate, or, there being such Parish, should the candidate be unable, through circumstances not affecting his moral or religious character, to procure such testimonial from the Rector (or Minister) and Vestry, the Standing Committee may accept a testimonial in the same words, signed by one Presbyter of this Church in good standing and six respectable laymen, Communicants of this Church, the attesting clause in such case being subscribed by the Presbyter signing the testimonial, or by some other Presbyter of this Church known to the Committee, in the following words, viz.:

I hereby certify that all the signatures to the above testimonial are those of Communicants of the Protestant Episcopal Church, in good standing. I further certify that the testimonial was so signed for no reasons unfavorably affecting the moral or religious character of the candidate, but because (here give the reasons for departing from the regular form).
(Signed)

§ ix. [1.] The Standing Committee, on the receipt in either case of the certificates and testimonials prescribed as above, and having reason to believe that all other canonical requirements have been complied with, and that no obstacles, physical, intellectual or moral, exist, may, at a meeting duly convened, a majority of all the Committee consenting, proceed to recommend the candidate for ordination by a testimonial addressed to the Bishop in the following words, viz.:

To the Right Reverend , *Bishop of*
We, whose names are hereunder written, being a majority of the Standing Committee of , and having been duly convened at , do testify that A. B. hath laid before us satisfactory testimonials that for the space of three years last past he hath lived piously, soberly and honestly, and hath not, since his admission as a candidate for Orders, written, taught or held any thing contrary to the Doctrine or Discipline of the Protestant Episcopal Church. We hereby recommend him for admission to the sacred Order of Deacons. In witness whereof,

we have hereunto set our hands in this city (or town or parish, as the case may be), this day of , in the year of our Lord

(Signed) { Standing Committee of

[2.] The above testimonial shall be signed by all consenting to its adoption.

§ x. [1.] The above testimonial from the Standing Committee having been presented to the Bishop, and there being no known objection to the ordination of the candidate on grounds physical, intellectual or moral, the Bishop shall require the candidate to sign the declaration prescribed by Article 7 of the Constitution of this Church, and shall then proceed to appoint the ordination at such time and place as may to him seem best, giving the preference whenever practicable to some ensuing Ember Season.

[2.] But no appointment for ordination shall be made until the above testimonial from the Standing Committee shall have been actually received.

CANON 7.

Of Deacons.

§ i. Every Deacon shall be subject to the regulation of the Bishop of the Diocese or Missionary Jurisdiction for which he has been ordained (or if there be no Bishop, to that of the clerical members of the Standing Committee, acting by their President), until he receive letters of dismission therefrom to some other Diocese or Missionary Jurisdiction, and be thereupon received as a Clergyman by such other Diocese or Jurisdiction. He shall officiate in such places as the Bishop (or the clerical members of the Standing Committee, as the case may be) may direct.

§ ii. No Deacon shall be transferred to another Diocese or Missionary Jurisdiction without the written request of the Ecclesiastical Authority of said Diocese or Jurisdiction.

§ iii. [1.] No Deacon shall be settled as Rector over a Parish or Congregation, or permitted, except in time of war, to accept a Chaplaincy in the Army or Navy.

[2.] If appointed to minister in a Parish or Congregation of a Rector, he shall be entirely subject to the direction of such Rector in all his ministrations.

[3.] If appointed to minister in a Parish or Congregation without a Rector he shall, if not under the immediate direction of the Bishop, be placed under the authority of some neighboring Presbyter by whose directions, subordinately to the Bishop, he shall in all things be governed.

[4.] Any person who has been ordained to the Diaconate only, under the provisions of this Canon, may thereafter become a candidate for Priest's Orders; but such person shall in no case be ordained to the Priesthood until the expiration of three full years from the time of his being admitted such candidate, nor then, until he shall have passed all the examinations prescribed in Canon 8, without any dispensation from any part of the same.

CANON 8.

General Provisions relating to Ordination to the Priesthood.

§ i. No person shall be ordered Priest who has not first been made Deacon.

§ ii. Priest's Orders shall not be conferred upon any one until he shall have attained the age of twenty-four years complete.

§ iii. No candidate for the Priesthood shall be admitted to the Order of Deacons within three years of his admission as candidate for the Priesthood, unless the Bishop, for urgent reasons, with the consent of three-fourths of

the Standing Committee, shall shorten the time of his candidateship, but in no case shall such dispensation of time exceed six months.

§ iv. No candidate for the Priesthood shall be ordained to that Order within one year from his reception of Deacon's Orders, except by the advice and consent of three-fourths of all the members of the Standing Committee of the Diocese at a meeting duly convened.

§ v. A candidate for Priest's Orders, who has been a Minister or candidate for the Ministry in any other body of Christians, or a Licentiate therein, may be allowed as part of the duration of his candidateship by the Bishop, with the consent of the Standing Committee, the period during which he may have been a Student of Theology, or candidate or Licentiate in such body, provided the time so allowed shall not exceed two years.

§ vi. There shall be assigned to every candidate for Priest's Orders five separate examinations, to be held at such times and places and with such adjournments from time to time as the Examining Chaplains may appoint.

§ vii. [1.] The Bishop at his discretion may take part in and may preside in either or all of said examinations.

[2.] He may invite the presence and assistance of any Presbyter to whom he may desire to assign the duty of presenting the candidate. And it shall be the privilege of such Presenter to be present should he desire it. But without such reason no person save the Bishop shall be permitted to be present without the consent of the appointed Examiners.

[3.] But no Bishop shall ordain any person to the Priesthood without having first himself examined him upon *all* of the prescribed subjects at some time in the presence of two or more Presbyters.

§ viii. [1.] Should the candidate have come from another religious body, especial reference shall be had in all his examinations to the points upon which the denomination from which he has come differs from this Church.

[2.] So far as may be practicable, and to some extent at least, this portion of the several examinations shall be conducted by written questions and answers, the replies to which shall be placed on file.

§ ix. [1.] (1.) The *first* examination shall be on the books of Holy Scripture — the candidate being required to give an account of the different books and of their contents, to translate from the original Hebrew and Greek, and to explain such passages as may be proposed to him.

(2.) Provided that in the case of a candidate to whom has been granted a dispensation from the knowledge of the Hebrew or Greek, his examination shall not extend to the original text in the language from the knowledge of which he has been dispensed, but only to the English text and the interpretation thereof, with such other matters as are comprised in what are commonly known as Introductions to the Holy Scriptures.

[2.] The *second* examination shall be in the Evidences of Christianity.

[3.] The *third* examination shall be upon Systematic Divinity and Christian Ethics.

[4.] The *fourth* examination shall be upon Church History, Ecclesiastical Polity, the Constitution and Canons of this Church and those of the Diocese to which the candidate belongs.

[5.] The *fifth* examination shall be on the Book of Common Prayer, its history and contents, and especially the Book of Articles and the Ordinal.

§ x. In all these examinations regard shall be had as closely as possible to the course of study established by the House of Bishops, and to the books therein recommended, or to equivalent works of more recent date.

§ xi. Except for urgent or special reasons, these examinations shall not be accumulated into one, but shall each be assigned as the business of separate days.

§ xii. Each examination shall be conducted in part orally, but may — and in the case provided for by Section viii. *must* — be in part conducted by questions or themes in writing, which may or may not, at the discretion of the

Examiners, be previously communicated to the candidate, and to which written answers shall be prepared and made in the presence of one or more of the Examiners.

§ xiii. In the course of said examinations, the candidate shall at such times as may be appointed by the Examiners read three sermons, composed by himself, on such passages of Holy Scripture as may have been assigned to him for that purpose by the Bishop; and shall also produce two other sermons or discourses on some passage or passages of Holy Scripture selected by himself; all of which sermons or discourses shall be submitted to the criticism of the Examining Chaplains or Presbyters.

§ xiv. At either, or at all of the above examinations, the Examiners may, and at some one of them shall, subject the candidate to such proof of his ability to conduct the service of the Church in an edifying manner, and to deliver his sermons with propriety and effectiveness, as shall fully satisfy them of his competence for the public duties of the Holy Ministry.

§ xv. The Examining Chaplains in any Diocese may accept the examinations of the General Theological Seminary, or of any Theological Seminary of this Church, recognized for that purpose by the Bishop of the Diocese in which such Seminary is established, as part of the canonical examinations whenever the Examining Chaplains are present at such examinations.

§ xvi. Satisfaction given in any of these examinations shall in every case be certified in writing to the Bishop, with the signatures of all the Examiners and in the following form, viz.:

To the Right Reverend , *Bishop of*
Place,
Date,

We, the undersigned, Examining Chaplains (or Presbyters, as the case may be), of the Diocese (or Missionary Jurisdiction) of , having been appointed Examiners of A. B., a candidate for Priest's Orders, hereby certify that we have examined the said A. B. upon the subjects prescribed in Title I., Canon 8, and in accordance with what we believe to be the will of the Church, as set forth in her Ordinal and Canons, and feeling our responsibility before God for the evil which may come upon the Church through the admission of men insufficiently prepared for their work, we do give our judgment as follows (here specify the proficiency of the candidate on each of the subjects prescribed).

(Signed)

§ xvii. After the candidate shall have successfully passed his examinations, and not before, he may apply to the Standing Committee for recommendation for Deacon's Orders.

CANON 9.

Of Candidates for Priest's Orders who have passed their Examinations.

§ i. [1.] In order to the recommendation by the Standing Committee of any person for Deacon's Orders, as preliminary to Priest's Orders, the candidate must lay before the Committee:

(1.) His application to be so admitted, in writing, under his own signature, stating the date of his birth and his nationality:

(2.) A certificate from the Bishop by whom he was admitted a candidate for Deacon's and Priest's Orders, declaring the date of such admission. Provided that, where such certificate cannot be had, equivalent evidence satisfactory to the Committee shall suffice:

(3.) A certificate from the Bishop or, if the Diocese be vacant, from the President of the Standing Committee, attesting the satisfactory passage of all his examinations:

(4.) A testimonial from the Rector or Minister and Vestry of the Parish to which he belongs, in the following words:

To the Standing Committee of
Place,
Date,

We, whose names are hereunder written, do testify that, to the best of our knowledge and belief, A. B., for the space of three years last past, hath lived piously, soberly, and honestly, and hath not written, taught or held any thing contrary to the Doctrine or Discipline of the Protestant Episcopal Church. And moreover we think him worthy to be admitted to the Sacred Order of Priests.

(Signed)

[2.] Should the Parish be vacant or should the candidate be himself the Minister thereof, it shall suffice that the above testimonial be signed by a majority of the Vestry and attested by the Clerk as Clerk in the same words as before, but with an additional clause explanatory of the omission of the signature of the Rector or Minister.

[3.] Should there be no organized Parish at the place of residence of the candidate, or there being such Parish, should he be unable, through circumstances not affecting unfavorably his moral or religious character, to procure such testimonial from the Rector or Minister and Vestry, the Standing Committee, if the circumstances seem to them to justify such a course, may accept a testimonial in the same words, signed by one Presbyter of this Church in good standing and six respectable laymen, communicants of this Church, the attestation in such case being made by the Presbyter signing the testimonial, or by some other Presbyter of this Church known to the Committee, and in the following words, viz.:

I do hereby certify that the lay signatures to the above testimonial are those of Communicants of the Protestant Episcopal Church in good standing. I further certify that the testimonial was so signed for no reason unfavorably affecting the moral or religious character of the candidate, but because (giving the reason for departing from the ordinary form).

(Signed)

[4] The candidate shall also lay before the Standing Committee a testimonial signed by one or more Presbyters of this Church in good standing other than the signer of the foregoing testimonial, in the following words, viz.:

To the Standing Committee of
Place,
Date,

I do hereby testify that A. B., a candidate for Deacon's and Priest's Orders, for the space of three years last past, hath lived piously, soberly and honestly, and hath not, so far as I know or believe, written, taught, or held anything contrary to the Doctrine or Discipline of the Protestant Episcopal Church. And, moreover, I think him a person worthy to be admitted to the sacred Order of Deacons. This testimonial is founded on my personal knowledge of the said A. B., for one year last past, and for the residue of the time, upon evidence satisfactory to me.

(Signed)

§ ii. The Standing Committee, upon the receipt of the testimonials prescribed as above, and knowing no impediment, physical, intellectual, or moral, to their favorable action, may, at a meeting duly convened, a majority of all the Committee consenting, proceed to recommend the candidate for Deacon's Orders by a testimonial signed by all consenting to it, and addressed to the Bishop in the following words, viz.:

To the Right Reverend , Bishop of

We whose names are here underwritten, being a majority of the Standing

Committee of , the said Committee having been duly convened at , do testify that A. B., a candidate for Deacon's and Priest's Orders, hath laid before us satisfactory testimonials that for the space of three years last past, he hath lived piously, soberly, and honestly, and hath not written, taught or held anything contrary to the Doctrine or Discipline of this Church. We hereby recommend him for admission to the sacred Order of Deacons. In witness whereof, we have hereunto set our hands this day of , in the year of our Lord

(Signed) } Standing Committee of

§ iii. [1.] The certificates and testimonials above prescribed having been presented to the Bishop, and being found by him in due order, and there being no objection known to the Bishop, physical, intellectual, or moral, to the ordination of the candidate, he may, having first received the candidate's signature to the declaration required by Article 7 of the Constitution of this Church, proceed to ordain him to the Diaconate, at such time and place as may to him seem best, but giving the preference, so far as practicable, to some ensuing Ember Season.

[2.] But no appointment for ordination shall be made until the above testimonial from the Standing Committee shall have been received.

§ iv. The person thus ordained must continue in the office of a Deacon one full year (except when by the advice and consent of three-fourths of all the Standing Committee, at a meeting duly convened, the time may be shortened).

§ v. On making such application, he shall lay before the Committee —

(1.) The application of a Deacon to the Standing Committee to be recommended to the Bishop for Ordination to the Priesthood must be accompanied by a testimonial from the Bishop, that, during the period of his Diaconate, he hath used the office of a Deacon well.

(2.) A testimonial from two Presbyters, in the same terms as that of Canon 9, § i. 4.

(3.) Such evidence as may be satisfactory to the Bishop that he is engaged with some Church, Parish, or Congregation, and has been duly appointed to officiate, which will engage and support him as their Minister, or is engaged as a Missionary under the Ecclesiastical Authority of some Diocese or Missionary Jurisdiction, or of some Missionary Society recognized by the General Convention, or as a professor, tutor, or instructor in some college, or academy, or other seminary of learning, duly incorporated, or as a Chaplain in the Army or Navy of the United States.

§ vi. The certificates and testimonials above prescribed having been presented to the Standing Committee, they may proceed to recommend the Deacon for Priest's Orders, by a testimonial addressed to the Bishop in the following words:

To the Right Reverend , Bishop of

We whose names are hereunder written, being a majority of the Standing Committee of , the said Committee having been duly convened at , do testify that A. B., a candidate for Priest's Orders, hath laid before us satisfactory testimonials that for the space of three years last past, he hath lived piously, soberly and honestly, and hath not written, taught or held anything contrary to the Doctrine or Discipline of this Church. We hereby recommend him for admission to the sacred Order of Priests. In witness whereof, we have hereunto set our hands this day of , in the year of our Lord

(Signed) } Standing Committee of

§ vii. The Bishop, having received the said testimonial from the Standing Committee, may thereafter, at such time and place as may be convenient, proceed to ordain the candidate to the Priesthood.

APPENDIX XX.

REPLY OF THE BISHOP OF SOUTH CAROLINA TO THE LETTER OF SYMPATHY FROM THE HOUSE OF BISHOPS.

CHARLESTON, S.C., Oct. 18, 1886.

To the Right Rev. the Presiding Bishop, and the Bishops of New Hampshire and New York.

MY VERY DEAR BRETHREN, — I beg to thank you with all my heart for your most acceptable letter of the 11th inst., wherein you express your own deep sympathy, and that of the House of Bishops, in regard to our very great affliction wherewith it has pleased God to afflict us. Your comforting words have strengthened our hearts and hands to meet the trials which have been laid upon us, and have enlarged our hopes for the restoration of our shattered Churches. I am almost daily in receipt of letters from my brethren of the clergy, speaking for their congregations, which are full of Christian love and sympathy. As you well remark, and as I can testify to its correctness, our calamity has been a common grief to the whole country, which has found expression in an overflowing kindness to our poor and destitute, and will next have regard to our places of public worship, some of which have been consecrated by time, all by use and affection.

For this your sympathy with us, and helping us to bear our burdens, I desire, my dear Brethren, to return, not my thanks alone, but the thanks of the Diocese, and remain, with love to all my Brethren in the House of Bishops,

Most affectionately yours,

W. B. W. HOWE,
Bishop of the Diocese of South Carolina.

APPENDIX XXI.

REPORT OF THE MEXICAN COMMISSION MADE TO THE HOUSE OF BISHOPS IN 1880, AND REFERRED TO ON PAGE 307 OF THE JOURNAL OF 1880: ORDERED BY THE HOUSE OF BISHOPS, IN 1886, TO BE PRINTED IN THE APPENDIX TO THE JOURNAL.

THE Mexican Commission met in New York after the last session of the General Convention, Oct. 31, 1877, when a proposed office for celebrating the Holy Eucharist in the Mexican Church was carefully considered. No action respecting it was taken, however.

At this meeting the Rev. Dr. Riley was present, and the commission conferred with him on the matters of his mission.

Much correspondence, with informal conferences, was continued through 1878 on the affairs of the mission and on the offices proposed; but no formal meeting of the commission was held until the 15th of January, 1879, when the commission met in Philadelphia. Bishop Lyman was invited to be present, and accepted the invitation, giving an account of his visit to certain reformed congregations in Spain.

The commission at this meeting received information of the measures taken in Mexico for the organization of the Church in compliance with the covenant, and passed a resolution requesting a certified copy of the offices of Holy Communion, and for the administration of Holy Baptism, as, also, duly authenticated testimonials as to the elections and designations of bishops. Also, they requested a copy of the constitution authenticated in the same manner.

The chairman, with the Bishops of Western New York and Pittsburgh, were charged with the duty of making inquiry as to the qualifications of the bishops-elect, and of their life and doctrine, to the date of this meeting.

On the 15th of April, 1879, the commission met in New York; and the Rev. Dr. Riley and the Rev. T. Valdespino, bishops-elect, were received as representing the Mexican Church. They presented and laid before the commission certain documents, as follows:

(1.) A record of the action of the Mexican Church, in general synod, empowering the council of (elected) bishops, of which Dr. Riley and Mr. Valdespino were a majority, to represent fully and finally the authority of the said Church in treating with the commission respecting all matters, liturgical and otherwise, relating to the said Church.

(2.) Copies in the Spanish language of the offices for the Holy Communion and the administration of Holy Baptism.

(3.) A certificate of the election of the Rev. H. C. Riley, D.D., and the Rev. T. Valdespino, to the Episcopal office.

(4.) Certificates of the consent of the General Synod of the Mexican Church to the consecration of the said bishops-elect.

(5.) Testimonials as to the character and purity of life of the said bishops-elect.

(6.) A duly certified copy of the constitution of the Mexican Church.

The commission continued at work until noon of the 18th, examining the documents thus laid before them, and chiefly in revising and amending the liturgic offices, conferring constantly with the reverend brethren from Mexico touching the same. Their work upon the offices, however, was not regarded as complete until submitted to the further examination and emendation of the Bishops of Maryland and Western New York, who were unavoidably absent. The Bishops of Delaware and Pittsburgh were appointed to confer with these bishops, and were empowered to act upon any suggestions they might offer for the improvement and completion of the work.

On reference to the second article of the covenant it will be found that the bishops of this Church, "acting under the tenth article of the constitution, and relying upon the stipulations contained in several articles of this covenant, agree to consecrate to the office of bishops one or more persons duly elected" by the Mexican Church, "after receiving satisfactory evidence of their election by the said Church, and of their fitness and qualifications for such a high and holy vocation."

In the third article they agree to "name a commission of seven bishops" — "a majority of whom shall be competent to take order for the consecration of future bishops for said (Mexican) Church, as the necessity may arise, on the demand of said Church."

The commission then acted upon the credentials of the Bishop-elect of the Valley of Mexico, as empowered by the third article of the covenant, under the general provisions of Article X. of the Constitution of this Church; but, although *a majority* of the commission is declared "competent to take order for the consecration of the future bishops of the Mexican Church," on the demand of said Church, the commission were unwilling to proceed without unanimity, and hence reported their approval of the credentials to the presiding bishop, with a *proviso* as to the concurrence of the absent members.

Moreover, after personal conference with the Rev. Dr. Riley, that brother made an explicit statement before the commission, which statement was duly recorded in the following words:

"That it was his understanding of the terms of the *covenant*, that until there shall be three Bishops duly consecrated for *the Mexican Branch of the Catholic Church of our Lord Jesus Christ*, the commission shall be duly consulted upon all acts of Episcopal administration in said Church (affecting both Churches), and the formal approval of all such acts by the commission shall be obtained."

After this, Dr. Riley for his part, and Mr. Valdespino (by letter) for his part, as representatives of the Mexican Church, accepted and ratified the offices aforesaid as they had been amended by the commission.

The committee appointed to obtain the concurrence of the absent members faithfully discharged this duty, one of them making a personal visit to Bishop Whittingham as chairman, and receiving his consent alike to the offices and to the consecration of the Rev. Dr. Riley. This Committee also, by correspondence, agreed with the Bishop of Western New York as to the propriety of some further amendations, which were agreed to by all the commission and by the Rev. Dr. Riley; after which his consecration was appointed for the feast of St. John Baptist next ensuing, and the city of Pittsburgh was chosen as the place.

Accordingly, on the twenty-third day of June, 1879, the commission met for final action in said city; the Bishop of Delaware having received from the Presiding Bishop the official order for the consecration of the Rev. Dr. Riley, according to Article X. of the Constitution, and agreeably to the terms of the covenant between the two Churches.

A form of promise of conformity suited to the case of a foreign Church

was agreed upon, and ordered to be used in the solemnities of the consecration. This form, and that of the requisite testimonials to be read in the same office, were ordered to be published under the care of the chairman, Bishop Lee, and may be found in "The Spirit of Missions" (for August, 1879), with a full account of what took place on the solemn occasion of Dr. Riley's consecration.

The commission re-examined the offices aforesaid, and the further amendments proposed were adopted, with one or two exceptions, unreservedly by Dr. Riley. He asked and obtained permission to consult the Mexican Church as to the administration of the consecrated bread and wine to each communicant, with the one formula preferred and strongly urged by the commission; and, also, as to the recitation of the article *on the descent into hell*, — which he supposed they desired to accept only with the provisions of our own rubric.

After consultation and discussion, it was resolved that nothing should be published of these offices until their final acceptance in Mexico in the amended form and in the Spanish language.

The commission are further of the opinion *that no order should be taken* for the consecration of another Bishop in Mexico until the offices for the administration of Holy Baptism and the Lord's Supper shall have been amended by a synod of the Mexican Branch, sitting under the presidency of the Bishop thereof, and approved by the commission as being in accordance with the terms and spirit of the covenant, *nor until the approbation of a majority of the Bishops of this Church to any such consecration shall have been signified to the Presiding Bishop, that he may take order for the same.*

And a series of resolutions was then adopted, after further deliberation, in substance as follows:

1. That the offices thus accepted by the commission were accepted as the offices of the Mexican Church, on the principle that we cannot impose our offices on a sister Church; and that we have insisted only upon such amendments as the terms of the covenant seemed to require.

2. That in so doing, we have been influenced by the principle that the said offices are, in their own nature, *provisional*, because no Church incomplete in organization and without a Bishop is competent to a final settlement of her liturgic offices.

3. That when their first Bishop is duly consecrated, the Church in Mexico will be, for the first time, duly qualified to set in order the things that are wanting, and their Bishop will then be, for *the first time*, able to represent and act for the Mexican Church fully and finally, under the powers intrusted to him by the council of Bishops.

4. That the commission urges upon the Church in Mexico an earnest consideration of the great principles of historical continuity and primitive example, as exhibited in our own Prayer Book, as those which are essential to hand down the deposit of the faith to fortify their work against Romish aggression, and to render it alike national and catholic.

5. That in due time the commission hopes to receive from the Mexican Church a draught of the other offices provided for in Article VI. of the covenant, *and such improvements in the offices* already submitted as would more fully answer to the requisitions of said article, keeping in view what remains of *the ancient Spanish offices*, in such manner as our own reformers proceeded in framing the Anglican formularies.

On re-assembling, after the consecration services, June 24, Bishop Riley being present, the chairman announced that all having been duly done, in the solemnities of the morning, for the ordaining of the first Bishop of the Valley of Mexico, that Bishop would hereafter act with us in the commission, agreeably to the terms of the covenant.

Owing to the prevalence of the yellow-fever at the ports of the Gulf of Mexico, Bishop Riley explained that he could not go to his Diocese until the autumn; whereupon the commission adjourned to the 17th of October.

Bishop Riley expressed his desire, in the mean time, to visit England; and some conference ensuing with reference to his visiting Spain, the commission declined to consider the subject, as being foreign to their powers and instructions.

Another meeting would have been held in the month of October of the same year, according to adjournment, as it was understood that the Right Rev. Dr. Riley would, by that time, be able to meet the commission on his return from England. His unexpected delay and prolonged absence since that date have occasioned much anxiety, correspondence, and conference on the part of the members of the commission, who, without presuming to judge of the circumstances which seemed to justify such delay in the view of the Bishop of the Valley of Mexico, have felt it their personal privilege and duty to lay before him in divers ways their fraternal counsels urging his return. Finally, on the 28th of September, 1880, the commission met in New York, and felt called upon to reduce to formal action the convictions in which they were unanimous, and which, substantially, had been previously expressed to him through private and friendly letters.

The minutes of this meeting are herewith presented.

Subsequent adjourned meetings were held to prepare this report, and for other business preliminary to the meetings of the Board of Missions and of the Bishops in council. Your Commission do not wish to disguise the fact that great and unexpected hinderances have been encountered in the prosecution of their work. But "none of these things move them," so far as the main purpose of their organization is concerned. Rather, they find themselves encouraged and strengthened by the fact that amid so many difficulties the work itself goes on. The little Reformed Church in Mexico adheres to truth and order in spite of persecutions, trials, and temptations such as we ourselves have never known; such as, perhaps, we are not able to appreciate as fully as we should had we passed through a similar fight of afflictions. Providentially, we must suppose, and for wise and holy purposes, the great Head of the Church has willed that this tender plant should not grow up like a bulrush, from the mire. Rather, he seems to have chosen her in the furnace of affliction, to be slowly purified and tried with fire — so to be made the more assuredly a vessel of honor, fit for the Master's use. If we compare her actual condition with that of our own Church, before her Bishops were consecrated and her organization completed, we must feel, in all humility, that it is not the Mexican Church that must suffer by the contrast. And however incomplete and dilatory may be the progress she is now making in doctrinal and liturgical understanding, it must, nevertheless, strike a candid mind with surprise, that without sufficient text-books, without experience, and without the presence among them of a single Bishop or any qualified guide in such grave matters, and amid so many perils, they have come into substantial unity with us in all points of primary importance, and give tokens of daily ripening in every good word and work. Two facts weigh with us as of decisive import in the question as to our duty. *First*, we have been implored to extend our nursing care to a sister Church in great destitution, and willing to accept from us, not merely such help as her sufferings made it our duty to supply on principles of humanity, but also such spiritual succors as it is our sacred mission to afford to all the redeemed who will accept them, under proper pledges of right use and faithful stewardship; and, *second*, in so doing we have rescued them from being made a prey to proselyters, who would have sown among them seeds of those divisions and denominational strifes which bring so much dishonor on the Christian name. If difficulties attend our undertaking, who can advise us to shrink from the task of "overcoming evil with good"? The Master has given us a work to do which is obviously one requiring time and patience for its completion; but he who will compare the nature of our task with that of many successful missions, whether of former ages or our own times, will be constrained to own that

the Holy Spirit has often enabled the faithful to accomplish much more than we are called to do in removing mountains and making rough places plain. So that to despair and give up our efforts at this time would be an impeachment of our own fidelity, if not of our confidence, in our apostolic commission, and our right to expect the divine assistance in all that we attempt for Christ and for the extension of His kingdom.

APPENDIX XXII.

SUNDRY MEMORIALS AND PETITIONS.

1. — RELATING TO AN APPELLATE COURT.

FROM THE DIOCESE OF ALABAMA.

To the General Convention of the Protestant Episcopal Church in the United States of America:

The Memorial of the Clergy and Laity of the Diocese of Alabama, in Council assembled, respectfully invites the attention of the General Convention to the subject of the propriety of creating an Appellate Jurisdiction, to review the proceedings and findings of Diocesan Courts for the trial of Clergymen.

Your Memorialists beg to express their decided conviction that legislation necessary to create this Appellate Jurisdiction is demanded, alike for the safety, honour, and welfare of this Church, as well as the protection and guidance of its Clergy. Your Memorialists deem it inexpedient to enter at large into the reasons for their decided convictions on this subject, believing that the grounds for this opinion are not deep hidden, nor to be sought from afar, and therefore deem it sufficient to invite the attention of the General Convention to the subject, trusting that such action may be taken as will accomplish the purpose of this Memorial, in such form as the General Convention, in its wisdom, may deem best.

Attest: R. H. COBBS, *Secretary.*

FROM THE DIOCESE OF KENTUCKY.

To the General Convention of the Protestant Episcopal Church:

The Church in the Diocese of Kentucky, in Council assembled, recognizing the peril to which the Church in the United States is exposed, by reason of our present unsatisfactory judicial system, whereby the interpretation and execution of the Canons enacted by the General Convention are left to the several Dioceses, rendering it possible and probable that such varying and contradictory constructions may be put upon the Law of the Church as virtually leave the Church without law, respectfully prays, that the General Convention may take such action as will establish a uniform judicial system throughout the Church, and render the authority of the judicial department of the Church's government co-extensive with the legislative.

The Convention also adopted the following resolution:

Resolved, That the Bishop of the Diocese and the Deputies to the General Convention are hereby requested to present the Memorial to the General Convention to be held in the city of Chicago, in October, 1886.

All of which is respectfully presented for the consideration of the General Convention, by the Deputies from the Diocese of Kentucky.

FROM THE DIOCESE OF NEBRASKA.

To the General Convention of 1886:

Your Memorialists, the Annual Council of the Diocese of Nebraska, convened at the cathedral in the city of Omaha, on the twentieth day of May, in the year of our Lord one thousand eight hundred and eighty-six, respectfully represent:

1. That the Canons of the said Diocese provide that the Bishop thereof may, in his discretion, appoint a Commission of three persons, of whom at least two shall be Presbyters, to inquire whether there are sufficient grounds for presenting for trial a clergyman who is under imputation of having been guilty of any offence or misconduct for which he is liable to be tried. And the said Canons further provide, that in case the said Commission are of opinion there are sufficient grounds for so presenting such clergyman, it shall formulate the charge or charges against him with specifications thereof, and present the same to the Bishop; whereupon three Presbyters, upon due proceedings in that behalf, are to be selected to try the accused. And the said Canons further provide, that after all proper and pertinent evidence has been offered by either party, and has been deliberately considered by the court, and it has come to a conclusion thereon, it shall declare the same by its verdict, in writing, over the signatures of the judges; which verdict, with the evidence, shall be delivered to the Bishop. It is made his duty thereupon to consider the evidence so communicated to him, and the objections to the rulings and decisions of the court upon the trial, and according to his judgment of what justice requires, grant a new trial or pronounce sentence upon the accused. Your memorialists believe that their said Canons provide all practicable means for securing to the accused and to the Church a fair trial in the first instance.

2. But your memorialists further believe, that in the unhappy case of a clergyman found guilty of an offence, it is a grievous thing to cast the burden of ultimate decision and judgment upon the Bishop, unaided by the official and responsible counsel of others. And at the same time, charging him alone with this duty is liable to be a ground of complaint on the part of the accused. Wherefore it seems to your memorialists convenient and just that provision be made for other more ample methods for reviewing the proceedings and judgment of their Diocesan courts of first instance. But they do not find within the limits of this Diocese materials for a competent court of review. The two Presbyters who are charged with the preliminary inquiry, and present the accused for trial, the three clerical members of the Standing Committee, who supervise the selection of the trial judges, and the three Presbyters who compose the trial court, making eight in all, are by their connection with the process disqualified from sitting in the appellate court. The withdrawing of so large a proportion from the list of the clergy, leaves an inconsiderable number for that service. Besides, the parochial clergy generally are not largely judicial in their habits of thought, while, being in the midst of the excitements of such distressing proceedings, their acquaintance with the parties and the controversy does not assist to calm and impartial deliberation. Your memorialists further believe, that upon many grounds the function of reviewing the proceedings and judgments of courts of first instance appertains to the Episcopal office; and yet, how desirable soever it may be to re-enforce the Bishop with the official judicial opinion of his brethren, it may be a grave question whether it is within the competency of your memorialists to erect an appellate court in which Bishops of other jurisdictions may sit.

3. Looking away from themselves for a measure of relief, and turning to the General Convention, your memorialists are constrained to believe that its Constitution and Canons as again and again construed, not only by resolutions, but by reports of committees composed of most wise, learned and

judicial Churchmen, do not vest in that body the competency to establish such tribunal. And furthermore, reviewing the history of efforts made from time to time to enlarge the powers of the General Convention in that behalf, your memorialists observe a very strong disinclination to intrust to it the needed authority, and apprehend that they have not good ground for hope that such disinclination will be overcome. Confronted on the one side by the doubt of the competency of the Diocese to invite to the assistance of its Bishop any of his Episcopal brethren in this grave matter, and on the other by the settled indisposition to intrust to the General Convention the power of erecting a court of appeal, your memorialists have searched for some measure of relief in the analogies furnished by other provisions of the Canons. And they find in the first clause of paragraph 11, of Canon 15, of Title I., of the Digest, the case of a difference between a Bishop and a Parish of his Diocese, and a method of composing the same by committing it to the examination of Bishops of contiguous Dioceses. It is believed that the two cases are so far alike as to make the Canon above cited a precedent for action which shall relieve the difficulty which disturbs your memorialists.

Your memorialists therefore pray the General Convention by some proper form of legislative action, to authorize the Annual Council of your memorialists, and any other Diocese desirous of availing itself of the same permission, to provide by Canon that the Bishop in whose Diocese a clergyman has by a court thereof been convicted, shall call to his assistance two of his Episcopal brethren of jurisdictions contiguous to his own, with such layman or laymen learned in law, as may be provided for, to sit with him in review of the proceedings, verdict and judgment of his court, subject, however, to the provisions of such Canon in respect of the selection of the said Bishops, the mode of claiming and prosecuting the appeal, and the proceedings thereon, the organization and constitution of the appellate court, and the rendition and effect of its final judgment, and the execution thereof.

And your memorialists will ever pray, etc.

GEO. WORTHINGTON,
Bishop of Nebraska.

JAMES PATERSON, *Secretary of the Council.*

FROM THE DIOCESE OF NEW HAMPSHIRE.

To the General Convention of the Protestant Episcopal Church in the United States of America, assembled in the City of Chicago, Illinois, in the year of our Lord 1886.

The Convention of the Diocese of New Hampshire, at the Annual Session, September, 1886, at St. Paul's Church, Concord, respectfully ask leave to present the following memorial:

This memorial representeth that in the Diocese of New Hampshire all possible care has been taken that the Constitution should provide for a fair and impartial trial of an accused clergyman by a Council chosen and constituted with every precaution to secure an unprejudiced and independent tribunal.

That in the event of conviction the Council shall suggest a sentence, and forward the evidence, the proceedings, the decision, and the sentence to the Bishop.

That the Bishop shall then pronounce a sentence that shall be final, not exceeding that suggested by the Council, or shall have power to award a new trial.

That for the purposes of impartial trial the resources of the Diocese are, in point of fact, exhausted by the canonical provisions for the first trial, and a disinterested review of the proceedings of the Council within the Diocese practically precluded.

That consequently a new trial must necessarily be a submission of the

issue to the original tribunal in whole or in part, unless a change of venue can be obtained.

This memorial further representeth that no Constitutional or Canonical provision hath been made for any such change of venue or for any tribunal having appellate jurisdiction, and that in consequence there is danger of failure of justice to the respondent, and danger likewise of censure to the Bishop and Council.

Further, that there are those who entertain grave doubts as to the authority of the General Convention to ordain a court of general jurisdiction with power to try such cases upon appeal, and as to the advisability of clothing the said General Convention with such authority.

Your memorialists, therefore, respectfully ask the General Convention to take such legislative action as to authorize and require the Bishop of this Diocese, or other Diocese in like case, upon appeal made, to call together, for such review, a Court or Council, to consist of two Bishops of either of the Dioceses immediately contiguous, or, if there be not so many, a like number designating those whose residence is nearest, together with three Presbyters. For this purpose it is suggested that five Presbyters from the same two Dioceses be drawn according to canonical provision to be made, and that the Council and the respondent, by the terms of the Canon, strike off the names of one each, so that three shall remain.

Your memorialists ask further that provision be made for (two or four) lay assessors, of the profession of the law, who may be present at all the proceedings, have a part in the discussions of the council, and a vote in its final decision.

Further, that both the prosecution and the respondent shall be entitled to the assistance of legal counsel, who may conduct the case on the part of said parties in action.

Further, that provision be made under the canon or article, for regulating the jurisdiction, organization, constitution, and procedure of said court or council, together with the rendition, effect, and execution of its final judgment, and for the expenses incurred thereby.

And your memorialists will ever pray, &c.

For the Deputies from New Hampshire.

Attest: DANL. C. ROBERTS.

From the Diocese of North Carolina.

The Deputies of the Diocese of North Carolina respectfully represent to this House, that, acting under a resolution of the Convention of said Diocese, they hereby convey to the House the request of the Diocese of North Carolina, that this House should take such steps as are in its power to secure for the Church the benefits of a judicial system which shall provide a Court of Appeal in the case of the trial of Presbyters and Deacons.

Respectfully submitted.

A. S. SMITH,
D. HILHOUSE BUEL,
M. M. MARSHALL,
JOS. BLOUNT CHESHIRE, Jun.,
Clerical Deputies;

JOHN WILKES,
W. H. S. BURGWYN,
S. S. NASH,
Lay Deputies;
From the Diocese of North Carolina.

From the Diocese of Springfield.

To the House of Clerical and Lay Deputies in General Convention assembled, comes the Synod of the Diocese of Springfield, and by this Memorial humbly prays for such amendment of the Sixth Article of the Constitution of the General Convention as will provide for a Court or Courts of Appeal, to hear and determine such questions of law as may arise in Diocesan courts wherein appellants claim that wrong has been done them by error of law in such courts.

It is a wise and merciful maxim of the common law, "Better that ten guilty escape punishment than that one innocent person suffer penalty." It is better to suffer a wrong than to do it. Moreover, judicial decisions are the remedy of wrong; wrong-doing by them is poison of the remedy, pollution of justice. For the protection of justice the State guards against passion and prejudice by right of challenge of tryers and by change of venue; and gives the accused the benefit of presumption of innocence till he is proved guilty to the satisfaction of every member of the jury, and the right of appeal is conceded if any error of law is charged.

The Church should be at least as just, as careful to protect the right, as the State. She is God's charity to man, His remedy to right the wrongs of the world. Injustice done by her is not only poison of the remedy: it is violation of the charter of her being as God's charity to man. It is dishonour of our Lord, whose body she is. No injury done to her by her members can be so harmful to her as wrong-doing by her to them.

Aside from these principles, to take much lower ground, it is of the highest expediency that she provide scrupulously that justice be done in ecclesiastical trials. She has not, it is to be hoped that she never may have, coercive power to enforce her judgments. To maintain possession of her property, and to protect her congregations against criminous clergy, she must appeal to the State. Herein the force of her judicial decisions is moral only. They will be enforced only as they appeal to the moral sense of the civil judiciary.

It would be out of place, in this memorial, to discuss cases of discipline. But it is no violation of comity or courtesy to say that decisions of ecclesiastical courts do not now command in the Church the cheerful acceptance so essential to that moral force which is their safeguard against review by the secular courts.

Another aspect of the case is worth consideration. Diocesan Courts are or are not liable to err. If they are liable to err, then the punishment of the innocent, involving ruin of reputation and loss of official station and income, may happen in any trial. If they are not liable to err, they are infallible. The right of appeal can be refused only on the ground that the evil of wrong judgment is too small a matter to call for action by the Church, or that there is no liability to error. If protection of the character of a Priest of the Church is not worthy of the care of her great Synod, then candidates for Orders should be frankly told that ordination involves surrender of protection of character from the Church. The claim that they are not liable to err is a claim of infallibility for the majority of every ecclesiastical court, and this not in theology, in which its members are more or less taught, but in jurisprudence, in which few have any training whatever; or else a like claim for any Bishop of the Church, as the reviewing officer.

When the great Lateran Council astonished the world by decreeing the infallibility of a single Bishop, it limited the infallibility to the province of theology, and the phrase in which it was decreed was that his decisions were "irreformable." To forbid appeals in ecclesiastical trials, is to decree the infallibility of scores of Bishops or hundreds of Priests, in matters foreign to their studies, not indeed by *declaring* their decisions "irreformable," but by most effectually *making* them so.

For the better security of justice, for the good fame of the Church, that the jurisprudence of the Church may escape the danger of collision with and restraint by the civil authority, that the Church may not seem to put forth a claim to infallibility a hundred-fold more monstrous than that of the Church of Rome, the Synod of Springfield humbly prays the General Convention to amend Article 6 of the Constitution so as to provide for a Court or Courts of Appeal.

By order of the Synod of Springfield.

S. C. THRALL,
By direction of and for the Delegation.

FROM THE DIOCESE OF VERMONT.

WHEREAS, In the trials of several Clergymen of the Church, accused of misdemeanor, within the last few years, the findings of the courts have been thought by some not warranted by the facts or the testimony, and the judgments pronounced by the Bishops have been regarded as unjust, and the Bishops themselves as the consequence much blamed; and

WHEREAS, By the general canons of the Church no provision is made for the review of any trial, or for the reversal or modification of any sentence, and both the clergymen accused and the Bishop giving sentence are liable to have injustice done them; and

WHEREAS, It can hardly be expected that trials in the future will result more satisfactorily than in the past: therefore,

Resolved, That, as the sense of this Convention, a Court of appeal or review, having power to affirm, reverse, or modify the sentence in any given case, should be provided as a protection against injustice, and to the satisfying of all reasonable persons that the final judgment is correct and just.

Resolved, That the General Convention, to meet at Chicago in October next, be respectfully requested to consider the important matter of an Appellate Court, and to take such action concerning the establishing and constituting of such a Court, as in its wisdom shall be deemed best; and that our Deputies be instructed to make known to the said General Convention the wishes of the Diocese of Vermont, as signified in these resolutions.

J. ISHAM BLISS,
In behalf of the Deputies from Vermont.

FROM THE CONVOCATION OF THE MISSIONARY JURISDICTION OF OREGON.

Resolved, That the Convocation of Oregon, in session at Grace Church, Astoria, the 4th day of June, 1886, respectfully requests the General Convention to take measures for the organization of a system of Appellate Courts.

Attest: B. WISTAR MORRIS,
Missionary Bishop of Oregon.

2.—RELATING TO CHRISTIAN UNITY.

GENERAL MEMORIAL.

WE, the undersigned, Church clergymen, do hereby respectfully present our petition to the General Convention, requesting that body to take such action as it may, in its wisdom, deem expedient, to further the organic unity of Christians in this land, thus hastening the fulfilment of the prayer of our blessed Lord that His followers "all may be one" (St. John xvii. 21).

We believe that the Spirit of God is preparing for such action in the following ways:

1. In this new land the divisions among Christian people of various names

have not crystallized into the hardness found in older nations, who might, however, in time be affected by action here.

2. The desire for unity is growing stronger among "those who profess and call themselves Christians." Those outside of our pale show a lively interest in the work of the Church, as was evinced in the late Missions in New York. On the other hand, Churchmen are more ready to acknowledge the vast amount of truth which other Christian bodies hold in common with them, as is forcibly shown by the strong declaration which the Bishop of Lincoln has lately made on that subject.

3. The vanishing of party lines within the Church, and the readiness of Churchmen humbly to welcome new light in dealing with their Christian brethren without.

4. The tendency in the religious world to deprecate further schisms.

5. The seeking for historic truth by those who are looking toward the ancient Church for guidance.

6. The growing desire for liturgic worship, and the keeping of the days of the Christian year by those formerly unaccustomed to them, and a practical accommodation of a sort of episcopacy to their needs, by the various bodies, who thus acknowledge a felt want.

7. A discontent with the long and metaphysical forms of the Confessions now in use among some religious bodies, and a wish to return to the simple and scriptural statements of the creeds of the primitive Church.

8. The action on this subject by the Canadian Church and by several Dioceses within the United States.

9. The response by the practical common sense of to-day to the forgotten voices of the past.

10. The evident welcome given by the Christian consciousness of the present to the practical movement toward unity, as seen in the recent meetings at Hartford and Cleveland.

Signed by more than one thousand Bishops, Priests, and Deacons.

From the Diocese of Florida.

At a meeting of the Forty-third Annual Council of the Diocese of Florida, held June 10, 1886, the following resolution was adopted:

Resolved, By the Council of the Diocese of Florida, convened in St. Mark's Church, Palatka, on this 10th day of June, 1886, that the General Convention of the Protestant Episcopal Church in the United States of America be, and is herein, most respectfully, humbly, and earnestly petitioned to instruct its Committee on Ecclesiastical Relations to abandon the passive policy heretofore followed in respect to those bodies of Christians generally recognized as Evangelical, and to send overtures in writing to the governing bodies of the said several denominations inviting them to conference on the subject of Church Unity.

Attest: J. J. SCOTT,
President of the Council.

From the Diocese of Indiana.

To the General Convention of the Protestant Episcopal Church.

WHEREAS, The Convention of the Diocese of Indiana, in 1884, elected a committee to prepare and submit to the next Convention a memorial to this General Convention setting forth the reasons for, and the plan of, the restoration of Christian unity; and,

WHEREAS, In the history of efforts in the past, looking to this same end, both before and after the Reformation, the Apostolic Church alone has presented the divinely sanctioned basis of unity; and,

WHEREAS, The suggestions of Calvin, and even of Cranmer, looking

towards a League formed by Evangelical Protestants, were unavailing because they did not embrace the inspired principles of the Church's oneness; and,

WHEREAS, The efforts in our own land of Zinzendorf, at Germantown, in 1742, and the more recent organization of the Evangelical Alliance, from their purposed ignoring of radical differences, and their devotion to the subjective rather than the objective phases of the current religious thought, proved utterly nugatory; and,

WHEREAS, The memorial of our own Dr. Muhlenberg to the General Convention, has proved the seed, though sown thirty years ago, of the present movement towards the restoration of lost unity among Christians, focusing itself in the Congress of Churches in the city of Hartford; and,

WHEREAS, The Apostles' Creed, the Apostolic ministry, the Apostolic sacraments, and the Apostolic worship are the elements of the Biblical and Divine basis of organic unity in the kingdom of God, that unity of the Spirit realized in the primitive Church, and preserved in this historic Church today in its original completeness and simplicity, by an unbroken continuity: therefore, be it

Resolved, That is the duty of this Church to voice, through its General Convention, an open admission of this, its double responsibility;

Resolved, That in meeting its responsibility, this Church must frankly admit the application of the proverb, "Physician, heal thyself," and move for the restoration, first, of unity among the severed branches of historic Christianity by an adjustment of the *Filioque* difficulty, and the promotion of the reformation of the Latin Church on the lines of the Old Catholic movement in Germany and Italy;

Resolved, That this Church will heartily co-operate in any and every movement having for its aim the answer to our Saviour's prayer, "That they all may be one, that the world may believe," by the union on the Biblical and Apostolic basis of all Christian denominations;

Resolved, That this Church hails as harbingers of the final restoration of unity the rehabilitation of the Apostles' Creed, the Lord's Prayer, and the Ten Commandments, in the public worship of the Christian bodies about us, and the proposed Congress of Churches.

Resolved, That as this Church has contributed by her best scholarship to the production of the best English version of the Scriptures for the whole world's use, so she pledges her learning and her prayers to hasten the day when all Christians shall be of one heart and one mind in the unity of the Spirit, continuing steadfastly in the Apostles' doctrine and fellowship, and in the breaking of bread and in the prayers, until the Mystical Body of Christ, His one Holy Catholic and Apostolic Church, shall have come to the fulness of His stature;

Resolved, That the churches in the Diocese of Indiana pray the Church, in this General Convention assembled, to issue to the Christian world an open letter embodying her principles, and her suggestions, and prayers for Christian unity.

E. A. BRADLEY,
For the Deputies from the Diocese of Indiana.

FROM THE DIOCESE OF KENTUCKY.

To the General Convention of the Protestant Episcopal Church.

The Council of the Diocese of Kentucky, considering that portion of the Bishop's address which treats of Christian Union, unanimously adopted the following memorial:

The importance of this subject need not be dwelt upon; it must be evident to all. The prayer of the Saviour was, that His followers should be one, and this should also be the earnest prayer of every Christian. Every movement which has this end in view should have our sympathy and consideration, and, if rightly conducted, our support and co-operation.

Union is possible and desirable only upon one basis, and that is — truth, — the Faith once delivered to the saints.

The Church which alone can gather into her bosom the widely scattered and divided followers of the Saviour, must be steadfast in the Apostles' doctrine, and hold the Faith in its primitive purity, freed alike from additions and mutilations; steadfast also in the Apostles' fellowship, having the threefold ministry, descended in unbroken succession from the Apostles themselves; steadfast in the sacraments ordained by Christ Himself, and in the public worship, — the prayers.

Union on any other basis is impossible, and worse than useless.

We believe that the Church in the United States and in England can offer this deep and broad ground of union. The scattered divisions of Christendom will never unite upon a Church whose name indicates that her history extends back barely more than one hundred years. This obstacle to re-union is mentioned, because we are responsible for it. The memorialists commend the words of wisdom contained in the Bishop's Address, and heartily indorse the resolutions adopted by the Council of the Diocese of Central Pennsylvania.

The Council, having unanimously adopted this memorial, instructs the Deputies, and requests the Bishop, to present the same to the General Convention.

REVERDY ESTILL,
In behalf of the Deputies from Kentucky.

The Diocese of Louisiana

In the fear of God, and with a deep sense of love and reverence for the Holy Catholic and Apostolic Church in the United States of America, and for the promotion of the honour and glory of God, in the more perfect and complete union and inter-communion of Christians who hold the ancient and apostolic faith in its purity, would most humbly and reverently set forth this memorial to the General Convention of the Church in this land.

That, citing the words uttered *in prayer* by our Divine Lord and Master at the close of the Paschal Supper, and on the immediate event of His betrayal and crucifixion:

"That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in us; *that the world may believe that Thou hast sent Me.*"

"And the glory which Thou gavest Me, I have given them; that they may be *one as we are one;* I in them, and Thou in Me, that they *may be made perfect in one;* and that the world may know that Thou hast sent Me," etc., as a prayer unanswered to this day; and for the non-fulfilment of which denominationalism among Christians is alone responsible.

And impressed with an overwhelming sense of the responsibility of this Church in the premises, we pray the General Convention of this Church, convened in the city of Chicago, in the year of our Lord 1886, and the sixth day of October thereof, to set forth a memorial to all Christians, as individuals and denominations, declaring:

That most humbly acknowledging the responsibility of this Church, in the negligent discharge of her exalted duties, or the infirmity that pertains to all human instrumentalities, for the differences that divide and that keep apart all Christendom, causing the deadly sin, *schism in the body of Christ,* our common Lord; which estops the progress of the gospel, opposes the strongest barriers to its forward movement, and provides a lodgement and defences for infidels and heathen alike, as prophesied by our Lord and Master in the prayer above cited;

And that for the purpose of healing these multiplied schisms, and the bringing together of God's children to one table, to partake of the blessed

body and blood of Christ at one altar, and thereby blotting out all differences between Godly and righteously disposed persons who hold a common faith; in that most blessed feast of love and holiness;

And without any purpose of proselyting;

But under an overwhelming sense of the necessity of the Divine order in the Church, as handed down from past ages, for the full, perfect, and free promulgation of the Holy Gospel to all nations, kindreds, and tongues.

This Church does now humbly, devoutly, and reverently, and for the sole honor and glory of God, offer to share this Divine depositum with all Christian ministers and Christian bodies who love the Lord Jesus Christ in truth and sincerity, and who, in the bonds of a holy and perfect faith, as symbolized in the Apostles' Creed, shall desire to form that perfect, entire, and complete union, in spirit and in purpose, which is contemplated in the words of prayer of the Lord the Christ as cited in the foregoing part of this memorial; and which can only be accomplished at the Lord's table in the joint reception of the body and blood of our common Lord and Saviour Jesus Christ.

Therefore your memorialists offer for your prayerful and most earnest consideration the following resolutions, committing them, and you, to the wise and loving care and guidance of the Holy Ghost.

Resolved, By the Council of the Diocese of Louisiana, convened in St. Paul's Church, in the city of New Orleans, on this fifth day of May, in the year of our Lord 1886, that the General Convention of the Protestant Episcopal Church in the United States of America be and is herein most respectfully, humbly, and earnestly petitioned to instruct its Commission on Ecclesiastical Relations to abandon the passive policy heretofore followed in respect to those bodies of Christians generally recognized as "Evangelical;" and to send overtures in writing to the governing bodies of said several denominations, inviting them to conference on the matter of Church Unity; and further, that the Bishops of said Commission be authorized and empowered to visit officially, where practicable, the sessions of such governing bodies for the like purpose.

A true copy. Attest: HERMAN C. DUNCAN, *Secretary.*

3.—RELATING TO LAY READERS.

From the Diocese of Kentucky.

To the General Convention of the Protestant Episcopal Church.

The Council of the Diocese of Kentucky, having considered and discussed the propriety of licensing Laymen with authority to preach, passed a resolution referring the whole subject to the Deputies to the General Convention with authority to present a memorial on the subject.

Acting under this authority, your memorialists respectfully represent, that the Statistics presented in the report of the Committee on the State of the Church, made in 1883 and published in the Journal, utter a louder appeal than St. Paul heard, when in vision he saw a man of Macedonia, and heard him say, "Come over and help us."

Although reports on the state of the Church always fail to show her full strength, because the Diocesan reports are incomplete; yet with all due allowances, the field to be occupied is immense, and the Church has not the educated Ministers to labour in this field. If she had the Ministers, she has not the money to support them. Meantime generations are coming on and passing away without the blessings of a pure religion, which the Church could give them more readily than any other religious body.

In the reports to the last General Convention we find there were then 1,143 Lay-readers. These men, be it remembered, are ready to work in the Church,

each under the guidance and direction of his Bishop, or, in the absence of that, under the direction of his Rector.

The Bishop's License is essential to authorize a Reader to officiate in any Church that is without a Rector, and this License may be revoked at any time.

The Canon thereby has made sufficient provision and safeguard against any evils arising from this class of men.

Your memorialists respectfully refer the General Convention to the report unanimously adopted by the House of Deputies of the General Convention of 1877, and printed on pages of the Journal.

In that report a Committee of Bishops, Clergy and Laity showed fully that the system of Lay-reading is of itself insufficient for Church advancement, especially among the labouring classes, and the Committee argued that spirited addresses face to face on the great truths of salvation were essential to the success of the work. The same Committee showed that preaching was not strictly a priestly work, but that it might be performed by Laymen, as had been done in the Church in the middle ages.

The House of Deputies adopted that report, but unfortunately no Canon was passed to carry it into effect.

The Canon of 1883 gave the Lay-reader authority to deliver addresses, instructions and exhortations, if so licensed by the Bishop, in vacant Parishes, Congregations, or Missions; but the same Canon restricted him from delivering sermons of his own composition.

The legislation of the Church is good so far as it enlarged the power of Lay-readers in services within Parishes, Congregations, or Missions; but it comes far short of giving sufficient authority in Missions where the use of the Prayer-Book is not possible.

In such work, preaching is considered indispensable.

Laymen of sufficient talent and grace are to be found in many of the congregations of our Church.

They are ready to begin, at the call of the Bishops or of the Rectors, the work of evangelizing. Work of this kind abounds in all our cities, and all over our country there are destitute places. In many of these there are laymen, once communicants, but now forgetting the Church and the Lord's day, and slowly verging to a life of practical forgetfulness of God.

The remedy is within the power of the General Convention.

Your memorialists therefore offer the following resolutions:

Resolved, That the General Convention be requested to authorize, by Canon, the Bishops and Rectors to select and use the services of Lay-Preachers.

Resolved, That each Bishop be authorized to set forth forms of service to be used in missions where the use of the Church services is unknown to the congregation.

Respectfully submitted by the Deputies from the Diocese of Kentucky.

REVERDY ESTILL,
In behalf of the Deputies from Kentucky.

From the Missionary Jurisdiction of Colorado.

To the General Convention of the Church in the United States, assembled in Chicago, A.D. 1886.

The Convocation of the Jurisdiction of Colorado, in session at St. John's Cathedral, Denver, the tenth day of June, 1886, respectfully represents:

(*a*) That there was in the early Church a distinct order of Readers, as the ancient Canons and Liturgies fully show.

(*b*) That the services of Laymen are being utilized in the office of Readers,

in the Church of England and in the English Colonial Churches, and in a few of our own Dioceses, with excellent results.

(*c*) That, although a certain Canon exists in this Church, touching this matter, yet the employment of Readers is not fully appreciated, and the Church suffers for want of using the energy she possesses.

(*d*) That Canon 9, Title I., Section 5, on the dress worn by Readers, is subject to misapprehension.

(*e*) That it is desirable to take new action in the premises, and to place the office of Readers on a permanent footing.

And the said Convocation therefore suggests that the existing Canon concerning Readers be repealed, and that the following Canon, or one substantially like it, be enacted instead thereof:

Concerning the Office of Readers.

1. It shall be the office and duty of the Bishop, in every Diocese and Jurisdiction, to examine, license, and admit by some proper public service, fit persons to exercise the functions of Readers; and at least one Reader shall be assigned, if possible, to every Parish Church, Chapel, or separate Mission.

2. The persons so to be admitted shall be men of good repute and sufficient learning, regular Communicants in this Church, of the age of twenty-three years at least; but this limit of age shall not be applied to exclude postulants for Holy Orders from acting as Readers.

3. The specific duty of a Reader shall be (1) to assist the Clergy in conducting public worship, (2) to conduct Services when the Clergy are absent, and (3) to hold Services in places where there are no Clergy.

4. When no priest of the Church is present and officiating, the Reader shall commence the Morning or Evening Office with the Lord's Prayer, omitting the Sentences, Exhortation, Confession, and Absolution. He shall in no case read any part of the Communion Office, excepting the Collect, Epistle, Gospel, and the Offertory Sentences which he may read when the offerings of the Congregation are collected. He shall not use any form of Benediction, excepting that which is taken from 2 Cor. xiii. 14, nor shall he perform any sacerdotal function. He shall have authority to read sermons, approved by the Priest in charge, or, if there be no Priest, by the Bishop.

5. The canonical dress of a Reader shall be a short surplice worn over a cassock, or a long plain surplice without any stole or other ecclesiastical vestment or ornament.

6. The names and addresses of the Readers shall be entered in the returns of Diocesan statistics, after those of the Clergy.

7. Readers may be appointed for life, but the Bishop, with the advice and consent of the Standing Committee, shall have summary power to suspend or to cancel the license of any Reader in his Diocese or Jurisdiction.

8. Readers may be transferred from one Diocese or Jurisdiction to another under the same rules that govern the transfer of ordained ministers, provided that no Reader whose license is cancelled shall be transferred as such.

9. A Reader having worthily filled his office not less than three years may be advanced to the perpetual Diaconate, at the discretion of the Bishop, without waiting the time prescribed by the Canon, provided that all its other requirements are complied with.

From the Missionary Jurisdiction of Oregon.

"*Resolved*, That the Convocation of Oregon, in session at Grace Church, Astoria, the fifth day of June, 1886, having in view the paucity of our clergy, more particularly in the Dioceses and Jurisdictions of the West, requests the

General Convention to take measures for the more general revival of the order or function of Readers, which was used in the early Church, and is being used with excellent results in many parts of the Anglican Communion."

Attest:

B. WISTAR MORRIS,
Missionary Bishop of Oregon.

From the Missionary Jurisdiction of Washington Territory.

Resolved, That the Convocation of Washington Territory, in session at the Church of the Epiphany, Chekalis, on the third day of August, 1886, having in view the paucity of our clergy, more particularly in the Missionary Dioceses of the West, requests the General Convention to take measures for the more general revival of the order or function of *Readers*, which was used in the early Church, and is being used with excellent results in many parts of the Anglican Communion.

Attest:

R. D. NEVIUS,
Delegate from Washington Territory.

4. — RELATING TO WORK AMONG THE COLOURED PEOPLE.

To the General Convention of the Protestant Episcopal Church in the United States of America.

Right Reverend Fathers the House of Bishops, and Brethren of the House of Clerical and Lay Deputies, — The undersigned, who, since his ordination to the Priesthood, a period of fourteen years, has been engaged in labours among people of African descent, by way of memorial and petition respectfully represents:

That no field of Missionary work in the Church demands such careful consideration, and such prompt and efficient legislation, as the Church's work among the coloured people of the United States. From their numbers, from the terrible disadvantages under which they labour, owing to their past condition of servitude, from the influence which so large a portion of our population must have upon the national life, the relation of our Church to the coloured people is a subject of immediate and pressing importance. Their evident attitude toward our Church, as alone able to supply their religious wants, is an encouragement to active effort in their behalf.

The duty is the more imperative in that as a nation we are responsible for bringing them from their native homes, without their consent, retaining them for nearly two and a half centuries in order to enjoy the fruit of their involuntary toil, and have now, without their consent, by a single act made them free, and placed them in new relations, which they can only be prepared profitably to enjoy by Christian enlightenment.

Your petitioner further submits, that the coloured people have reason to believe that no work of the Church receives such neglect as that carried on among their race. The offerings for its support are pitiably inadequate, and utterly disproportionate to those expended on other portions of the Missionary field. The hesitancy by some Dioceses and by most parishes to receive coloured Clergy and Laymen to full ecclesiastical privileges has disparaged the Church in the eyes of their race. The proposal to separate the coloured people into distinct ecclesiastical organizations — a proposal which your petitioner is well assured is utterly contrary to the wishes of the coloured people themselves — has caused doubt as to the sincerity of the Church's invitation to enter her fold. Divided counsels as to the ordination of coloured men to the Sacred Ministry, inadequate provision for the proper education

and training of coloured clergy, and the unfortunate admission to the Ministry of a number of coloured men unworthy or unfitted for their sacred calling, have done much to neutralize the efforts of earnest men among them, both white and coloured.

Your petitioner further submits, that their present religious systems are fast losing their hold upon them; that among the better educated of their men infidelity and indifference to religion are spreading to an alarming extent, an extent little suspected by those who have not made the question a study; and that the persistent and politic efforts of the Roman Communion to gain their allegiance, although their hesitation to accept her teachings is in marked contrast to their attitude to our own Communion, threaten to obtain them from sheer neglect on our part.

Therefore, the undersigned respectfully petitions your Reverend and Honourable Body to give the subject of the Mission of our Church to the coloured people the fullest and most careful attention during the present session of the General Convention, and to adopt such a well-defined and liberal policy as will give strength and unity to the work, and inspire the confidence of the coloured people themselves.

CALBRAITH B. PERRY,
Priest of the Diocese of Maryland.

INDORSEMENT OF THE CONFERENCE OF COLOURED CLERGY AND LAYMEN MEETING IN ST. LUKE'S CHURCH, WASHINGTON, D.C., SEPTEMBER 22, 1886.

WHEREAS, We feel it necessary to place before the Church at large the very important need of more substantial aid; and

WHEREAS, Such aid is necessary on account of the poverty and numerical weakness of coloured Churchmen; and

WHEREAS, We recognize the necessity for the adoption of such a course as set forth in the petition of the Rev. Calbraith B. Perry: therefore

Resolved, That we are heartily in sympathy with the views of the Rev. Calbraith B. Perry, as set forth in his petition to the General Convention.

(Signed) HUTCHENS C. BISHOP,
Secretary of Conference of Coloured Clergy.

5. — FROM ST. MARK'S CHURCH, CHARLESTON, S.C.

To the Bishops, Clergy, and Laity of the Protestant Episcopal Church.

The right of appeal is recognized in civil life. It will not be denied, or we trust misunderstood, if we make an earnest appeal to the Church of God. We have no desire to stir up strife; we do not wish to be a bone of contention; we desire the peace and prosperity of Zion, and in our imperfect way are trying to do what we can to serve God and benefit man: but we are perplexed and troubled, and wish to ask of the mind and heart of the Church to define for us our real status, and to give us guidance. For many generations our families have been in the Protestant Episcopal Church. Before the war they were members of the several Episcopal Churches in the city of Charleston. In 1865, all of the churches being closed, we who had nowhere to go remained in the city, and, wishing to continue our religious life and worship, procured the chapel of the Orphan House, then vacant, and gathered together for prayer and praise. The Rev. Mr. Green kindly officiated for us. We saw the inevitable, and organized ourselves into a congregation, according to the Constitution and Canons of the Church, under the title of St. Mark's Church, and called the Rev. J. B. Seabrook to be our rector in 1866. As soon as we could communicate with Bishop Davis, we informed

him as to our proceedings, and received from him a warm paternal welcome, with words of counsel and encouragement. On the 21st of January, 1866, Bishop Davis visited us, and confirmed thirty candidates. In Bishop Davis's address to his Convention, 1866, we find the words: "The whole subject of our Christian responsibilities to the coloured population of the State are demanding our earnest Christian interest, and best judgment. I commend them to your earnest consideration." In the Convention of 1866, meeting in February, a resolution was passed unanimously, "That the coloured congregation now worshipping at Calvary Church, and who have formed themselves into a regular congregation, under the charge of the Bishop, are authorized to use the church building belonging to this Convention, and known as Calvary Church, with the consent and at the will of the Bishop." On the fourth day's proceedings, page 49, a report, signed by the Revs. J. Stuart Hanckel, P. F. Stevens, A. Glennie, and Messrs. G. A. Trenholm, W. C. Bee, and Thomas W. Porcher, recommended the election of a Board of Missions to the coloured people, and charged them with organizing churches and congregations consisting in whole or in part of coloured people; to establish and maintain Parochial schools; to search out and take by the hand any of this class who may be desirous of preparing for the sacred ministry, and to provide for their education and training at schools and seminaries; the duty to be urged upon the legal representatives of any vacant churches, parsonages, glebes, or other church property no longer available by the white congregations, to be applied to the use of the coloured.

The report and resolutions were unanimously adopted. Upon this prompt, comprehensive, Christian, and catholic action of the Bishop, Clergy, and Laity of the Diocese, we felt that we were wished for and welcomed in the Church. By no act or word of ours had we brought about the changed condition of things which made this voluntary action of the Church necessary, or forced us to form a separate congregation. We took courage, and purchased a small building formerly owned by St. Luke's Parish, paying some $400 or $500 for the same; purchased an organ for $400, and proceeded to do our work, striving to merit by our Christian lives the interest and confidence of the Church. In 1866 we sent a deputation to Bishop Davis, then staying with the Rev. A. Toomer Porter, to ask his advice as to whether we were sufficiently established to ask admission to the Convention. Bishop Davis gave his assurance of a cordial welcome, but thought our Parish should give further evidence of stability before we took that step. We submitted to his judgment, and waited until the year 1872, when Bishop Howe advised us to wait. Not until 1875 did we make any movement in that direction. In the mean while our congregation had grown beyond the capacity of the building, and, being assured that we were a living organization, we purchased a lot and proceeded to build. We built a church which cost us some $18,000, which was partially destroyed in the cyclone of August 25, 1885, and which has cost us $4,500 to repair. Of this amount some $900 was generously sent us from the North, but we have ourselves paid $1,800, leaving a debt of some $1,800 unprovided for, but which we will work upon until it is cancelled. At the Convention of 1875, the Journal reads, page 19: "The Bishop communicated the application of St. Mark's Church, Charleston, for admission to the Convention, whereupon Mr. Edward McCrady offered the following resolution:

"'*Resolved*, That the application of St. Mark's congregation for admission into this Convention be referred to a commission of ——— to be appointed by the Bishop, to report to the next Convention upon the same and in all its relations to the Church and Constitution of the Diocese.'" The resolution provoked discussion, as it was a new departure; the Rule of Order No. 4 being the appointment of a standing committee on admission of new parishes to consist of one clergyman and two laymen, and by Rule of Order No. 9 they were to report on the second day of Convention. This was the first indica-

tion of a change of sentiment as voiced in the Convention of 1866. The discussion on Mr. McCrady's resolution proceeded on the next day. The Rev. J. H. Cornish offered a substitute, to wit: "One lay delegate chosen by the communicants of any missionary station or congregation of colored people represented in this Convention by the Rector or Missionary in charge, acting under the Ecclesiastical Authority of this Diocese, shall be entitled to have seats assigned them in this house, and may be allowed to speak on any question directly and especially affecting their respective parishes or stations, and only upon the motion of any member of this Convention."

This was immediately laid on the table.

The Rev. Mr. Prentiss offered the following substitute:

"*Resolved*, That while this Convention welcomes the delegates from St. Mark's to all the rights and privileges of this body, it expressly declares and insists that this case shall not be drawn into precedent, but that hereafter all applications kindred to that of St. Mark's shall be received and decided each one on its individual merits, and that this Convention possesses and will exercise the right of excluding from this body all such delegates of the class herein referred to, as it shall hereafter regard likely to interrupt the peace of the Church or impede the glory of God."

This was also tabled.

Mr. E. M. Seabrook offered the following:

"*Resolved*, That the application of St. Mark's to be admitted into this Convention be favourably received, and that the said church be admitted."

This was tabled.

Rev. John Johnson offered this:

"*Resolved*, That the application of St. Mark's congregation be granted, to take effect at the meeting of the next Annual Convention of the Diocese."

This was tabled.

The blank in the resolution of Mr. McCrady was filled with seven, and was adopted.

The Bishop appointed Rev. C. C. Pinckney, Rev. J. H. Elliott, D.D., Rev. R. S. Trapier, Rev. Ellison Capers, Mr. Edward McCrady, Mr. G. A. Trenholm, Mr. W. F. Colcock, to be the committee.

We had complied with every requirement of the Constitution and Canons which did not say that these applied to white congregations. We had pursued our way in quietness and peace, encouraged by the spirit manifested in 1886, and were grieved and disappointed with this action. Of course, we understood that the colour line was drawn in the Church, and that a year could be well used to originate and crystallize popular sentiment, as the political situation was critical and distressing. In January of the year 1875, Mr. Thaddeus Saltus was accepted by the Bishop as a Postulant, having been assisted by this congregation in procuring an education.

In 1876, three reports were presented from the special committee, two in favor and one against the admission of this parish into union with the Convention.

These are printed in the Journal of 1876, in one of which much that was painful and hurtful to us was indulged, we having done nothing to provoke it, and no one being present to answer for us, as we would have said, had we been present, that we were a congregation of Episcopalians who had complied with all the provisions of the Constitution and Canons, and had nothing to do with the rights or privileges of any other congregation or mission, white, black, or coloured, but had come to the only body we had the right to come to which had the power, certainly arbitrarily, to say No, that there was no place in the representative ecclesiastical body of the Diocese for us; but also there went on the record a report that could scarcely be harsher had we been thieves or robbers endeavoring to break into the strongholds and treasury of the Church.

We would have been appalled at such an onslaught from the Church upon

an integral part of itself, but for the generous, loving stand taken by the Bishop and some of the clergy in vindication of us and in our behalf.

After long debate, the resolution to admit us was lost by non-concurrence of orders. The clergy voted 17 aye, 9 no; the laity 17 no, 12 aye, 2 divided. So our defeat was not so overwhelming as might have been expected.

We have never made application for admission from that day to this, relying on the judgment of our rector, though, of course, feeling the awkwardness of our anomalous position.

In July, 1876, Mr. Thaddeus Saltus was recommended by the Standing Committee of this Diocese and received by the Bishop as a candidate for Priest's Orders.

Rev. Mr. Seabrook died October, 1877, and Rev. Dr. A. Toomer Porter consented to add to his other work the rectorship of this Church. He had, from time to time, as his assistants, Rev. C. I. La Roche and Rev. T. A. Porter, until Mr. Saltus was ordained deacon, 1881, when he was elected assistant minister.

He was ordained Priest in 1882. He took his seat in Convention in St. Philip's Church, Charleston, 1881, and also at Spartanburg, 1882, and voted; in 1883 he was sick and could not attend. We invited Rev. H. C. Bishop from Baltimore to serve in Mr. Saltus's stead until he should recover. Rev. Mr. Saltus died in 1884, and we then invited Mr. Bishop to be assistant. He took his seat in Convention in 1885, when his presence as a coloured clergyman was objected to, but he was not deprived of his seat by non-concurrence of orders.

In 1886 he resigned, but the time of the Convention of 1886 was nearly all consumed on the subject, and it has become manifest that it is the determination of the majority of the laity that neither clergymen nor laymen of colour shall, if they can prevent it, be allowed to take their seats.

Our unhappy case is that all the friends who have advocated our rights have been sacrificed, and even the Bishop has been forced to intimate the probability of his resigning his episcopate.

The Rev. Mr. Seabrook made only two reports during his rectorship, and he did not enter his official acts in the parish register.

From the annual addresses of the Bishop we gather there were 149 confirmations from 1866 to 1878, and from other sources gather that the parish raised some $22,000 for Church purposes in the same time. Since then the reports are all recorded in the Journal, and from 1879 to 1886 there have been 180 confirmations, making a total of 339 since our organization. In the last eight years, 148 baptisms. There are now 350 communicants; and we have given in these eight years to the work of the Church $23,357.72, making a total of $45,357.72 since 1866. Our Sunday school numbers 19 teachers and 200 pupils, and is pronounced one of the most thoroughly organized schools in the Diocese.

This, then, is our status as a parish; but where are we and what are we in the Diocese? We are not a mission station; we do not ask or need aid as a missionary work, but are a thoroughly organized parish, paying all of our current expenses, and contributing to various objects of church work.

We have heard much said about separate organizations. We have no one to organize with; we do not ask or wish a Bishop of our own; we do not desire to disturb the peace of the Church, nor intrude where we are not wanted. But we ask the Church to tell us what we are? what rights we have? and what we ought to do? We are almost a byword to our race, and our progress is hindered by the treatment we have received. We cannot go out from the Church, for it is the Church of our love and of our convictions; but we cannot much longer continue in this undefined position; and now that the rights of all coloured Clergymen as well as laymen are attempted to be denied, our condition is lamentable.

Dr. Porter, overworked with many other labors, has given to us gratui-

tously his services for eight years, not only preaching, baptizing, preparing our confirmation classes, burying, marrying, visiting our sick, but has given us the indorsement of his name, and has raised money for us in bank to enable us first to complete our church, then to buy an organ, and now to repair the church; but his health is giving way, and he cannot give us the care and attention we need. Of course we prefer a coloured Minister as permanent Rector; we will have no one who is not well educated, who can instruct us and our children, and can command the respect and love of old and young.

Our field to draw from is limited; can we expect a coloured man to come to us who will fill this position, to be subjected to ejection from the Convention, or deprivation of the rights which come to him by his ordination?

To call a white Clergyman is to invite him and his family to social ostracism. Dr. Porter is Rector of the Church of the Holy Communion, and has only held the position with us out of love for the Master and from his interest in our welfare. And yet here we are trying to be a faithful Parish. In this situation, brethren and fathers, is there no remedy? Will you not give your thoughts to our case, and remember that when one member suffers all the members suffer with it? Bear ye one another's burdens, and so fulfil the law of Christ. Our burden is very heavy. We are not responsible for our race or colour; but since God has made us human beings, and has given His Son to die for us, and has received us into His Church, and by His grace we are as a people striving to adorn the doctrines of God our Saviour, will not the ear and the heart of the Church be open to us in our necessities and our distresses?

L. F. WALL,
THOMAS B. MAXWELL,
Wardens.
CHARLES C. LESLIE,
RICHARD BERNIE,
W. INGLISS, Jr.,
E. J. ELFE,
JOHN STOKEIN,
N. MONTGOMERY,
E. N. HOLLING,
Vestry.

6.—Memorial from the Convocation of Wyoming to the House of Bishops, praying that a Missionary Bishop be consecrated for the Missionary Jurisdiction of Wyoming.

To the House of Bishops of the Protestant Episcopal Church in General Convention assembled in Chicago, October, A.D. 1886.

The undersigned, appointed a committee on the State of the Church at the Third Annual Convocation of the Missionary Jurisdiction of Wyoming, held in St. Paul's Church, Evanston, May 19 and 20, 1886, respectfully ask your consideration of the following facts.

That Wyoming embraces an area of 97,575 square miles, with a population of seventy-five thousand which is rapidly increasing. That the resources of the Territory are being rapidly developed. That the live-stock interests represent a capital of not less than one hundred million dollars, consisting of horned cattle, horses, mules, sheep, swine, and goats. That its deposits of coal, oil, and iron are thought by competent judges to surpass those of Pennsylvania, besides its rich mines of gold, silver, copper, tin, and sodas. That the agricultural resources of the Territory—especially in the northern and middle portions of it—are attracting a large class of farming population.

That the water-supply is abundant, and well distributed by river, creek, and streamlet, and is becoming more so by canal and ditch constructed on a large scale of irrigation. That during the last summer, in the southern district of Laramie County, comprising but one-twentieth of the Territory, five hundred ditches, extending one thousand miles, and covering for reclamation one hundred thousand acres, were put on record. That in Uinta County, the westernmost county of the Territory, there are more than two thousand acres of ploughed land owned by two individuals, in separate tracts, on one of which tracts, being of one thousand acres, sixty-five miles of main and lateral ditches are in course of construction. That there are two new railroads being built, the Cheyenne & Northern, running north from Cheyenne; and the Wyoming Central, which is the Wyoming link of a Pacific line, built under the Chicago & North-western Railway Company, already extending from Sioux City across Nebraska into Wyoming. The Wyoming link is running for seventy-five miles west of the east line of the Territory, is in course of construction forty miles farther west; its survey to the west side of the Territory is nearly complete. That new towns are springing up along the lines of these railroads, promising the customary growth and permanence of agricultural settlements. That the Yellowstone National Park, embracing a large part of the north-western corner of the Territory, is becoming more and more each year an attraction to the tourist and traveller, and that new homes and towns will grow up in its neigborhood.

To turn from nature unto grace, in this way, is not encouraging. In the midst of all this natural strength, the Church is weak. A Bishop borrowed for a month or six weeks in the year from a jurisdiction of two hundred and forty thousand population and one hundred and four thousand square miles, with parishes and missions numerous enough to require all his time, cannot, if he would, without neglecting the work that by its immediateness is urgently and pressingly *his own*, give such time and undistracted care to Wyoming as its necessities require and its importance seems to claim. The five resident clergymen, and one borrowed, like the Bishop, only once a month from a neighboring jurisdiction, compose the *clerical* working force of the jurisdiction. A grateful remembrance and recognition of loyal, loving, lay help laid the emphasis on the word "clerical" above. To this faithful help much of the work, and well-nigh all the encouragement of the work, in this field is due. The Bishops of Colorado and of Missouri, if they will, can speak of the self-helpfulness of Wyoming. And so, on this account, we can honestly say, in the words of a commendation spoken long ago in a similar case and for a like reason, "They are worthy for whom" ye "shall do this thing" which we ask. In this connection we respectfully submit the following statistics, and beg that they be read with a thought present to the reader's mind of our disadvantages. There are in the jurisdiction ten Parishes and Missions; communicants, 292; Sunday schools, 5; teachers, 40; scholars, 371. Last year's offerings were $10,304.29.

Besides the towns and ranches unvisited by a clergyman of any name or kind, unless the Bishop, as the Missionary, find them out, there are in Wyoming six United States garrisons, three of them regimental posts. It is the experience of the Missionary Bishops, that at these posts, among officers and men, are always members of the Church; and some of the Bishops can tell how eagerly they watch for and how earnestly they prize the visit of the chief, to them the only shepherd of the sheep.

In 1883 Wyoming was set apart as a separate jurisdiction. This, your act, has afforded us no relief, except the encouragement of the hope, the speedy fruition of which it seemed to guarantee, that the election of a Bishop of our own would be the early complement of your former act.

Therefore, Right Reverend Fathers in God, emboldened by your seeming pledge, and moved by our Territory's present needs and future promise, your memorialists do pray the House of Bishops to elect, at this present Conven-

tion, now assembled in Chicago, a Bishop for the Missionary Jurisdiction of Wyoming.

Adopted by the Convocation, May 20, 1886.

JOHN F. SPALDING,
Missionary Bishop, President.
GEORGE C. RAFTER,
Rector of St. Mark's Church, Cheyenne.
SAM'L. UNSWORTH,
Rector Church Good Shepherd, Ogden; in charge St. Paul's Church, Evanston.
FRANK FOOT.
JAMES W. DUNCAN.

APPENDIX XXIII.

REPORT OF THE CUSTODIAN OF THE STANDARD BIBLE.

New York, October 8, 1886.

Right Reverend Fathers in God.

At the General Convention of 1883, as I was duly informed by the Reverend Secretary, I was appointed by the House of Bishops "Custodian of the Standard Bible" of the Church. I received the appointment as a high honour, and also as involving duties and responsibilities of no light moment.

In the Secretary's communication, however, there was no information given as to what the Bishops understand to be the duties of the Custodian, neither was it stated what the Standard Bible of this Church is, or where it is to be found, in order that I might formally assume charge of it.

Under the circumstances, being left to my own judgment as to the honourable office bestowed upon me, and as to how to fulfil its as yet undefined duties, I have not attempted any thing beyond making certain inquiries and investigations in regard to the standard edition of the Authorized Version which is used in England. I have devoted such time as I could find for the purpose, to careful comparisons of different editions published by the Universities of Oxford and Cambridge, and the one issued as its standard by the American Bible Society in the United States. I have also added considerably to my own collection of Bibles in English, including the Oxford fac-simile reprint of the Authorized Version of 1611, an 18mo edition of the year 1618, etc.

In this connection I found profit as well as pleasure in consulting the reports of work done by the Rev. Dr. H. M. Mason, who held under your appointment the post of "typographical corrector," from 1856 onward, for some ten to twelve years. The result was to deepen the impression long entertained of that excellent scholar's diligence and faithfulness in discharge of the duties with which he was intrusted.

If the Right Reverend Fathers will be kind enough to give some light as to the work expected of the Custodian of the Standard Bible, and will specify, as far as possible, his duties and privileges, it will not only enable me to act with more confidence of my being occupied as they would have me to be occupied, but will also afford me the opportunity of conferring, rightly and properly, with University and other authorities who have charge of printing and publishing the Holy Bible.

One suggestion, perhaps, I may be allowed here to make, to this effect, viz.: The Bishops might name some edition published in England as the standard, and require the Custodian to obtain and hold, by their authority, a copy of such edition, in order, if possible, to secure in all our churches copies of the Bible fit and proper to be read in public services with the Apocryphal Books included. Or, perhaps, still better, the Bible and Prayer-Book Society might be authorized to make the plates of a new edition, which shall be read by the Custodian, and by others if desired and practi-

cable; which edition, being conformed in every respect to the English edition, shall then be pronounced to be "The Standard Bible" named in Canon 18, Title I.

Some such course must ultimately be adopted, or the American Church can never be certain of having a Standard Bible. The work is one which no publisher will undertake at his own risk; for such a volume cannot be made without large expenditure, both for the mechanical part, and in order to command the services of the most accomplished experts in typography for the proof-reading, etc.

It would also seem but right, in view of the grave importance of the matter, that some steps should speedily be taken, *by authority*, in order that the clergy and people may be assured where they can find the English Bible in its entire integrity for use in God's House, as well as for family and personal edification.

As the Revision made in England (1881, 1885) is in measure incomplete and undetermined, and as the authorities of the American Church have not yet taken action thereupon, I forbear to speak of it here, save only to further suggest that, where it has corrected manifest typographical or linguistic errors, such errors should be noted, in the margin, or otherwise, in making plates of a new edition in America. Indeed, the importance of utilizing a *margin* cannot be overstated, seeing that in it the real results of criticism can thus be secured, and approved textual references more fully and accurately be given.

In the accompanying Appendix there is given, from the Journals of the General Convention, an abstract of what has been proposed and attempted to be done, in the matter of a Standard Bible, from the year 1817 to the present time. It will be found to be both instructive and suggestive.

Respectfully submitted.

JESSE AMES SPENCER,
Custodian of the Standard Bible.

APPENDIX.

1817. In the House of Deputies it was *Resolved*, That the Right Reverend the House of Bishops be respectfully requested to designate and establish some specific edition of the Old and New Testaments, without note or comment, to be considered as the authentic version or standard by which the genuineness of all copies of the Holy Scriptures, used by the members of this Church, is to be ascertained; thereby to secure them against perversions, and the people of our Communion from error, either in discipline or doctrine. To this the Bishops (Bishops White, Hobart, Griswold, Dehon, R. C. Moore, Kemp, and Croes) replied: —

"The House of Bishops, deeming the fulfilment of the request of the House of Clerical and Lay Deputies, on the subject of an authentic version of the Holy Bible, a matter requiring very serious attention and deliberation, *Resolve*, That its members will give such attention and deliberation to the subject, previous to the next meeting of the General Convention, and report at the said meeting."

[This call was understood to have been made on account of a corrupt rendering of Acts vi. 3, putting "ye" for "we."] (Bishop Perry's edition of the Journals, vol. I., pp. 482, 498.)

1820. The Bishops reported that they had given attention to the subject during the interim. They note that the Bible is printed in England by special permit and under penalty to secure exactness. They say that Eyre and Strahan's edition of 1806 and 1812 "is spoken of as the most perfect extant." The Bishops further state that they had not seen a copy of this edition, but are of opinion, from what they know in regard to it, that "it may be safely trusted to as a standard" (vol. I., p. 559.) The Bishops also passed a *Resolu-*

tion, that a Joint Committee be appointed, consisting of Bishops White, Hobart, Kemp, and Croes (on the part of the House of Bishops), "to take such measures as they may find suitable for the establishment of a standard, according to which all copies of the Scriptures to be recommended to the use of members of this Church shall be printed" (I., p. 560). The House of Clerical and Lay Deputies appointed the Rev. Drs. B. Wilson, Wharton, Wyatt, Rev. J. Kemper, and L. Litgreaves, Esq., as Committee on their part (I., p. 561).

1823. The Joint Committee reported, that, on examining testimonies to Eyre and Strahan's editions of the Bible of 1806 and 1812, they believe these editions to be the most perfect of all in existence. "Accordingly, they recommend the adoption of the latter of these editions as the standard." They also name some copies as having been imported by S. Potter, bookseller, date 1813 (vol. II., p. 95).

1826. The Joint Committee appointed on reporting errors in the Bible (printed under Canon 2 of 1823), to be entered on the Journal, consisted of Rev. Drs. Wilmer, Wharton, B. T. Onderdonk, Rev. J. Kemper; it was "*Resolved*, That the Committee on the subject of errors in the editions of the Holy Bible, printed from the standard edition of this Church, be authorized to procure a copy of the said standard edition." Resolution concurred in by the Bishops (vol. II., pp. 121, 128, 180, 185, 195). [No action, so far as appears, was taken under this resolution, and hence, so far as known, no copy of the standard Bible exists.]

1832. The Canons were revised and adopted. Canon XLVII. was entitled "Of the Mode of Publishing Authorized Editions of the Standard Bible of this Church" (vol. II., 358, 481). It was identical with Canon 18, Title I., of the present "Digest of the Canons."

1835. A resolution was adopted by the House of Deputies to appoint a Committee to consider the expediency of publishing an edition of the standard Bible (Journal, pp. 55, 77). Rev. Henry M. Mason, Rev. Dr. Joseph Spencer, and Mr. Meredith were appointed to be this Committee. The House of Bishops, by resolution, appointed the faculty of the General Theological Seminary a Committee to compare and collate the best accessible editions of the Holy Bible in the English language, and to have printed by some printing establishment, which will undertake the expense of the work, a Bible to be set forth by them as the standard Bible of this Church, and that they appoint some suitable person to superintend the printing, and correct the proofs (Journal, pp. 109, 110; see also Bishop Perry, vol. II., pp. 613, 671, 672, 674, 675).

1838. The following resolution was ordered to accompany the Canon on the mode of publishing authorized editions of the standard Bible (1832), viz.: *Resolved*, By the two Houses of Convention, that it be recommended to every future Convention to appoint a Joint Committee, to whom may be communicated all errors, if any, in editions of the Bible, printed under the operation of a certain Canon of this Convention; such errors to be notified on the Journal of the Convention, to which they may at any time be presented by the Joint Committee.

The faculty of the General Theological Seminary (appointed in 1835, as above), in June, 1838, declined to undertake the work assigned to them, both because there were no funds to meet expenses, and because they had not access to the necessary best editions of the Bible.

1844. The House of Deputies *Resolved* (the House of Bishops concurring), That a Joint Committee, agreeably to a resolution appended to Canon XLIV., 1832, be appointed, who shall prepare a Standard Edition of the Bible to be presented at the next General Convention (Journal, p. 89). The House of Bishops concurred (p. 165). Committee of House of Deputies: Rev. Drs. Henry M. Mason, W. C. Mead, J. M. Wainwright, T. W. Coit. Committee of the Bishops: B. T. Onderdonk, G. W. Doane, W. R. Whittingham.

1847. Joint Committee re-appointed, Bishop Brownell taking the place of Bishop B. T. Onderdonk (Journal, p. 106).

1850. The New York Bible and Common Prayer Book Society made proposals to the General Convention, to undertake to publish a Standard Bible, under the auspices and supervision of the Convention (Journal, p. 223). Special Committee of the House of Deputies, appointed to carry out the proposed plans: Rev. Drs. H. M. Mason, M. A. De W. Howe; Rev. Mr. Wiley, Messrs. R. F. W. Allston, and G. M. Wharton (p. 73).

1853. The Committee made a full and interesting report (Journal, pp. 31–34), stating what had been done, and recommending the Oxford medium quarto as the Standard Bible; also, that a contract be made with the New York Bible Society to publish, and that a joint committee of five be appointed to supervise the reprint, correct errors, etc. New committee was appointed, viz.: Rev. Drs. Mason, Howe, S. H. Turner, T. W. Coit, C. W. Andrews. This Committee to report in full and in print at the next General Convention (Journal, p. 74).

1856. The Committee reported, through Rev. Dr. Mason, its chairman, and proposed resolutions (Journal, pp. 76, 77), appointing a competent person to correct typographical errors, together with an Advisory Committee of five to supervise the work in progress; and that a report be made in full at the next General Convention. Supervisory Committee: Rev. Drs. Mason, Howe, Andrews, Messrs. Luther Bradish, and H. D. Evans. Dr. Mason was appointed "typographical corrector" (pp. 147, 152).

1859. The Committee (Dr. Mason, Chairman) reported progress, naming the Oxford edition of 1852 as most reliable, and as near perfection as seems possible, and proposed resolutions (Journal, pp. 80, 81), appointing a Joint Committee to whom the proof-sheets should be submitted; also, that the Joint Committee have authority to issue the Bible so printed, as the Standard Edition of this Church. The resolutions were adopted, and Dr. Mason continued as "typographical corrector." Joint Committee: Bishops Whittingham, Elliott, Burgess, H. Potter, and Odenheimer; Rev. Drs. Mason, Howe, C. Andrews; Rev. J. Weaver, Messrs. H. D. Evans, E. A. Newton, and W. H. Bell (pp. 183, 363–374).

1862. Rev. Dr. Mason, as typographical corrector, reported that, owing to causes beyond control, the work had been delayed, and the Standard Bible for the American Church was yet in the future. The Committee reported, expressing hope that the Standard Bible would ere long appear, and offering resolutions, to continue the efforts being made, and with the same authority as before to issue the Standard Bible. Joint Committee: Bishops A. Lee, Burgess, H. Potter, Odenheimer, and Stevens; Rev. Drs. Mason, Howe, W. Pinkney; Rev. J. Weaver, Messrs. H. D. Evans, S. H. Huntington, and W. H. Bell (Journal, p. 71).

1865. The Joint Committee reported that they had not been idle, or indifferent to the important work in hand, but that the same difficulties existed as to the publication of the Standard Bible by the Bible and Prayer Book Society; and, further, that "they are not aware when, if at all, these causes shall cease." They express hope of better things in the future, and recommend continuance of the Committee with power as before (Journal, pp. 51, 159, 160). Dr. Mason made his third report, stating what he had been doing during the years past, urging the Oxford quarto of 1852 as the very best, and expressing a hope of some day seeing the Standard Bible in use in the American Church (p. 353). The Joint Committee were continued, and Dr. Mason was re-appointed "typographical corrector."

1868. The Joint Committee reported, that difficulties in the way seemed to be insurmountable; that Bishop Burgess, Dr. Mason, and Mr. H. D. Evans had been removed by death; and recommended that the Oxford quarto of 1852 be declared to be the Standard, and the Committee be discharged. The Committee was continued, however (Journal, pp. 120, 121,

251), and hopes were held out that "necessary funds" would soon be obtained.

1871. The Joint Committee was continued. Members appointed by the House of Deputies: Rev. Drs. Howe, Hare, Perry; Rev. J. Weaver, Messrs. S. H. Huntington, J. B. Stebbins, and James Pott; by the House of Bishops, the Bishops of Delaware, Connecticut, New York, New Jersey, and Pennsylvania (Journal, pp. 250, 251, 386, 387).

1874. The House of Deputies re-appointed members of the Joint Committee. The House of Bishops disagreed, and the Committee was not re-appointed by them (Journal, pp. 197, 203, 354).

1877. No action was taken on the subject of the Standard Bible. A preamble and resolutions were offered by Bishop Whittingham, on the subject of the revision of the Authorized Version by the Convocation of Canterbury, and the proper steps to be taken by the American Church in regard to it (Journal, p. 258).

1880. The subject of the Revised Version of the Bible was brought up, but no action was taken, the whole matter being laid on the table (Journal, pp. 38, 46). Later, the subject was again brought up, and a resolution adopted to appoint a Committee of five Bishops, five Presbyters, and five Laymen, to consider and report on the expediency of revision, etc. Disagreed to by the Bishops, specially for want of time to consider so vast and important a matter (Journal, pp. 59, 74, 167, 188, 310).

1883. In the House of Deputies it was *Resolved*, That the Committee on Canons be instructed to report such additions to Canon 18, Title I., as shall describe and set forth what is the Standard Edition of the Bible agreed upon by General Convention, and what provision has been made for custody of such Standard, etc. The Committee reported that, in their judgment, the Standard Bible is that agreed upon by General Convention of 1823; but, as the edition of 1812 is virtually not to be obtained, the editions by the Universities of Oxford and Cambridge may be regarded as substantially the same, differing only in unimportant particulars. They recommend no action, and ask to be discharged from further consideration of the subject. The Committee was accordingly discharged (Journal, pp. 219, 290). The House of Bishops appointed, on the part of that House, a "Custodian of the Standard Bible" (p. 115).

APPENDIX XXIV.

REPORT OF THE REGISTRAR.

THE Registrar of the General Convention respectfully reports:

That no material change has occurred in respect to the articles intrusted to his charge, since his last report in October, 1883.

He has added to the documents on file, the duplicates of the Letters issued at the Consecration of the several Bishops consecrated during the three years past; and has also received several Diocesan Journals and other pamphlets sent to him as Registrar.

He had hoped, also, to report his occupancy of a room, every way convenient and suitable for the Registrar's office, which had been offered for that purpose in the new fire-proof building of the General Theological Seminary. Before, however, he could make the change, so advantageous and long desired, he was attacked by a severe illness from which he is still but slowly convalescent; and the room, therefore, still awaits the use that will be made of it as soon as practicable.

J. H. HOBART, *Registrar.*

OCTOBER, 1886.

APPENDIX XXV.

TREASURER'S REPORT, Oct. 9, 1886.

WILLIAM W. ASTOR, *Treasurer, in account with the General Convention of the Protestant Episcopal Church.*

Dr. **Cr.**

1886.		Clergy.	Asst.		1886.		V'cher.	
May 13	To Received from Estate of Thomas B. Coddington, deceased	. .	. .	$1,817 69		Cheque to Rev. C. L. Hutchins .	1	$250 00
	Diocese of Wisconsin . .	77	$0.50	38 50		" S. H. Sanborn . . .	2	21 26
	" Florida	30	0.50	15 00		" Thomas Groom & Co. .	3	249 12
	" Springfield . .	43	0.50	21 50		" Rev. C. L. Hutchins .	4	82 10
	" Texas	18	0.50	9 00		" J. J. Berry & Co. . .	5	12 96
	" Albany, % 1886.	135	3.00	125 00		" S. H. Sanborn . . .	6	204 52
	" Kentucky "	49	–	108 00		" Mills, Knight, & Co. .	7	57 00
						" Rev. C. L. Hutchins .	8	52 40
						" Thomas Groom & Co. .	9	228 05
						" Way, Rankin, & Co. .	10	15 60
						" Rev. C. L. Hutchins .	11	49 38
						By Balance to new account . . .	. .	912 30
				$2,134 69				$2,134 69
Oct. 9.	To Balance due General Convention	. .	. .	$912 30				

NEW YORK, Oct. 9, 1886. E. and O. E. W. W. ASTOR, *Treasurer.*

APPENDIX XXVI.

CHANGES IN THE CONSTITUTION AND CANONS, ADOPTED IN THE GENERAL CONVENTION OF 1886.

We do hereby certify, that upon a careful examination of the Message Books of the two Houses of the General Convention of the Protestant Episcopal Church in the United States of America, held in the city of Chicago, Ill., in the month of October, A.D. 1886, we find the following changes to have been made in the Constitution and Canons:

CONSTITUTION.

Article 2.

The words "*House of Deputies*" were substituted for the word "*Convention*" in the 14th line, as proposed in 1883 (see pp. 68, 263, and 279 of Journal), and finally adopted in 1886. So that Article 2 shall read:

Article 2.

The Church in each Diocese shall be entitled to a representation of both the Clergy and the Laity. Such representation shall consist of not more than four Clergymen and four Laymen, communicants in this Church, residents in the Diocese, and chosen in the manner prescribed by the Convention thereof; and in all questions when required by the Clerical or Lay representation from any Diocese, each Order shall have one vote; and the majority of suffrages by Dioceses shall be conclusive in each Order, provided such majority comprehend a majority of the Dioceses represented in that Order. The concurrence of both Orders shall be necessary to constitute a vote of the House of Deputies. If the Convention of any Diocese should neglect or decline to appoint Clerical Deputies, or if they should neglect or decline to appoint Lay Deputies, or if any of those of either Order appointed should neglect to attend, or be prevented by sickness or any other accident, such Diocese shall nevertheless be considered as duly represented by such Deputy or Deputies as may attend, whether Lay or Clerical. And if, through the neglect of the Convention of any of the Churches which shall have adopted or may hereafter adopt this Constitution, no Deputies, either Lay or Clerical, should attend at any General Convention, the Church in such Diocese shall nevertheless be bound by the acts of such Convention.

Article 3.

The words "*House of Deputies*" were substituted for the word "*Convention*," in the 12th line, as proposed in 1883 (see Journal, pp. 68, 263, and 279), and finally ratified in 1886. So that Article 3 shall read:

ARTICLE 3.

The Bishops of this Church, when there shall be three or more, shall, whenever General Conventions are held, form a separate House, with a right to originate and propose acts for the concurrence of the House of Deputies, composed of Clergy and Laity; and when any proposed act shall have passed the House of Deputies, the same shall be transmitted to the House of Bishops, who shall have a negative thereupon; and all acts of the Convention shall be authenticated by both Houses. And in all cases the House of Bishops shall signify to the House of Deputies their approbation or disapprobation (the latter with their reasons in writing) within three days after the proposed act shall have been reported to them for concurrence; and in failure thereof, it shall have the operation of a law. But until there shall be three or more Bishops, as aforesaid, any Bishop attending a General Convention shall be a member *ex officio*, and shall vote with the Clerical Deputies of the Diocese to which he belongs; and a Bishop shall then preside.

CANONS.

I. 9, iii.

Sect. iii. of Title I., Canon 9, was amended by the insertion of the words "*as a catechist*" after the word "*exhortations*," in the 16th line, and by striking out all after the word "*congregation*," in the 20th line; so as to read:

§ iii. Every Lay Reader shall be subject to such regulations as may be prescribed by the Ecclesiastical Authority. In all matters relating to the conduct of the service, and to the Sermons or Homilies to be read, he shall conform to the directions of the Minister in charge of the Parish, Congregation, or Mission in which he is serving, or, where there is no Minister in charge, to the directions of the Bishop. He shall not use the Absolution, nor the Benediction, nor the Offices of the Church, except those for the Burial of the Dead, and for Visitation of the Sick and of Prisoners, omitting in these last the Absolutions and Benedictions. He shall not deliver Sermons of his own composition; but he may deliver addresses, instructions, and exhortations as a catechist in vacant Parishes, Congregations, or Missions, if he be specially licensed thereto by the Bishop. He shall not assume the dress appropriate to Clergymen ministering in the Congregation.

I. 14, iii.

Sect. iii. of Title I., Canon 14, was amended so as to read:

§ iii. [1.] The Ministers of this Church who have charge of parishes or cures shall not only be diligent in instructing the children in the Catechism, but shall also, by stated catechetical lectures and instruction, be diligent in informing the youth and others in the Doctrine, Constitution, History, and Liturgy of the Church. They shall also diligently instruct all in their cures concerning the Missionary work of the Church at home and abroad, and offer suitable opportunities for contributions from time to time for the maintenance of that work.

[2.] The Alms and Contributions at the Administration of the Holy Communion shall be deposited with the Minister of the Parish, or with such Church officer as shall be appointed by him, to be applied by the Minister, or under his superintendence, to such pious and charitable uses as shall by him be thought fit.

I. 15, vi.

Sect. vi. of Title I., Canon 15, was repealed. The numbering of the succeeding sections of the Canon was changed accordingly.

I. 16.

The House of Deputies having by their Message No. 47, of date Oct. 23, proposed to the House of Bishops certain amendments to Sect. i. of Title I., Canon 16, also that Sect. iii. of the same Canon should be stricken out; and there being no record upon the Message Book of the House of Bishops of any action thereon communicated to the House of Deputies, the said amendments of Canon 16 are hereby reported as taking effect under the provisions of Article 3 of the Constitution, three days having elapsed before the close of the session. So that Title I., Canon 16, Sect. i., was amended:

1st. By substituting "*Each*" for "*Every*" in the 4th line.

2d. By inserting after the word "*Diocese*," at the beginning of the 7th line, the words "*or Missionary Jurisdiction.*"

3d. By substituting "*the*" for "*this*" in the 10th line.

4th. By substituting for "*their proper Dioceses,*" in the same line, the words "*his Diocese or Missionary Jurisdiction.*"

5th. By substituting for the words "*take care for,*" etc., at the close of the section, the words "*have printed in the Journal of the General Convention the list of such names made up for the year in which such General Convention shall be held.*"

So that the section shall read:

CANON 16.

Of a List of the Ministers of this Church.

§ i. The Secretary of the House of Bishops shall keep a register of all the Clergy of this Church, whose names shall be delivered to him in the following manner, that is to say: Each Bishop of this Church, or where there is no Bishop the President of the Standing Committee of the Diocese or Missionary Jurisdiction, shall, on or before the fifteenth day of October of each year, deliver, or cause to be delivered, to the Secretary, a list of the names of all the Ministers of the Church in his Diocese or Missionary Jurisdiction, annexing the names of their respective cures or stations; or, in regard to those who have not any cures, their places of residence only; and it shall be the duty of the Secretary to have printed in the Journal of the General Convention the list of such names made up for the year in which such General Convention shall be held.

Section iii. of Title I., Canon 16, was repealed.

I. 19.

Canon 19 of Title I. was amended by the addition of the following sections to be numbered iii., iv., and v.:

§ iii. Promptly after the adjournment of the General Convention, the Secretaries of the two Houses shall deliver to the Custodian of the Standard Prayer Book true and exact copies of all alterations and additions in the Book of Common Prayer already adopted by the General Convention under Article 8 of the Constitution; and such copies shall be duly certified by said Secretaries, and be attested by the Presiding Officers of the respective Houses, and shall be preserved by the Custodian of the Standard Prayer Book; and the Secretary of the House of Deputies shall take out a copyright of said alterations and additions according to law.

§ iv. Until a Standard Book of Common Prayer shall hereafter be duly set forth and established by the General Convention, all issues or editions of the Book of Common Prayer shall contain, as an appendix to each volume published, a certificate to be prepared and signed by the Custodian of the Standard Prayer Book aforesaid, and approved by the Presiding Bishop and two other Bishops, showing what alterations and additions in the Book of Common Prayer the General Convention of 1886 adopted, and their effect

upon the structure of the Book of Common Prayer as it was before such alterations and additions were adopted. And it shall not be lawful for any Bishop or other officer in any Diocese to attest any issue or edition of the Book of Common Prayer to be hereafter published unless the same shall contain the certificate of the Custodian, approved by the Bishops as aforesaid.

§ v. This Canon shall take effect immediately.

Title I., Canon 21, was repealed.
Canon 22 of Title I. was renumbered 21.
Canon 23 of Title I. was renumbered 22.

I. 24.

Canon 24 of the same title was renumbered 23; and Sect. i. was amended by the insertion after the word "*alienation*" in the 8th line the words "*either in whole or in part*," so that the section shall read as follows:

CANON 23.

Of the Consecration of Churches.

§ i. No Church or Chapel shall be consecrated until the Bishop shall have been sufficiently certified that the building and ground on which it is erected have been fully paid for, and are free from lien or other incumbrance; and also that such building and ground are secured, by the terms of the devise, or deed, or subscription by which they are given, from the danger of alienation, either in whole or in part, from those who profess and practise the doctrine, discipline, and worship of the Protestant Episcopal Church in the United States of America, except in the cases provided for in Sections ii. and iii. of this Canon: *Provided*, that this shall not preclude the alienation of lots for burial in vaults or otherwise, nor apply to land owned by the Church corporation, and not necessary for religious uses.

II. 11, ii. [4.]

A clerical error in paragraph 4 of Title II., Canon 11, section ii., was corrected by the substitution of "*three years*" for "*one year*" in the last line but one of that paragraph; so that the paragraph shall read as follows:

4. That in case such person was deposed for abandoning the Communion of this Church, or having been deposed by reason of his renunciation of the Ministry of this Church, or for other cause, he have also abandoned its Communion, the Bishop, before granting such remission, shall be satisfied that such person has lived in lay-communion with this Church for three years next preceding his application for such remission; and,

III. 3.

Canon 3 of Title III. was repealed.

III. 4, iii. [6.]

Clause [6] of Title III., Canon 4, section iii., was amended by the insertion of the words "*one or more of*" after the word "*of*" in the fifth line of said clause; so that the clause shall read as follows:

[6.] Such Presiding Bishop may, from time to time, by written commission under his own signature and seal, assign to any other Bishop of this Church, having jurisdiction in the United States, the full Episcopal charge of one or more of such Churches or Congregations, and the Clergymen officiating therein, for such period of time as he may deem expedient: *Provided*, such commissions shall not extend to a period longer than three

years, and shall then cease and determine, unless renewed by the Presiding Bishop.

It was ordered,
That Canon 4 of Title III. should be numbered Canon 3.
That Canon 5 of Title III. should be numbered Canon 4.
That Canon 6 of Title III. should be numbered Canon 5.
That Canon 7 of Title III. should be numbered Canon 6.

III. 8.

Canon 8 of Title III. was re-numbered 7; and section i. was amended by substituting for Articles IV., V., and VI. of the Constitution of the Missionary Society, the following as Articles IV., V., VI., and VII.:

Article IV. There shall be appointed at every triennial meeting of the General Convention a Missionary Council, comprising all the Bishops of this Church, an equal number of Presbyters, and an equal number of laymen, which shall meet annually, except in those years appointed for the meeting of the Board of Missions, at such time and place as may be designated by the Board of Managers with the approval of the Presiding Bishop, which shall be competent to take all necessary action in regard to the Missionary work of the Church which shall not conflict with the general policy of the Board, as from time to time determined at its triennial sessions.

There shall also be appointed in like manner a Board of Managers, to be selected from the Missionary Council, comprising the Presiding Bishop, as President, and fifteen other Bishops, fifteen Presbyters, and fifteen laymen, who shall have the management of the general missions of this Church; and when the Board of Missions is not in session, shall exercise all the corporate powers of the Domestic and Foreign Missionary Society; they shall remain in office until their successors are chosen, and they shall have power to fill any vacancies that may occur in their number.

Provided, that the election to fill such vacancies shall be restricted to an election from the members of the Missionary Council.

All other Bishops of this Church, together with the Secretary and Treasurer of the Domestic and Foreign Missionary Society, and of the Board of Managers, shall be *ex officio* members of the Board, and have all the rights and privileges of the elected members, except the right to vote.

Whenever demanded by one-fifth of the members present, a majority of two-thirds of the members voting shall be necessary to any act of the Board. In all annual appropriations, and in entering upon or abandoning any Missionary field, as also in changing the By-laws, a majority must be present. For all other business the Board may, by a By-law, determine the quorum.

The Board of Managers shall make a full and complete triennial report to the General Convention, constituted as the Board of Missions, on or before the third day of the session of the General Convention, and a similar report to the Missionary Council at its annual meetings, comprising such an outline of the Missionary work prosecuted during the preceding year as may serve to give a comprehensive view of the progress, prospects, and present condition of the work of the Society in the several parts of the Domestic and Foreign fields.

Article V. The Board of Managers is authorized to form such committees as it may deem desirable to promote the Missionary work, and to appoint such officers as shall be needful for carrying on such work, and to enact all By-Laws, for its own government and the government of its committees and officers.

Article VI. The Board of Managers is intrusted with power to establish and regulate such missions as are not placed under Episcopal supervision.

In all organized Dioceses and Missionary Jurisdictions having Bishops in the Domestic field, it is authorized to make annual appropriations to be dis-

bursed by the Bishops with the approval of the Standing Committee or Board of Missions of the Diocese or Jurisdiction, and whenever any of said Bishops may so elect, the Board of Managers shall act as above provided instead of such Standing Committee or said Diocesan Board of Missions. Provided, that no part of such annual appropriations shall be expended for any other purpose than the support of Missionaries, or the supply of Mission Stations with clerical service, without the concurrence of the Board of Managers; and an itemized account of the expenditure of all appropriations shall be made annually to the President of the Board of Managers; and, Provided, that in the management of the Foreign Missions, the Bishops shall have as their Council of advice the Board of Managers for the general schedule of expenditures; but for the details of the local work, they may have as their Council of advice the Standing Committees of their respective Jurisdictions.

Article VII. The salary of a Missionary Bishop shall be fixed at or before the time of his election, to take effect from the date of his Consecration, and shall not be diminished during his official relation to the Board of Missions without his consent. But all contributions by the Missionary Jurisdictions for the support of their Bishops shall be reported to the Board of Managers, and accounted for as a part of such salary.

Whenever the Board shall be satisfied of the ability of a Missionary Jurisdiction to support its Bishop with a salary not less than that provided for at his consecration, the relation of such Missionary Bishop to the Board of Missions may be terminated by said Board.

Article VII. was re-numbered VIII.

Article VIII. was re-numbered IX.; and was amended by striking out from the 11th and 12th lines the words "*the same time and place as the General Convention and at*" and the word "*other*" in the 12th line; and by substituting the word "*representatives*" for the words "*one Clerical and one Lay Delegate*" at the close: so that the Article shall read:

Article IX. The Board of Managers shall have power to appoint local agents to represent the Society in different parts of the country, and is authorized to promote the formation of auxiliary Missionary Associations, whose contributions, as well as those specially appropriated by individuals, shall be received and paid in accordance with the wish of the donors, when expressed in writing.

It shall be the duty of the Board of Managers to arrange for public Missionary Meetings, to be held at such times and places as may be determined upon, to which all auxiliaries approved by the Board of Managers may send representatives.

Article IX. was re-numbered X.

Article X. was re-numbered XI.

WM. STEVENS PERRY, D.D., LL.D.,
Bishop of Iowa;
ALFRED AUGUSTIN WATSON, D.D.,
Bishop of East Carolina;
On the part of the House of Bishops.
GEORGE S. CONVERSE,
FREDERICK PARKER DAVENPORT,
On the part of the House of Deputies.

Joint Committee to certify the changes made in the Constitution and Canons by the General Convention of the Protestant Episcopal Church in the United States of America, held in the city of Chicago, Ill., in the month of October, A. D. 1886.

APPENDIX XXVII.

RULES OF ORDER.—HOUSE OF BISHOPS.

Adopted 1859. Amended 1862, 1868, 1871, 1874, 1877, 1880, 1883, and 1886.

FIRST DAY OF THE SESSION.

1. The House shall meet for business at such time and place as shall have been duly notified by the Presiding Bishop or Chairman of the House to the members of this House, and shall be called to order by the Presiding Bishop, or, in his absence, by the Senior Bishop present. (As amended October 18, 1886.)

2. Any Bishop, appearing in the House of Bishops for the first time after his consecration, shall then be presented to the President by one or more Bishops, and, if such be present, by one or more Bishops who took part in his consecration.

3. The roll of members shall be called by the Secretary, or the Assistant Secretary, of the session of the House last preceding, or, in their absence, by a Secretary appointed *pro tem.*

4. If any member or members of this House shall have died since its last meeting, the Presiding Bishop shall then announce, without word or comment, the fact and the date of such death, after which he shall say the Lord's Prayer, together with the following prayer and collects:

"We bless Thy Holy Name for all Thy servants, who, having finished their course in faith, do now rest from their labors. And we yield unto Thee most high praise and hearty thanks, for the wonderful grace and virtue declared in all Thy saints, who have been the choice vessels of Thy grace, and the lights of the world in their several generations; most humbly beseeching Thee to give us grace to follow the example of their steadfastness in Thy faith, and obedience to Thy holy commandments, that, at the day of the general resurrection, we, with all those who are of the mystical Body of Thy Son, may be set on His right hand and hear that His most joyful voice: Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. *Amen.*"

The Collect for All Saints' Day.

The Collect in the Visitation Office: "O God, Whose days," etc.

The grace of our Lord, etc.

(As amended October 21, 1886.)

5. The House shall then proceed to elect a Secretary. If but one candidate be nominated, the election shall be *viva voce;* if more than one, by ballot.

6. With the approbation of the Presiding Officer, the Secretary may, at any period of the session, appoint an Assistant Secretary.

7. The House shall then proceed to elect a Chairman of the House, who shall be Assessor to the Presiding Bishop, and in his absence, or at his re-

quest, shall be the Presiding Officer of the House. He shall continue in office until the General Convention following that in which he was elected, and shall give the Presiding Bishop such aid in the interval between said Conventions, as the Presiding Bishop shall request.

DAILY ORDER.

I. Bishops shall be selected by the Secretary by lot on the first day of the Session, whose duty it shall be, in the order of such selection, to take charge of the united Morning Service of the General Convention. (As amended October 7, 1886.)

II. The House shall meet for business one hour after the hour appointed for the said Morning Service, unless otherwise ordered at the previous adjournment. When the President shall have taken the chair, new members may be introduced, as on the first day. The roll shall then be called, after which the House shall be bidden to prayer by the President; but after the third day of the Session, the roll shall not be called, unless by order of the House. The minutes of the last meeting shall then be read by the Secretary, and acted upon by the House.

III. On the second day of the Session, after prayers, the Presiding Bishop shall lay before the House a statement of his official acts during the recess of the General Convention.

IV. On days when the Bishops are expected to meet with the Deputies and others in the Board of Missions, during any part of the forenoon, the first business shall be the consideration of such matters as the Committee on the Despatch of Business shall report as urgently demanding attention. After that shall follow consideration of messages from the House of Deputies not disposed of, and a call for reports from Standing Committees; then may follow any other business for which time shall remain. If the Board of Missions shall adjourn before the customary hour for adjournment of the House of Bishops, the House shall resume its sitting. Any part of this rule may be suspended by a majority vote.

V. The business of the House shall be disposed of in the order following:

a. Communications from the President.
b. Petitions and memorials.
c. Messages from the House of Deputies not yet disposed of.
d. Motions of references. (Adopted October 26, 1886).
e. Reports from Standing Committees, in the order in which the Committees are named in the First General Rule.
f. Reports of Commissions.
g. Reports from Special Committees.
h. Miscellaneous business.

VI. The Order of the Day shall be taken up at the hour appointed, unless postponed by a vote of two-thirds of the members present.

It shall be the duty of the Secretary to prepare and place upon the table in front of his desk, each morning after the opening of the House, a calendar of all Orders of the Day not yet discharged.

VII. Bishops invited to honorary seats may be introduced by the President whenever no other business occupies the House.

GENERAL RULES.

I. As an indication of our humble dependence upon the Word and Spirit of God, and following the example of Primitive Councils, a copy of the Holy Scriptures shall always be reverently placed in view at the meetings of this House.

II. There shall be added to other Religious Services of this House the Administration of the Holy Communion once in every week. (Adopted October 26, 1886.)

III. Committees shall be appointed by the Chairman of the House unless otherwise ordered. The Bishop first named on the Committee shall act as its Chairman unless otherwise ordered. In the event of the resignation or refusal to act of a Chairman so appointed, it shall be competent for the Committee to select its own Chairman (as amended October 18, 1886). Whenever an appointment to any place or position is made by direct action of the House, such appointment shall be by ballot. (Amended October 20, 1886.) The Standing Committees, to be announced not later than the third day of the session, shall be as follows:

1. On the Prayer Book.
2. On Amendments to the Constitution.
3. On Canons.
4. On the Pastoral Letter, of which the Presiding Bishop shall be Chairman.
5. On the conduct of all Religious Services connected with the Convention.
6. On Domestic Missions.
7. On Foreign Missions.
8. On Christian Education.
9. On the Consecration of Bishops.
10. On the Nomination of Missionary Bishops.
11. On the Admission of New Dioceses.
12. On the General Theological Seminary.
13. On Memorials and Petitions.
14. On Unfinished Business.
15. On Despatch of Business.
16. On Rules of Order. (As amended October 8, 1886.)

Each of these Committees shall consist of not more than five nor less than three members, at the discretion of the Chairman of the House, except that the Committee on Canons shall consist of seven members.

IV. No memorial, petition, or address shall come before this House, unless presented by the Chairman of the House, or some other Bishop present.

V. Nothing other than reports and other documents printed for the use and by order of the House, except the private correspondence of its members, shall be distributed in the House without having first been intrusted to the Secretary, and submitted to the approval of the Presiding Officer. (Adopted October 21, 1886.)

VI. All resolutions shall be reduced to writing; and no motion shall be considered as before the House until seconded.

VII. Members in discussion shall address the Chair, and shall confine themselves to the point in debate. No member shall speak more than twice in the same debate without leave of the House.

VIII. Every member present shall, on a division, be counted, unless personally interested in the question to be decided. When, in taking a question, the President's vote produces a tie, the motion shall be considered as lost.

IX. The ayes and nays may be required by any three members, and shall in such cases be entered on the Journal.

X. When a question is under consideration, no motion shall be received unless to lay it upon the table, to postpone it to a certain time, to postpone it indefinitely, to commit it, to amend it, or to divide it; and motions for any of these purposes shall have precedence in the order herein named. Motions to lay upon the table and to adjourn shall be decided without debate. The motion to adjourn shall always be in order.

XI. On motion, duly put and carried, the House may resolve itself into a Committee of the Whole, when a Chairman of the same shall be elected. The Junior Bishop present shall act as Clerk of the Committee, and make a record of its action.

XII. Reports of Committees shall be in writing, and shall be received

of course, and without motion, for acceptance, unless recommitted by vote of the House. Reports, recommending or requiring any action or expression of opinion by the House, shall be accompanied by specific resolutions.

XIII. Reports of Committees appointed to sit during the recess, if not acted upon at once, shall, when presented, be made the Order of the Day for a time fixed.

XIV. All questions of order shall be decided by the Chair without debate, but appeal may be taken from such decision. On such appeal no member shall speak more than once without express leave of the House.

XV. Amendments shall be considered in the order in which they are moved. When a proposed amendment is under consideration, a motion to amend the same may be made. No after-amendment to such second amendment shall be in order, but a substitute for the whole matter may be received. No proposition on a subject differing from the one under consideration shall be received under colour of a substitute.

XVI. A question, being once determined, shall stand as the judgment of the House, and shall not be again drawn into debate during the same session of the Convention, except with the consent of two-thirds of the House. A motion to reconsider can only be made by one who voted with the majority on the previous determination of the question.

XVII. Messages from the House of Deputies shall be handed by the Secretary of this House to the President, to be laid before the House as early as may be convenient. Committees from the House of Deputies shall be admitted immediately.

XVIII. The Committee on Despatch of Business shall, each day, before the adjournment of the House, report any action of the House of Deputies which is liable to acquire the effect of law without the concurrence of this House.

XIX. Two of the Bishops shall be appointed by the Chair to act with the Secretary in preparing daily reports of the action of this House, and furnishing them, at their discretion, to public journalists.

XX. It shall be competent to the House of Bishops to convene as, or, being convened, to resolve itself into, a Council of Bishops, at which only members of the House of Bishops shall be present, and in which one of the members of said House chosen for that purpose shall act as Clerk. (Adopted October 23, 1883.)

XXI. Bishops admitted to honorary seats shall be conducted to the seats assigned to them by the Bishops who introduce them; and, except when privileged business is before the House, or when this House resolves itself into a Council of Bishops, shall at all times be entitled to be present.

XXII. In the event of the calling a special meeting of the House of Bishops, notice shall be issued for the same, and delivered or posted, at least forty-five days before the first day of the proposed meeting. A request shall accompany the notice that an answer be returned, as early as convenient, from each Bishop, stating whether he will be able to attend or no. In the event of the failure to obtain a favorable reply from a sufficient number of the Bishops to constitute a majority of the whole House, notice of such failure shall be sent to each of the Bishops, at least twelve days before the first day of the proposed Session, and the call for such meeting shall be held as satisfied, and of no further effect. (Adopted April 24, 1884. Again, October 18, 1886.)

XXIII. None of the Rules of Order shall be suspended without the concurrence of two-thirds of the members present.

XXIV. These Rules shall be in force, in subsequent sessions of this House, until otherwise ordered.

STANDING ORDERS OF THE HOUSE OF BISHOPS.

Adopted 1832. Amended 1877–1883.

1. The Senior Bishop of the Church present at any General Convention, is the Presiding Bishop in the House of Bishops.
2. The Senior Bishop of this Church is the Presiding Bishop for all other purposes contained in the Canons.
3. The Senior Bishop of this Church present at any Consecration of a Bishop, is the Presiding Bishop for that solemnity, unless some other Bishop shall have been assigned to such service, on any special occasion, by the Presiding Bishop, or, in his absence, by the Bishops present at the Consecration.
4. Seniority among the Bishops is according to the time of the Consecration of each Bishop.
5. Two or more of the Bishops shall be appointed at each General Convention to take charge, together with the Secretary of the House of Bishops, of the Journal of its proceedings, and to see that the whole, or such parts of it as the House may direct, be entered in its proper place in the Journal of the General Convention.
6. The House of Bishops shall assemble on every morning during the period of the General Convention, except the Lord's Day, for business, unless adjournment beyond that morning has been ordered by vote of the House.

A correct copy. Attest:

W. TATLOCK,
Secretary of the House of Bishops.

APPENDIX XXVIII.

RULES OF ORDER. — HOUSE OF DEPUTIES.

Adopted 1880. Amended 1883 and 1886.

Title III., Canon 1, § i.

[4.] The Rules and Orders of the House of Deputies shall be in force in the ensuing General Convention until the organization thereof, and until they be amended or repealed by the said House.

1. THE daily sessions of this House shall be opened with the Morning Service of the Church.

2. When the President takes the chair, no member shall continue standing, or shall afterward stand up, except to address the Chair.

3. When the President shall have taken the chair, the Roll of Members shall be called, and the Minutes of the preceding day read; but the same may be dispensed with by a majority of the House, to be decided without debate.

4. At the opening of the session, the President shall appoint the following Standing Committees, to wit:

I. On the State of the Church, to consist of one member from each Diocese; and
II. On the General Theological Seminary.
III. On Missions.
IV. On the Admission of New Dioceses.
V. On the Consecration of Bishops.
VI. On Amendments to the Constitution.
VII. On Canons.
VIII. On Expenses.
IX. On Unfinished Business.
X. On Elections.
XI. On the Prayer Book.
XII. On Education under the Auspices and Control of the Protestant Episcopal Church.
XIII. On Memorials of Deceased Members.
(Each to consist of thirteen members.)
XIV. On Rules of Order (to consist of five members); to which Committee shall be referred, without debate, all proposed amendments to the Rules of Order.

5. The Daily Order of Business shall be as follows:

I. Reading the Minutes.
II. Communications from the President.
III. Reports from Standing Committees, in the following order:
1. On Elections.
2. On the Admission of New Dioceses.
3. On Rules of Order.
4. On the Consecration of Bishops.
5. On Amendments to the Constitution.
6. On Canons.

7. On the General Theological Seminary.
8. On the State of the Church.
9. On Expenses.
10. On Missions.
11. On the Prayer Book.
12. On Education under the Auspices and Control of the Protestant Episcopal Church.
13. On Unfinished Business.
14. On Memorials of Deceased Members; and
15. Special Committees in the order of appointment.

IV. Petitions and Memorials.
V. Motions and Resolutions.
VI. Business on the Calendar.

6. The Secretary shall keep a Calendar of Business, on which reports from Committees, resolutions which lie over, and other matters undisposed of, indicating the subject of each item, shall be placed in the order in which they are presented, a printed copy of which Calendar shall be furnished to each member.

7. At twelve o'clock, unless there be an Order of the Day, or as soon thereafter as the Order of the Day shall be disposed of, the business on the Calendar shall be taken up and disposed of, in the order in which it stands thereon; and a vote of two-thirds of the members present shall be required to take up any matter out of its order on the Calendar, or to make any matter the Order of the Day for a particular time.

8. All propositions involving expense shall be referred to the Committee on Expenses before being considered, except propositions to print.

9. All resolutions shall be reduced to writing, presented to the Secretary, and by him read to the House; and no motion shall be considered before the House unless seconded.

10. If the question under debate contains several distinct propositions, the same shall be divided, at the request of any member, and a vote taken separately, except that a motion to strike out and insert shall be indivisible.

11. When a question is under consideration, no motion shall be received, unless to lay it upon the table, to postpone it to a certain time, to postpone it indefinitely, to commit it, or to amend it; and motions for any of these purposes shall have precedence in the order herein named. If a motion to lay on the table an amendment be carried, the matter before the House shall be proceeded with as if no such amendment had been offered. The motions to lay upon the table, and to adjourn, shall be decided without debate. The motion to adjourn shall always be in order.

12. There shall be no debate upon a resolution which proposes to refer any matter to a Committee, or upon a motion to recommit any subject which has been before a Committee. But the member who offers such a resolution or motion may speak five minutes for the purpose of explaining its object. And if objection be made to the consideration of a resolution designed for the action of the House, without reference to a Committee, it shall lie over, and come up the next day as unfinished business. But by a vote of two-thirds of the members present, the House may at once consider the resolution. All messages from the House of Bishops communicating any legislative action on their part shall, without debate, be referred to the proper Committee.

13. When a proposed amendment is under consideration, a motion to amend the same may be made. No after-amendment to such second amendment shall be in order; but a substitute for both amendments may be received, which, if adopted, shall operate as an amendment to the original proposition. No proposition on a subject different from the one under consideration shall be received under colour of an amendment or substitute.

14. In all questions decided numerically, the motion to reconsider must be made by one Deputy, and seconded by another who voted in the majority;

or, in case of equal division, by those who voted in the negative; and in case of a vote by Orders, where there is a concurrence of both Orders, a motion to reconsider shall be made by a majority of a Deputation from any Diocese of either Order voting in the majority; and, in case of a non-concurrence of Orders, the motion to reconsider shall come from a majority of a Deputation from a Diocese of that Order which gave the majority in the negative; and, in either case, a motion to reconsider shall be seconded by a majority of any Deputation of either Order, without regard to its previous vote. And all motions to reconsider shall be made and seconded on the day the vote is taken, or the next succeeding day.

15. The Reports of all Committees shall be in writing, and shall be received of course, and without motion for acceptance, unless recommitted by a vote of the House. All reports recommending or requiring any action or expression of opinion by the House shall be accompanied by a resolution for the action of the House therein.

16. No new business shall be introduced for the consideration of the House after the twelfth day of its session, except by a vote of two-thirds of the members present.

17. Whenever the election of a Bishop, the approval of his testimonials, or assent to his consecration, shall be considered, the House shall sit with closed doors.

18. All questions of order shall be decided by the Chair without debate; but any member may appeal from such decision, and on such appeal no member shall speak more than once, without express leave of the house.

19. The names of the movers of resolutions shall appear upon the Minutes of the House.

20. Every member who shall be in the House when any question is put shall, on a division, be counted, unless he be personally interested in the question under consideration.

21. While the President is putting any question, the members shall continue in their seats, and shall not hold any private discourse.

22. When any member is about to speak or deliver any matter to the House, he shall, with due respect, address himself to the President, confining himself strictly to the point in debate.

23. No member shall speak more than twice in the same debate, nor longer than fifteen minutes at one time, without leave of the House.

24. All Committees shall be appointed by the President, unless otherwise ordered.

25. When the House is about to rise, every member shall keep his seat until the President leaves his chair; and before the President leaves the chair, he may make any communication to the House, or cause any notice to be read by the Secretary.

26. No member shall absent himself from the service of the House, unless he have leave, or be unable to attend.

27. When memorials or petitions are presented, their contents shall be concisely stated by the Deputy presenting them, and they shall be referred or laid upon the table, unless by a majority vote the memorial or petition shall be ordered to be read.

28. Reports of Committees appointed to sit during the recess, if not acted upon at once, shall, when presented, be made the Order of the Day for a time fixed.

29. No applause shall be permitted during the sessions of the House.

30. Messages from the House of Bishops shall be handed by the Secretary of this House to the President, to be laid before the House as early as may be convenient.

31. No rule shall be suspended unless with the assent of two-thirds of the members present.

A correct copy. Attest: CHAS. L. HUTCHINS,
Secretary.

APPENDIX XXIX.

JOINT RULE, ON THE POWERS OF JOINT COMMITTEES.

1. JOINT Special Committees, having made their final Report, are to be considered as having exhausted their functions, and can only be revived by the concurrent action of the two Houses.

2. It shall be the privilege of either House to refer to a Joint Committee any matter relating to the subject for which it was appointed; but neither House shall have the power, without the consent of the other, to instruct the Joint Committee as to any particular line of action.

Adopted by the House of Deputies on the twelfth day of the session, 1883. (See Journal, p. 223.)

Adopted by the House of Bishops on the seventeenth day of the session, 1883. (See Journal, p. 86.)

A correct copy. Attest:

CHAS. L. HUTCHINS,
Secretary of the House of Deputies.

Digest of the Canons

FOR THE GOVERNMENT OF THE

PROTESTANT EPISCOPAL CHURCH

IN THE

United States of America,

PASSED AND ADOPTED IN GENERAL CONVENTIONS OF 1859, 1862, 1865, 1868, 1871, 1874, 1877, 1880, 1883, AND 1886.

TOGETHER WITH

The Constitution.

PRINTED FOR THE CONVENTION.
1887.

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Constitution,

ADOPTED IN GENERAL CONVENTION,

In Philadelphia, October, 1789.

ARTICLE 1.

General Convention.

There shall be a General Convention of the Protestant Episcopal Church in the United States of America on the first Wednesday in October, in every third year, from the year of our Lord one thousand eight hundred and forty-one; and in such place as shall be determined by the Convention;

Change of Place.

and in case there shall be an epidemic disease, or any other good cause to render it necessary to alter the place fixed on for any such meeting of the Convention, the Presiding Bishop shall have it in his power to appoint another convenient place (as near as may be to the place so fixed on) for the holding of such Convention: and special meetings may

Special Meetings.

be called at other times, in the manner hereafter to be provided for; and this Church, in a majority of the Dioceses which shall have adopted this Constitution, shall be represented, before they shall proceed to business; except that the representation

Quorum.

from two Dioceses shall be sufficient to adjourn; and in all business of the Convention freedom of

Freedom of Debate.

debate shall be allowed.

ARTICLE 2.

House of Clerical and Lay Deputies.

The Church in each Diocese shall be entitled to a representation of both the Clergy and the Laity.

Such representation shall consist of not more than four Clergymen and four Laymen, communicants in this Church, residents in the Diocese, and chosen in the manner prescribed by the Convention thereof; and in all questions when required by the Clerical or Lay representation from any Diocese, each Order shall have one vote; and the majority of suffrages by Dioceses shall be conclusive in each Order, provided such majority comprehend a majority of the Dioceses represented in that Order.

Vote by Dioceses and Orders.

The concurrence of both Orders shall be necessary to constitute a vote of the House of Deputies. If the Convention of any Diocese should neglect or decline to appoint Clerical Deputies, or if they should neglect or decline to appoint Lay Deputies, or if any of those of either Order appointed should neglect to attend, or be prevented by sickness or any other accident, such Diocese shall nevertheless be considered as duly represented by such Deputy or Deputies as may attend, whether Lay or Clerical.

Dioceses unrepresented are bound.

And if, through the neglect of the Convention of any of the Churches which shall have adopted or may hereafter adopt this Constitution, no Deputies, either Lay or Clerical, should attend at any General Convention, the Church in such Diocese shall nevertheless be bound by the acts of such Convention.

ARTICLE 3.

House of Bishops.

The Bishops of this Church, when there shall be three or more, shall, whenever General Conventions are held, form a separate House, with a right to originate and propose acts for the concurrence of the House of Deputies composed of Clergy and

Laity; and when any proposed act shall have passed the House of Deputies, the same shall be transmitted to the House of Bishops, who shall have a negative thereupon; and all acts of the Convention shall be authenticated by both Houses. And in all cases the House of Bishops shall signify to the House of Deputies their approbation or disapprobation (the latter with their reasons in writing) within three days after the proposed act shall have been reported to them for concurrence; and in failure thereof, it shall have the operation of a law. But until there shall be three or more Bishops, as aforesaid, any Bishop attending a General Convention shall be a member *ex officio*, and shall vote with the Clerical Deputies of the Diocese to which he belongs; and a Bishop shall then preside.

Negative upon the Lower House.

ARTICLE 4.

The Bishop or Bishops in every Diocese shall be chosen agreeably to such rules as shall be fixed by the Convention of that Diocese; and every Bishop of this Church shall confine the exercise of his Episcopal Office to his proper Diocese, unless requested to ordain, or confirm, or perform any other act of the Episcopal Office in another Diocese by the Ecclesiastical Authority thereof.

Jurisdiction of Bishops.

ARTICLE 5.

A Protestant Episcopal Church in any of the United States, or any Territory thereof, not now represented, may, at any time hereafter, be admitted on acceding to this Constitution; and a new Diocese, to be formed from one or more existing

Admission of New Dioceses.

Dioceses, may be admitted under the following restrictions, viz. :—

Consent required.

No new Diocese shall be formed or erected within the limits of any other Diocese, nor shall any Diocese be formed by the junction of two or more Dioceses, or parts of Dioceses, unless with the consent of the Bishop and Convention of each of the Dioceses concerned, as well as of the General Convention, and such consent shall not be given by the General Convention until it has satisfactory assurance of a suitable provision for the support of the Episcopate in the contemplated new Diocese.

Limit of Presbyters and Parishes.

No such new Diocese shall be formed which shall contain less than six Parishes, or less than six Presbyters who have been for at least one year canonically resident within the bounds of such new Diocese, regularly settled in a Parish or Congregation, and qualified to vote for a Bishop. Nor shall such new Diocese be formed if thereby any existing Diocese shall be so reduced as to contain less than twelve Parishes, or less than twelve Presbyters who have been residing therein and settled and qualified as above mentioned: *provided*, that no city shall form more than one Diocese.

Rights of the Diocesan and the Assistant Bishops.

In case one Diocese shall be divided into two or more Dioceses, the Diocesan of the Diocese divided may elect the one to which he will be attached, and shall thereupon become the Diocesan thereof; and the Assistant Bishop, if there be one, may elect the one to which he will be attached; and if it be not the one elected by the Bishop, he shall be the Diocesan thereof.

Constitution and Canons of New Dioceses.

Whenever the division of a Diocese into two or more Dioceses shall be ratified by the General Con-

vention, each of the Dioceses shall be subject to the Constitution and Canons of the Diocese so divided, except as local circumstances may prevent, until the same may be altered in either Diocese by the Convention thereof. And whenever a Diocese shall be formed out of two or more existing Dioceses, the new Diocese shall be subject to the Constitution and Canons of that one of the said existing Dioceses to which the greater number of Clergymen shall have belonged prior to the erection of such new Diocese, until the same may be altered by the Convention of the new Diocese.

ARTICLE 6.

Ecclesiastical Courts, Trials, and Sentences.

The mode of trying Bishops shall be provided by the General Convention. The Court appointed for that purpose shall be composed of Bishops only. In every Diocese, the mode of trying Presbyters and Deacons may be instituted by the Convention of the Diocese. None but a Bishop shall pronounce sentence of admonition, suspension, or degradation from the Ministry, on any Clergyman, whether Bishop, Presbyter, or Deacon.

ARTICLE 7.

Requisites for Ordination.

No person shall be admitted to Holy Orders until he shall have been examined by the Bishop, and by two Presbyters, and shall have exhibited such testimonials and other requisites as the Canons, in that case provided, may direct. Nor shall any person be ordained until he shall have subscribed the following declaration:—

Declaration.

I do believe the Holy Scriptures of the Old and New Testament to be the Word of God, and to contain all things neces-

sary to salvation; and I do solemnly engage to conform to the Doctrines and Worship of the Protestant Episcopal Church in the United States.

Admission of Foreign Clergy.

No person ordained by a foreign Bishop shall be permitted to officiate as a Minister of this Church, until he shall have complied with the Canon or Canons in that case provided, and have also subscribed the aforesaid Declaration.

ARTICLE 8.

The Book of Common Prayer.

A Book of Common Prayer, Administration of the Sacraments, and other Rites and Ceremonies of the Church, Articles of Religion, and a Form and Manner of making, ordaining, and consecrating Bishops, Priests, and Deacons, when established by this or a future General Convention, shall be used in the Protestant Episcopal Church in those Dioceses which shall have adopted this Constitution.

Alterations or Additions, how to be made.

No alteration or addition shall be made in the Book of Common Prayer, or other Offices of the Church, or the Articles of Religion, unless the same shall be proposed in one General Convention, and by a resolve thereof made known to the Convention of every Diocese, and adopted at the subsequent General Convention.

The Lectionary, how it may be amended.

Provided, however, That the General Convention shall have power, from time to time, to amend the Lectionary; but no act for this purpose shall be valid which is not voted for by a majority of the whole number of Bishops entitled to seats in the House of Bishops, and by a majority of all the Dioceses entitled to representation in the House of Deputies.

ARTICLE 9.

Alterations of this Constitution.

This Constitution shall be unalterable, unless in General Convention, by the Church, in a majority of the Dioceses which may have adopted the same; and all alterations shall be first proposed in one General Convention, and made known to the several Diocesan Conventions, before they shall be finally agreed to, or ratified, in the ensuing General Convention.

ARTICLE 10.

Consecration of Bishops for Foreign Countries.

Bishops for foreign countries, on due application therefrom, may be consecrated, with the approbation of the Bishops of this Church, or a majority of them, signified to the Presiding Bishop; he thereupon taking order for the same, and they being satisfied that the person designated for the office has been duly chosen, and properly qualified: the Order of Consecration to be conformed, as nearly as may be, in the judgment of the Bishops, to the one used in this Church. Such Bishops, so consecrated, shall not be eligible to the Office of Diocesan, or Assistant Bishop, in any Diocese in the United States, nor be entitled to a seat in the House of Bishops, nor exercise any Episcopal authority in said States.

Done in the General Convention of the Bishops, Clergy, and Laity of the Church, the 2d day of October, 1789.

History of Alterations.

NOTE.—When the Constitution was originally adopted, in August, 1789, the first Article provided that the triennial Convention should be held

on the first Tuesday in August. At the adjourned meeting of the Convention, held in October of the
1789. same year, it was provided that the second Tuesday in September, in every third year, should be the time of meeting. The time was again changed to the third Tuesday in May, by the General Conven-
1804. tion of 1804.

The first Article was put into its present form at
1841. the General Convention of 1841.

The second Article was put into its present form
1856. at the General Convention of 1856.

The third Article was so altered by the General
1808. Convention of 1808, as to give the House of Bishops a full veto upon the proceedings of the other House.

The fourth Article was put into its present form
1874. at the General Convention of 1874.

The fifth Article was put into its present form
1871. at the General Convention of 1871.

The sixth Article was put into its present form
1841. at the General Convention of 1841.

The second sentence of the eighth Article was
1811. adopted at the General Convention of 1811.

The words "or the Articles of Religion" were added to the eighth Article by the General Con-
1829. vention of 1829.

The third sentence of the eighth Article was
1877. adopted at the General Convention of 1877.

The tenth Article was finally agreed to, and ratified, in the General Convention of 1844.

1844.

1838. The Convention of 1838 adopted the following alterations, to wit: —

Striking out the word "States" wherever it occurred in the first and second Articles, except where

it followed the word "United" in the first part of the first Article, and inserting in lieu of the word "States" the word "Dioceses." Striking out the word "States" wherever it occurred in the second, third, and fourth Articles, and inserting in lieu thereof the word "Dioceses."

Striking out the words "or district" in the fourth Article.

Striking out the word "State" in the sixth Article, and inserting the word "Diocese."

Striking out the word "States" in the eighth Article, and inserting the word "Dioceses"; and in the eighth Article striking out the words "or State" after the words "every Diocese."

Striking out the word "States" in the ninth Article, and inserting the word "Dioceses." Striking out the word "State" in the ninth Article, and inserting the word "Diocesan."

1886.

The words "House of Deputies" were substituted for the word "Convention" in the fourteenth line of the second Article, and in the twelfth line of the third Article, at the General Convention of 1886.

Digest of the Canons.

Title I.

OF THE ORDERS IN THE MINISTRY, AND OF THE DOCTRINE AND WORSHIP OF THE CHURCH.

CANON 1.

Of the Orders of Ministry in this Church.

Three Orders of Ministry.

In this Church there shall always be three Orders in the Ministry, namely: Bishops, Priests, and Deacons.[a]

CANON 2.

Of the Admission of Persons as Candidates for Holy Orders.

Who are deemed Candidates, or Postulants.

§ i. All persons seeking admission to the Ministry of this Church are to be regarded as Candidates for Holy Orders, or as Postulants for admission to Candidateship.[b]

Consultation with Rector.

§ ii. [1.] Every person desiring to be admitted Candidate for Holy Orders is, in the first instance, to consult his immediate Spiritual Pastor or Rector, setting before him, freely and fully, the grounds of his desire for admission to the Ministry, together with such circumstances in his personal constitution, relations, and position, as may bear on his qualifications, or tend to affect his course of preparation.

[a] Adopted in 1789. Canon 1, 1832.
[b] § i, Canon 3, 1856; as amended, 1871.

Of the Admission of Candidates for Holy Orders.

Notice of Intention.

[2.] If counselled to persevere in his intention, such person shall then, with letter of approval and introduction from the Pastor or Rector, personally, if possible, or by letter, give notice of his intention to the Bishop of the Diocese, stating whether he has ever applied for admission as a Candidate in any other Diocese; (2) whether he is prepared at once to apply for recommendation to be admitted Candidate; (3) or, if not so prepared, where he proposes to prosecute preparatory studies, and whether he expects or desires aid in such studies while a Postulant; and (4) the time and place of his Baptism, Confirmation, and first Communion: *Proviso.* *Provided*, however, that nothing herein contained shall prevent the Bishop, for reasons satisfactory to himself, from receiving such application and notice, without such letter of approval and introduction, if the same, when applied for, be not given by such Pastor or Rector.[a]

To what Bishop Application must be made.

[3.] Such notice must be given to the Bishop of the Diocese in which the person is actually resident, and can be received by none other.[b]

Transfer permitted.

[4.] A Bishop may, at his discretion, permit the transfer of such application to the Bishop of another Diocese, for reasons seeming to him to justify such transfer.[b]

An Applicant previously refused admission not to be received without a Certificate.

[5.] A Bishop may not receive such application from a person who has been refused admission as a Candidate in any other Diocese, or who, having been admitted, has afterward ceased to be a Candi-

[a] § ii, Canon 3, 1856; as amended, 1871.
[b] § iv, Canon 3, 1856; as amended, 1871.

date, until he shall have caused such person to produce a certificate from the Bishop in whose Diocese he has been refused admission, or has been a Candidate, declaring the cause of refusal, or of cessation of Candidateship; and such certificate shall be laid before the Standing Committee of the Diocese in which such second application shall be made.[a]

Standing Committee.

[6.] A Standing Committee, acting under canonical provision as the Ecclesiastical Authority of a Diocese, in vacancy, or for other causes, shall be competent to receive and do all assigned to the Bishop in the foregoing clauses.[b]

Application of Postulant for Candidateship.

§ iii. [1.] The Postulant for admission to Candidateship may at any time, after application to the Bishop duly made, apply to the Standing Committee of the Diocese for recommendation to the Bishop for admission as a Candidate.[b]

Testimonials for Standing Committee

[2.] In order thereto, he shall, with his application, lay before the Committee *testimonials*, in the following words:

We, whose names are hereunder written, testify, from our personal knowledge and belief, that A. B. is pious, sober, and honest; that he is attached to the doctrine, discipline, and worship of the Protestant Episcopal Church, and that he is a Communicant of the said Church in good standing; and do furthermore declare that, in our opinion, he possesses such qualifications as fit him for entrance on a course of preparation for the Holy Ministry.[c]

to be signed by Rector and Vestry,

[3.] Such testimonials shall be signed either by the Rector and a majority of the Vestry of the

[a] § ii, Canon 3, 1856; as amended, 1871. [b] Added, 1871.
[c] § v, Canon 4, 1856; as amended, 1871.

Of the Admission of Candidates for Holy Orders.

Parish or Congregation to which the Postulant may belong, said Vestry being duly convened, and this fact being explicitly stated on the face of the testimonials, or, in circumstances justifying such alternative, by at least one Presbyter and four respectable Laymen, Communicants of the Protestant Episcopal Church.[a]

or Presbyter and four Laymen.

Committee sole judge.

[4.] The Standing Committee shall be sole judge of the propriety of receiving testimonials signed by others than a Rector and Vestry.[b]

Testimonials may be dispensed with.

[5.] A majority of members of a Standing Committee having the requisite personal knowledge of a Postulant for recommendation, may, at the discretion of the Committee, dispense with the presentation of testimonials by a Rector and Vestry, or by others of the Clergy and Laity.[b]

Certificate from Standing Committee.

[6.] The Standing Committee, on the receipt of such testimonials, or, in its discretion, on the personal knowledge of its members, being duly satisfied that there is not sufficient objection on grounds either physical, intellectual, moral, or religious, may proceed to recommend a Postulant for admission to Candidateship, by a certificate bearing the signatures of a majority of all the members of the Committee, and addressed to the Bishop of the Diocese, in the following words:

We, whose names are hereunder written, do certify that (from personal knowledge, or from testimonials laid before us, as the case may be) we believe that A. B. is pious, sober, and honest; that he is attached to the doctrine, discipline, and worship of the Protestant Episcopal Church, and that he

[a] § v, Canon 4, 1856; as amended, 1871.
[b] Added, 1871.

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is a Communicant of the said Church in good standing; and do furthermore declare that, in our opinion, he possesses such qualifications as fit him for entrance on a course of preparation for the Holy Ministry.[a]

A cultivation of the fruits of the Spirit expected of Postulants and Candidates.

[7.] In the action of the Bishop on the first application of any Postulant for admission to Candidateship, and in that of the Standing Committee on application for its recommendatory certificate, it is always understood, and it is also at proper opportunities to be made known to every Candidate, for whatever Order of the Ministry, and enforced upon his consideration, that the Church expects of all such Candidates what can never be brought to the test of any outward standard, — an inward fear and worship of Almighty God, a love of religion and a sensibility to its holy influences, a habit of devout affection, and, in short, a cultivation of all those graces which are called in Scripture the fruits of the Spirit, and by which alone His sacred influences can be manifested.[b]

Postulant to signify intention.

§ iv. [1.] Upon receipt of a certificate from the Standing Committee, recommending a Postulant for admission to Candidateship, the Bishop shall require such Postulant to make signification of his intention, whether it be to become a Candidate for the office and ministration of *a Deacon only*, or to be a Candidate for the *the Priesthood also*.[c]

Diploma,

[2.] If the Postulant desires to be *Candidate for Priesthood*, as well as for the Diaconate, he

[a] § iii, Canon 3, 1856; as amended, 1871.
[b] § v, Canon 3, 1856; as amended, 1871.
[c] Section adopted, 1871.

must lay before the Bishop a satisfactory diploma, or other satisfactory evidence, that he is a graduate in arts of some university or college in which the learned languages are duly studied; and if the Bishop be not fully satisfied of the sufficiency of such diploma, he may remit the same, for consideration and advice, to the Standing Committee of the Diocese.[a]

or Examination.

[3.] But if the Postulant desiring to be Candidate for the Priesthood be not a graduate as aforesaid, he shall be remitted by the Bishop to the Examiners of Candidates for Priesthood, for examination as prescribed in the Canon of Examinations. In a case of emergency, the Bishop may appoint any two or more learned Presbyters to hold such examination.[a]

Admission and Record as Candidate for Priest's Orders

[4.] On satisfactory evidence of a degree in arts, or report of satisfaction by examiners, the Bishop may, after personal conference with the Postulant, admit him to be a *Candidate for Priest's Orders*, and shall thereupon record his name, with the date of admission, and such other particulars as may be deemed expedient, in a book to be kept for that purpose, and forthwith give the Candidate written notice of such record.[b]

sufficient for Candidateship for the Diaconate.

[5.] Such admission and notification of a Candidate for Priesthood is his sufficient admission as *Candidate for the Diaconate*, from the date of such admission and record.[b]

Texts to be assigned by Bishop.

[6.] With the notification of his admission, every Candidate for Priest's Orders shall also re-

[a] Sections adopted, 1871. [b] Subsections enacted, 1871.

Of the Admission of Candidates for Holy Orders.

ceive from the Bishop the assignment of texts of Scripture, upon which he is expected to prepare discourses for presentation at his examinations.[a]

Certificates of personal qualifications.

§ v. [1.] A Postulant for admission to Candidateship desiring to become *Candidate for the office and ministration of a Deacon only*, must present to the Bishop, at the time of signification of such desire, certificates from two or more learned Presbyters, that on their personal knowledge of him, and actual examination for further satisfaction, they deem him to possess such personal qualifications, and to have attained such proficiency in the English language and learning, and in particular in the art of reading aloud, and such general acquaintance with the Holy Scriptures and the Book of Common Prayer, as justify the expectation of his usefulness in the office of Deacon, when thereto admitted, after due trial and preparation in his Candidateship: *Provided*, always, that in the case of a Postulant proposing to minister in a congregation worshipping in a language other than English, testimony of proficiency in the English language may be dispensed with.[a]

Proviso.

Admission and Record as Candidate for the Diaconate.

[2.] The Bishop, on receipt of such certificates, may admit a Postulant recommended by the Standing Committee as *a Candidate for Deacon's Orders*, and shall thereupon record his name, with the date of admission, and the names of the Presbyters signing such Certificate, in a book to be kept for that purpose, and notify the Candidate of such record.[a]

[a] Subsections enacted, 1871.

Of the Admission of Candidates for Holy Orders.

Candidates for the Diaconate may become Candidates for the Priesthood.

[3.] A Candidate for Deacon's Orders may become a *Candidate for Priest's Orders* by signifying to the Bishop his desire to be admitted such Candidate, complying with the provisions of Section iv of this Canon, and obtaining from the Bishop admission and entry in the proper record. His Candidateship shall then date from the time of such admission and entry, as notified by the Bishop.[a]

So may Deacons.

[4.] A Deacon may be admitted Candidate for Priest's Orders in the same manner.[a]

Dispensation from Latin, etc.

§ vi. [1.] When a Postulant for admission as a Candidate for Priest's Orders wishes a knowledge of the Latin, Greek, and Hebrew languages, and other branches of learning not strictly ecclesiastical, to be dispensed with, he shall communicate his wish to the Bishop.[b]

Testimonial required.

[2.] If the Bishop, on consideration of the circumstances of his case, encourage him to proceed, he shall procure and lay before the Standing Committee a testimonial, signed by at least two Presbyters of this Church, certifying that in their opinion the Postulant possesses extraordinary strength of natural understanding, a peculiar aptitude to teach, and a large share of prudence, and adding any other reason for dispensation which they may believe to exist.[b]

Standing Committee may recommend.

[3.] On the receipt of such testimonial, the Standing Committee, by a vote of two thirds of all

[a] § i, Canon 5, 1856; as amended, 1871.
[b] Subsections enacted, 1871.

the members thereof, may proceed to recommend the applicant to the Bishop for the dispensation asked.[a]

Certificate.

[4.] The Bishop may thereupon grant to the applicant a certificate of the dispensation required, for exhibition to his examiners.[a]

Hebrew.

[5.] The Bishop shall have the sole discretion of dispensation with a knowledge of the Hebrew language, in the case of any Candidate satisfactorily showing that its attainment by him is impracticable, and the Bishop's certificate of such dispensation shall exempt the bearer from examination on that subject only.[a]

Application by a Minister of another denomination.

§ vii. [1.] A person not having had Episcopal Ordination, but acknowledged as an Ordained Minister or Licentiate in any other denomination of Christians, may become a Candidate for Holy Orders in this Church.

Notice to Diocesan.

[2.] Such person must give notice of his desire to become Candidate to the Bishop of the Diocese in which he may be resident, stating, 1st, whether he has applied for admission as Candidate in any other Diocese; and, 2d, the ground and reasons of his desire; and, 3d, furnishing sufficient evidence of his standing in the denomination in which he has been Minister or Licentiate.

Certificate.

[3.] With the aforesaid notice of desire must be forwarded a written certificate from at least two Presbyters of this Church, stating that, from personal knowledge of the Postulant, or from satisfac-

[a] Subsections enacted, 1871.

tory evidence laid before them, they believe that his desire to leave the denomination to which he belonged has not arisen from any circumstance unfavorable to his moral or religious character, or on account of which it may be inexpedient to admit him to the exercise of the Ministry in this Church; and they may also add what they know, or believe on good authority, of the circumstances leading to the said desire.

Application to Standing Committee.

[4.] If, on receipt of such notice and certificate, the Bishop authorize further procedure, the Postulant may apply to the Standing Committee of the Diocese for recommendation; in order to which he must lay before the Committee, —

Testimonial from twelve persons.

(1) A testimonial from at least twelve members of the denomination from which he comes, or twelve members of the Protestant Episcopal Church, or twelve persons — in part of the denomination from which he comes, and in part of this Church — satisfactory to the Committee, certifying that the Postulant has, for three years last past, lived piously, soberly, and honestly; and

Testimonial from two Presbyters.

(2) A testimonial from at least two Presbyters of this Church, certifying that they believe the Postulant to be pious, sober, and honest, and sincerely attached to the doctrine, discipline, and worship of the Church; and that, in their opinion, he possesses such qualifications as fit him for usefulness in this Church.

Bishop and Standing Committee to proceed.

[5.] The Standing Committee and Bishop may then proceed as provided for in Section iii and Section iv of this Canon.[a]

[a] §§ viii, ix, Canon 3, 1856; as amended, 1871.

Of the Admission of Candidates for Holy Orders.

Application by one who is not a citizen.

[6.] Should the Postulant, applying as an ordained Minister or Licentiate of another denomination, not be a citizen of the United States, the Bishop to whom application is made shall require of him, with the notice of his intent to become a Candidate, satisfactory evidence that he has at that time resided at least one year in the United States.[a]

Testimonial and residence may be dispensed with.

[7.] But should such Postulant apply on the ground of a call to a Church in which Divine Service is celebrated in a foreign language, (1) the foregoing requisition may be dispensed with; and (2) it shall be in the discretion of the Bishop and Standing Committee to dispense with the testimonials required in Section ii and Section iii of this Canon, and to accept and act upon such other evidence as in the nature of the case may be obtainable, and shall seem to their judgment fully equivalent; and (3) in such case an unanimous vote of the Standing Committee, at a meeting duly convened, shall be requisite: *Provided*, also, that the Postulant shall be required to produce to the Bishop a certificate, signed by at least four respectable members of this Church, testifying to the authenticity and credibility of the written evidences of his religious, moral, and literary qualifications; which certificate shall also be laid before the Standing Committee.[b]

Proviso.

Standing Committee competent.

§ viii. In any case when the Standing Committee is the Ecclesiastical Authority of the Diocese,

[a] § ix, Canon 3, 1856; as amended, 1871.
[b] A paragraph of Canon 24, of 1832; as amended, 1871.

such Committee shall be competent to receive and do all assigned to the Bishop in Section iii, Section iv, and Section vi of this Canon.

Definition.

§ ix. The Bishop of the Diocese, for the purposes of this and other Canons relating to Candidates and Ordinations, shall be understood, in cases so requiring, to signify an Assistant Bishop, when so empowered under Canon 15, Section v of Title I, a Provisional Bishop, a Missionary Bishop, and any other Bishop canonically in charge of a Diocese, Missionary District, or Congregation in foreign parts.

Canons to apply generally.

§ x. [1.] The provisions of this and other Canons respecting Candidates for Holy Orders, extend to persons coming from places in the United States in which the Constitution of this Church has not been acceded to, equally with others.

To what Standing Committee application should be made.

[2.] Any such person shall apply for recommendation (Section iii) to the Standing Committee of the Diocese of the Bishop to whom his notice of intention has been given.

CANON 3.

Of Admitted Candidates.

Supervision of Candidates.

§ i. [1.] The superintendence of a Candidate for Holy Orders, and direction of his theological studies, pertain to the Bishop of the Diocese.

In vacant Dioceses.

[2.] In a Diocese, vacant or otherwise canonically under the Ecclesiastical Authority of the

Of Admitted Candidates.

Standing Committee, the Clerical Members of such Committee shall exercise said superintendence and direction.

Care to be taken.

[3.] Care shall be taken that the Candidate shall pursue his studies diligently, and under proper direction; and that he do not indulge in any vain or trifling conduct, or in any amusements most likely to be abused to licentiousness, or unfavorable to that seriousness, and to those pious and studious habits, which become a person preparing for the Holy Ministry.[a]

No transfer allowed,

§ ii. [1.] A Candidate once admitted must remain in connection with the Diocese in which he has been admitted until his ordination, except as hereinafter provided.

save for sufficient cause.

[2.] Letters of dismission to the jurisdiction of any other Bishop of this Church may be given him by the Bishop, upon actual change of residence, or for other good and sufficient reasons, established as such to the satisfaction of the Bishop.

What is not a sufficient reason.

[3.] The convenience of attending any theological or other seminary shall not be held to be such sufficient reason or ground of change of residence.[b]

Candidates not eligible in General Convention.

§ iii. A Candidate for Holy Orders shall not be allowed to accept from any Diocesan Convention an appointment as a Lay Deputy to the House of Deputies of the General Convention.[c]

[a] § xi, Canon 3, 1856; as amended, 1871.
[b] §§ xiv, xv, Canon 3, 1856; as amended, 1871.
[c] § xiii, Canon 3, 1856; as amended, 1871.

Of Examinations.

Candidates may be licensed as Lay Readers.

§ iv. [1.] A Candidate for Holy Orders may be licensed by the Bishop to perform the Service of the Church as a Lay Reader in his own Diocese, but in no other.

Restrictions and conditions.

[2.] Without such license a Candidate may not take upon himself such functions.

[3.] With the consent of his own Bishop, a Candidate may receive such license as a Lay Reader, for temporary use, from any other Bishop, for the Diocese of such Bishop only.

[4.] A Candidate so licensed shall submit to all the regulations which the Bishop licensing him may prescribe.

[5.] He shall also be bound to conformity to all the other restrictions and regulations of the Canon "of Lay Readers."[a]

Candidates to make quarterly reports.

§ v. [1.] Every Candidate for Holy Orders shall report himself to the Bishop, personally or by letter, once at least in every three months, giving account of his manner of life and progress in theological studies.

[2.] Failure to make such report, not satisfactorily accounted for to the Bishop, shall be ground of refusal of admission to Holy Orders.[b]

CANON 4.

Of Examinations.[c]

Examining Chaplains.

§ i. In each Diocese there shall be two or more Examining Chaplains, to be appointed by the

[a] § xii, Canon 3, 1856; as amended, 1871.
[b] Section enacted 1871. [c] Canon of 1871.

Of Examinations.

Bishop, and holding their office at his discretion.

Extent of literary examination.

§ ii. [1.] An *examination of the literary qualifications* of a Postulant or Candidate shall extend to his knowledge of the English language and literature, and at least the first principles and general outlines of logic, rhetoric, mental and moral philosophy, physics and history, and the Latin and Greek languages.

Report to be made.

[2.] A distinct report of the subjects of examination, and the satisfaction given in each, shall be made by the Examining Chaplains.

Examination may be adjourned.

[3.] The examination may be adjourned, or repeated after an assigned period, at the discretion of the Examining Chaplains.

To conform to previous requirements.

[4.] Such examination shall be made as prescribed in Canon 2, Section iv, [3.]

Examination for the Diaconate only.

§ iii. [1.] *The examination of a Candidate for the office and ministration of a Deacon* only shall be so conducted as may most thoroughly ascertain the extent of his acquaintance with the Holy Scriptures of the Old and the New Testaments — in every part of which he shall be required to be well versed — and also his familiarity with the Book of Common Prayer, in all its parts and adjuncts, and with the Book of Articles.

Performance of the Service.

[2.] The Candidate shall also be examined as to his sufficiency for the edifying performance of the Service of the Church, and for the ministration of the office of a Deacon, in all its parts and functions.

Of Examinations.

Examination of a Candidate who has been a Minister in another denomination,

[3.] If the Candidate be one who, not having had Episcopal Ordination, has been acknowledged as an ordained or licensed Minister in any other denomination of Christians, he shall also be examined on those points in which the denomination whence he comes differs from this Church, with a view of testing his information and soundness in the same.

to be conducted by the Examining Chaplains.

[4.] This examination shall always be conducted by the Examining Chaplains, the Bishop being present at his discretion.

Three Examinations for the Priesthood.

§ iv. [1.] There shall be assigned to every *Candidate for Priest's Orders* three different examinations, at such times and places as the Examining Chaplains shall appoint.

Not to be accumulated.

[2.] Except for extraordinary reasons of great urgency, these examinations shall not be accumulated into one, but shall each be assigned as the business of a separate day.

In part oral, in part in writing.

[3.] Each examination shall be conducted in part orally, and in part by questions or themes propounded in writing, to which written answers shall be made, in presence of one or more of the Examining Chaplains.

Questions may be previously communicated.

[4.] At the discretion of the Examining Chaplains, such written questions or themes may, or may not, be previously communicated to the Candidate.

Sermons to be produced.

[5.] At each examination the Candidate shall produce, and read, a Sermon or Discourse, composed by himself, on some passage of Scripture assigned to him for that purpose by the Bishop,

Of Examinations.

and shall also hand in two other Sermons or Discourses on some passage or passages of Scripture selected by himself; all which Sermons or Discourses shall be submitted to the criticisms of the Examining Chaplains.

Proof of ability as a reader and speaker to be given.

[6.] At either or all of the examinations, the Examining Chaplains may, and at some one of them, at least, shall, subject the Candidate to such proof of his ability to conduct the Service of the Church in an edifying manner, and to deliver his Sermons with propriety and effectiveness, as shall fully satisfy them of his competence for the public duties of the Holy Ministry.

Examination of one previously a member of any other denomination.

[7.] If the Candidate be one who, not having had Episcopal Ordination, has been acknowledged as an ordained or licensed Minister in any other denomination of Christians, and be not yet admitted to Deacon's Orders, he shall, at the first examination, be also examined on those points in which the denomination whence he comes differs from this Church, with a view of testing his information and soundness in the same.

Examinations by Examining Chaplains not to be superseded.

[8.] No examination at any theological or other literary institution shall be held to be equivalent to any one or more Canonical examinations, or allowed to supersede the same; nor shall any certificate of graduation or diploma from any theological or other literary institution be held to be sufficient ground for dispensing with any part of the Diocesan examinations of a Candidate.

§ v. *The three examinations* shall be, —

Of Examinations.

The first examination.

[1.] *The first examination*, on the Books of Scripture, the Candidate being required to give an account of the different Books, to translate from the original Greek and Hebrew, and to explain such passages as may be proposed to him.

Dispensations.

[2.] In cases of Candidates having dispensations from Latin, Greek, or Hebrew, and other branches of learning not strictly Ecclesiastical, the *first examination* shall extend only to the knowledge of the text and interpretation of the English Bible, with such other matters as are comprised in what are commonly known as Introductions to the Holy Scriptures.

The second.

[3.] *The second examination* shall be on the Evidences of Christianity, Christian Ethics, and Systematic Divinity. .

The third.

[4.] *The third examination* shall be on Church History, Ecclesiastical Polity, the Book of Common Prayer — its history and contents, and the Constitution and Canons of this Church, and those of the Diocese to which the Candidate belongs.

Course of study.

[5.] In all these examinations reference shall be had, as closely as possible, to the course of study established by the House of Bishops, and to the books therein recommended, or equivalent works of more recent date.

The Bishop may take part and preside at such examinations,

§ vi. [1.] The Bishop, at his discretion, may take part and preside in either or all of the examinations of a Candidate for Priest's Orders.

and may invite the presenting Presbyter to attend.

[2.] The Bishop may also invite the presence and assistance, at any such examination, of any Presbyter to whom he may desire to assign the

Of Examinations.

duty of presenting one or more of the Candidates for ordination.

[3.] If any Candidate for Priest's Orders be not examined by the Bishop in at least one of the examinations by the Examining Chaplains, he shall, before his ordination, be examined by the Bishop and two or more Presbyters, on the subjects above prescribed. *Must be present at one examination.*

[4.] A Candidate ordained for a Diocese vacant or canonically under the Ecclesiastical Authority of the Standing Committee, shall, besides the examination by the Examining Chaplains, be again examined by the Bishop to whom he shall be recommended for ordination, and two or more Presbyters, on the studies prescribed by this Canon. *Reëxamination.*

§ vii. [1.] The examinations of a Candidate for Priest's Orders may take place either before or after ordination to the Diaconate. *When examinations for the Priesthood may take place.*

[2.] Their satisfactory passage by the Candidate shall be his sufficient examination for Deacon's Orders: *Provided*, that if the Bishop shall not have taken part in one or more of such examinations, then the Candidate shall be examined by the Bishop and two Presbyters in the mode prescribed in Section iii of this Canon. *If passed, sufficient for Deacon's Orders.*

[3.] The satisfactory passage of the *first* examination for Priest's Orders alone shall suffice for the admission of the Candidate to Deacon's Orders: *Provided* as above, and *further provided* that, in any case, before ordination, he be examined by the *Proviso.*

Provisions and Cautions concerning Ordination.

Bishop and at least two Presbyters on his familiarity with the Book of Common Prayer, in all its parts and adjuncts, and with the text of the Book of Articles; and that such examination on the Prayer Book be not held to have satisfied in his case the requisitions of the *third* examination for Priest's Orders.

Certificate required.

§ viii. Satisfaction given in any examination shall, in every case, be certified in writing to the Bishop, with the signatures of the examiners.

Disqualification of Candidate.

§ ix. Violation of any of the provisions of this Canon shall disqualify for ordination the Candidate implicated, and shall also subject any other party concerned to canonical procedure and censure.

Examinations must be passed within a certain period.

§ x. [1.] A Candidate for Priest's Orders must apply for at least his *first* and *second* examinations within three years, and his *third* within five years from his admission, or else assign, to the Bishop, causes which he shall deem satisfactory for failure so to do.

[2.] For contravention of this rule the name of the offender shall be stricken from the list of Candidates, after due warning by the Bishop.

CANON 5.

Provisions and Cautions concerning Ordination.

Previous application in another Diocese.

§ i. [1.] No Candidate who may be refused Holy Orders, in any Diocese, shall be ordained in any other Diocese, except by renewal of Candidateship, under the provisions of Canon 2; but he may be allowed part or all the time of his previous candi-

Provisions and Cautions concerning Ordination.

dateship at the discretion of the Bishop, and with the approval of the Standing Committee of the Diocese; *provided*, that before ordination he shall be a Candidate in such Diocese for not less than six months.[a]

Proviso.

[2.] A Bishop who shall finally reject the application of a Candidate for Holy Orders, shall immediately notify such rejection to every Bishop and other Diocesan Ecclesiastical Authority in this Church.[b]

Notice of rejection.

§ ii. [1.] A candidate for Holy Orders, recommended by a Standing Committee, canonically acting as Ecclesiastical Authority, if he have lately resided for a length of time, not less than one year, in any other Diocese, shall apply to the Bishop of such Diocese for ordination.

Candidates from vacant Dioceses.

[2.] Such Candidate shall, besides his recommendation from his own Diocese, apply for recommendation from the Standing Committee of the Diocese in which he seeks ordination.[c]

§ iii. [1.] No Bishop of this Church shall ordain any person to officiate in any Congregation or Church destitute of a Bishop, situated without the jurisdiction of the United States, except with the canonically prescribed testimonials and examinations.

Ordination of one to officiate without the jurisdiction of the United States.

[2.] Should any person so ordained desire to settle in any Congregation or Parish of this Church, he must obtain a special license therefor from the Bishop, and officiate as a Probationer for at least one year.[d]

Special license.

[a] § i, as amended, 1883. [b] § xvi, Canon 3, 1856; as amended, 1871. [c] § vii, Canon 4, 1856; as amended, 1871. [d] § xv, Canon 5, 1856; as amended, 1871.

Of the Ordination of Deacons.

Liability of presenting Clergymen.

§ iv. A Clergyman who presents a person to the Bishop for Holy Orders, as specified in the Office for Ordination, without having good grounds to believe that the requisitions of the Canons have been complied with, shall be liable to Ecclesiastical censure.[a]

Times of ordination.

§ v. [1.] Agreeably to the practice of the primitive Church, the stated times of ordination shall be on the Sundays following the Ember Weeks, namely, the second Sunday in Lent, the Feast of Trinity, and the Sundays after the Wednesday following the 14th day of September and the 13th of December.

[2.] Occasional ordinations may be held at other times, as the Bishop shall appoint.[b]

CANON 6.

Of the Ordination of Deacons.

Candidateship for the Diaconate only to continue one year.

§ i. A Candidate for the Office and Ministration of a Deacon only shall not be ordained within one year from his admission, unless the Bishop, with the consent of the Standing Committee, shall deem it expedient to ordain him after the expiration of a shorter period, in no case to be less than six months.[c]

Testimonial.

§ ii. Before the examination preceding ordination, such Candidate shall be required to present to the Bishop a testimonial from at least one Rec-

[a] § xii, Canon 4, 1856.

[b] Canon 20, 1832. In 1789 the Canon was passed without the last subsection. In 1808 this was added, and the Canon has continued unchanged since that time.

[c] Enacted, 1871.

Of the Ordination of Deacons.

tor of a Parish, signifying the belief that he is well qualified to minister in the Office of a Deacon to the glory of God and the edification of the Church.[a]

Candidates for the Priesthood not to be ordained within three years from admission.

§ iii. A Candidate for Priest's Orders shall not be ordained to the Diaconate within three years from his admission, unless the Bishop, for urgent reasons, with the consent of three fourths of the Standing Committee, shall admit him to the Diaconate while yet prosecuting his course of theological studies; in which case he may be ordained at any time after the expiration of one year from his admission.[b]

Recommendation from Standing Committee.

§ iv. [1.] No person shall be ordained Deacon in this Church unless he be recommended to the Bishop for ordination by the Standing Committee of the Diocese.

Testimonials to Standing Committee,

from Minister and Vestry,

[2.] In order to such recommendation, the Candidate must lay before the Standing Committee testimonials from the Minister and Vestry of the Parish or Congregation of which he is a member, or from the Vestry alone, if the Parish be vacant; or, if there be no organized Parish or Congregation where he has resided, from at least twelve respectable members of the Protestant Episcopal Church, testifying to his piety, good morals, and orderly conduct, in the following words:

or twelve persons.

We, whose names are hereunder written, do testify, from evidence satisfactory to us, that A. B., for the space of three

[a] § ii, Canon 4, 1856; as amended in 1862, and again in 1871.
[b] Enacted, 1871.

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years last past, hath lived piously, soberly, and honestly; and hath not, so far as we know or believe, written, taught, or held anything contrary to the doctrine or discipline of the Protestant Episcopal Church; and, moreover, we think him a person worthy to be admitted to the Sacred Order of Deacons. In witness whereof, we have hereunto set our hands, this —— day of ——, in the year of our Lord ——.

Substitute for testimonials from Minister and Vestry.

[3.] But in case a Candidate, from some peculiar circumstances not affecting his pious or moral character, shall be unable to procure testimonials from the Minister and Vestry of the Parish where he resides, the Standing Committee may accept testimonials, of the purport above stated, from at least twelve respectable members of the Protestant Episcopal Church.

Personal testimonials.

[4.] The Candidate shall also lay before the Standing Committee a testimonial, signed by at least one respectable Presbyter of the Protestant Episcopal Church in the United States, in the following words:

I [or we] do certify that A. B., for the space of three years last past, hath lived piously, soberly, and honestly; and hath not, so far as I [or we] know or believe, written, taught, or held anything contrary to the doctrine or discipline of the Protestant Episcopal Church; and, moreover, I [or we] think him a person worthy to be admitted to the Sacred Order of Deacons. This testimonial is founded on my [or our] personal knowledge of the said A. B., for one year last past, and, for the residue of the said time, upon evidence that is satisfactory to me [or us]. In witness whereof, I [or we] have hereunto set my [or our] hand [or hands], this —— day of ——, in the year of our Lord ——.

Testimonials from Standing Committee.

[5.] The Standing Committee, on receipt of such testimonials, may, at a meeting duly convened, a majority of all the Committee consenting, proceed

Of the Ordination of Deacons.

to recommend the Candidate for ordination, by a testimonial addressed to the Bishop of the Diocese, in the following words:

We, whose names are hereunder written, certify that A. B. hath laid before us satisfactory testimonials that, for the space of three years last past, he hath lived piously, soberly, and honestly; and hath not written, taught, or held anything contrary to the doctrine or discipline of the Protestant Episcopal Church; and, moreover, we think him a person worthy to be admitted to the Sacred Order of Deacons. In witness whereof, we have hereunto set our hands, this —— day of ——, in the year of our Lord ——.

This testimonial shall have the signatures of all consenting to it.[a]

Testimonials of Candidates, Ministers in other denominations,

§ v. In the case of a Candidate not having had Episcopal ordination, but acknowledged as an ordained Minister or Licentiate by some other denomination of Christians, the testimonials to be laid before the Standing Committee and the testimonial given by the Committee shall be required to cover only the time since the admission of the person to a Candidateship.[b]

or to officiate in foreign languages.

§ vi. The same provision shall apply to the case of a person to be ordained on the ground of a call to a Church in which Divine Service is celebrated in a foreign language.[c]

Age for ordination.

§ vii. Deacon's Orders shall not be conferred on any person under the age of twenty-one years complete.[c]

[a] §§ iv, v, Canon 4, 1856; as amended, 1871.
[b] § iii, Canon 4, 1856; as amended, 1871.
[c] Sections enacted, 1871.

Of Deacons.

CANON 7.

Of Deacons.[a]

Deacons subject to control of Bishop, etc.

§ i. Every Deacon shall be subject to the regulation of the Bishop, or, if there be no Bishop, of the Clerical Members of the Standing Committee of the Diocese for which he is ordained, until he receive letters of dismission therefrom to the Bishop or Ecclesiastical Authority of some other Diocese, and be thereupon received as a Clergyman of such other Diocese; and he shall officiate in such places as the Bishop, or the said Clerical Members, may direct.[b]

Restrictions upon settlement,

§ ii. [1.] No Deacon shall be settled over a Parish or Congregation, or permitted to accept of a Chaplaincy in the United States Army or Navy,[c] until he shall have satisfactorily passed the three examinations required for Priest's Orders.

and upon officiating.

[2.] No Deacon shall officiate in any Parish or Congregation without the express consent of the Rector for the time being, where there is a Rector; nor in any case without the assent of the Bishop; and when officiating in the Parish or Congregation of a Rector, he shall be entirely subject to the direction of such Rector, in all his ministrations.[d]

Subject to the Rector,

without request of Bishop.

§ iii. No Deacon, who shall not have passed the examinations required for Priest's Orders, shall be

[a] Canon 6, 1859.
[b] § xi, Canon 4, 1856.
[c] This phrase touching Chaplaincies was added in 1862.
[d] § ix, Canon 4, 1856.

Of the Ordination of Priests.

transferred to another Diocese without the written request of the Bishop to whose jurisdiction he is to be transferred.[a]

CANON 8.

Of the Ordination of Priests.

Period of previous study allowed Candidates from other denominations.

§ i. A Candidate for Priest's Orders, who has been a Candidate for the Ministry of any other denomination of Christians, may be allowed as part of the duration of his Candidateship, by the Bishop, with the consent of the Standing Committee, the period during which he may have been a Student of Theology, or Candidate in such other denomination.: *Provided*, that the time so allowed shall not exceed two years.[b]

Duration of Candidateship.

§ ii. A Candidate for Priesthood shall not be ordained within three years from his admission, nor, in any case, within one year from his reception of Deacon's Orders, except by the advice and consent of three fourths of all the members of the Standing Committee of the Diocese, at a meeting duly convened.[c]

Title for Orders.

§ iii. No person shall be ordained a Priest unless he shall produce to the Bishop a satisfactory certificate from some Church, Parish, or Congregation, that he is engaged with them, and that they will receive him as their Minister; or unless he be a

[a] § x, Canon 4, 1856. [b] § vi, Canon 5, 1856; as amended, 1871.
[c] Section enacted 1871.

Of the Ordination of Priests.

Missionary under the Ecclesiastical Authority of the Diocese to which he belongs or in the employment of some Missionary Society recognized by the General Convention; or unless he be engaged as a Professor, Tutor, or Instructor of youth in some College, Academy, or other Seminary of learning, duly incorporated, or as a Chaplain in the Army or Navy of the United States.[a]

Recommendation required.

§ iv. [1.] No person shall be ordained a Priest in this Church unless he be recommended to the Bishop for ordination by the Standing Committee of the Diocese for which he is to be ordained.

Testimonials to Standing Committee from Minister and Vestry.

[2.] In order to such recommendation, the Candidate must lay before the Standing Committee testimonials of his piety, good morals, and orderly conduct, from the Minister and Vestry of the Parish where he resides; or, if the Parish be vacant, or if the applicant be the Minister of the Parish (a Deacon desirous of Priest's Orders), from the Vestry alone, in the following words:

We, whose names are hereunder written, do testify that A. B., for the space of three years last past, hath lived piously, soberly, and honestly; and hath not, so far as we know or believe, written, taught, or held anything contrary to the doctrine or discipline of the Protestant Episcopal Church; and, moreover, we think him a person worthy to be admitted to the Sacred Order of Priests. In witness whereof, we have hereunto set our hands, this —— day of ——, in the year of our Lord ——.

Substitution allowed.

[3.] But in case peculiar circumstances, not affecting his moral character, or the want of a Vestry

[a] § x, Canon 5, 1856; as amended in 1862.

where he is residing or ministering, should hinder the procurement of testimonials as above, the Standing Committee may accept testimonials, of the same tenor, from at least twelve respectable members of the Protestant Episcopal Church.

Personal testimonial.

[4.] The Candidate shall also lay before the Standing Committee a testimonial signed by at least one Presbyter of the Protestant Episcopal Church in the United States, in the following form:

I do certify that A. B., for the space of three years last past, has lived piously, soberly, and honestly; and hath not, so far as I know or believe, written, taught, or held anything contrary to the doctrine or discipline of the Protestant Episcopal Church; and, moreover, I think him a person worthy to be admitted to the Sacred Order of Priests. This testimonial is founded on my personal knowledge of the said A. B., for one year last past, and for the residue of the said time, upon evidence that is satisfactory to me. In witness whereof, I have hereunto set my hand, this —— day of ——, in the year of our Lord ——.

Testimonial from Standing Committee.

[5.] The Standing Committee, on receipt of such testimonials, may, at a meeting duly convened, a majority of all the Committee consenting, proceed to recommend the Candidate for ordination, by a testimonial addressed to the Bishop, in the following words:

We, whose names are underwritten, members of the Standing Committee of the Diocese of ——, do testify that A. B. hath laid before us satisfactory testimonials that, for the space of three years last past, he hath lived piously, soberly, and honestly; and hath not written, taught, or held anything contrary to the doctrine or discipline of the Protestant Episcopal Church; and, moreover, we think him a person worthy to be admitted to the Sacred Order of Priests. In witness whereof, we have hereunto set our hands, this —— day of ——, in the year of our Lord ——.

Of Lay Readers.

This testimonial shall have the signatures of all consenting to it.[a]

Candidates from other denominations.

§ v. Candidates for the Priesthood, ordained Deacons under Section v or Section vi of Canon 6, shall not be required to have testimonials covering more time than has elapsed since their admission to Candidateship.[b]

Or those ordained Deacons.

§ vi. A Candidate for Priest's Orders, ordained Deacon within three years preceding the time of his application for recommendation for ordination to the Priesthood, shall only be required to have testimonials extending back to the time of his ordination: *Provided*, nothing shall have in the mean while occurred that tends to invalidate the force of the evidence on which the Candidate was ordained a Deacon.[c]

Proviso.

Age of ordination.

§ vii. Priest's Orders shall not be conferred on any person until he shall have attained the age of twenty-four years complete.[d]

CANON 9.

Of Lay Readers.[e]

Written license may be given by the Bishop.

§ i. A Lay Communicant of this Church may receive from the Bishop a written license to conduct the service of the Church in a Congregation convened for public worship, as a Lay Reader; but such license shall not be granted for conducting the service in a Congregation without a Minister, which is able, and has had reasonable opportunity,

Limitations.

[a] §§ v, vii, viii, Canon 4, 1856; as amended, 1871.
[b] § iii, Canon 4, 1856; as amended, 1871.
[c] § ix, Canon 5, 1856; as amended, 1871.
[d] § Section enacted 1871. [e] Canon of 1871; as amended, 1883.

Of Lay Readers.

to secure the services of an ordained Minister. Such license may be given by the Bishop, of his own motion, for service in any vacant Parish, Congregation, or Mission; but where a Rector is in charge, his request and recommendation must have been previously signified to the Bishop. Such license must be given for a definite period not longer than one year from its date; but it may be renewed from time to time by the Bishop's indorsement to that effect. The license of any Lay Reader may be revoked at the discretion of the Ecclesiastical Authority.

Only given for a definite period.

License revocable.

§ ii. A Lay Reader so licensed shall not act as such in any Diocese other than his own, unless he shall have received another license from the Bishop of the Diocese in which he desires to serve. If he be a student in any Theological Seminary, he shall also obtain the permission of the presiding officer of such institution.

Restrictions.

§ iii. Every Lay Reader shall be subject to such regulations as may be prescribed by the Ecclesiastical Authority. In all matters relating to the conduct of the service, and to the Sermons or Homilies to be read, he shall conform to the directions of the Minister in charge of the Parish, Congregation, or Mission in which he is serving, or, where there is no Minister in charge, to the directions of the Bishop. He shall not use the Absolution, nor the Benediction, nor the Offices of the Church, except those for the Burial of the Dead, and for Visitation of the Sick and of Prisoners, omitting in these last the Absolutions and Benedictions. He shall not deliver Sermons of his

Lay Reader subject to the Ecclesiastical Authority.

And the Minister in charge.

Directions and restrictions.

own composition; but he may deliver addresses, instructions, and exhortations as a catechist in vacant Parishes, Congregations, or Missions, if he be specially licensed thereto by the Bishop. He shall not assume the dress appropriate to Clergymen ministering in the Congregation.[a]

CANON 10.

Of Ministers Ordained in Foreign Countries by Bishops in Communion with this Church.

Ministers ordained in foreign countries by Bishops in communion with this Church.

§ i. A Clergyman coming from a foreign country, and professing to have been ordained out of the United States by a foreign Bishop in communion with this Church, or by a Bishop consecrated for a foreign country by Bishops of this Church under Article 10 of the Constitution, or by a Missionary Bishop elected to exercise Episcopal functions in any place or places out of the United States, shall, before he be permitted to officiate in any Parish or Congregation, exhibit to the Minister, or if there be no Minister to the Vestry thereof, a certificate signed by the Bishop of the Diocese, or if there be no Bishop, by the Standing Committee duly convened, that his letters of Holy Orders are authentic, and given by some Bishop in communion with this Church, and whose authority is acknowledged by this Church; and also that he has exhibited to the Bishop or Standing Committee satisfactory evidence of his pious and moral character, and of his theological acquirements; and in any case, before he shall be permitted to settle in

Certificate.

[a] Amended, 1886.

Of Ministers Ordained in Foreign Countries, etc.

any Church or Parish, or be received into union with any Diocese of this Church as a Minister thereof, he shall produce to the Bishop, or if there be no Bishop, to the Standing Committee thereof, a letter of dismission from under the hand and seal of the Bishop with whose Diocese he has been last connected; which letter shall be, in substance, that provided for in Section vii of Canon 14 of this Title, and shall be delivered within six months from the date thereof; and when such Clergyman shall have been so received, he shall be considered as having passed entirely from the jurisdiction of the Bishop from whom the letter of dismission was brought, to the full jurisdiction of the Bishop or other Ecclesiastical Authority by whom it shall have been accepted, and become thereby subject to all the canonical provisions of this Church: *Provided*, that no such Clergyman shall be so received into union with any Diocese until he shall have subscribed, in the presence of the Bishop of the Diocese in which he applies for reception, and of two or more Presbyters, the declaration contained in Article 7 of the Constitution; which being done, said Bishop or Standing Committee, being satisfied of his theological acquirements, may receive him into union with this Church as a Minister of the same: *Provided, also*, that such Minister shall not be entitled to settle in any Parish or Church, as canonically in charge of the same, until he shall have resided one year in the United States subsequent to the acceptance of his letter of dismission.

Letter dismissory.

Subscription.

One year's residence.

§ ii. And if such foreign Clergyman be a Deacon, he shall reside in this country at least one

Foreign Deacons.

Of the Admission of Ministers, etc.

year, and obtain in this country the requisite testimonials of character, before he be ordained a Priest.[a]

CANON 11.

Of the Admission of Ministers ordained by Bishops not in Communion with this Church.

Ministers ordained by Bishops not in Communion with this Church shall produce certificate.

When a Deacon or Priest ordained by a Bishop not in communion with this Church, shall apply to a Bishop for admission into the same as a minister thereof, he shall produce a written certificate from at least two Presbyters of this Church stating that, from personal knowledge of the party, or satisfactory evidence laid before them, they believe that his desire to leave the communion to which he has belonged, has not arisen from any circumstance unfavourable to his moral or religious character, or on account of which it may be inexpedient to admit him to the exercise of the ministry in this Church; and he shall also, not less than six months after his application, in the presence of the Bishop and two or more Presbyters, subscribe the declaration contained in Article 7 of the Constitution; which being done, the Bishop, being satisfied of his theological acquirements, may receive him as such Minister.[b]

Shall subscribe declaration in Art. 7.

CANON 12.

Of Ministers Officiating in a Foreign Language.

Ministers Officiating in a Foreign Language.

When a Clergyman, coming from a foreign country, and professing to be regularly ordained, shall be called to a Church of this communion in which

[a] Canon 9, 1844; amended, 1868. [b] Canon 10, 1841.

Of Persons not Ministers in this Church, etc.

Divine Service is celebrated in a foreign language, he may, with the approbation of the Bishop of the Diocese in which such Church is situated, acting with the advice and consent of the Standing Committee, or with the unanimous consent of the Standing Committee if there be no Bishop, and, on complying with the other requisitions of the Canons, settle in the said Church, as the Minister thereof, without having resided one year in the United States, anything in these Canons to the contrary notwithstanding.[a]

May settle.

CANON 13.

Of Persons not Ministers in this Church officiating in any Congregation thereof.

No Minister in charge of any Congregation of this Church, or, in case of vacancy or absence, no Churchwardens, Vestrymen, or Trustees of the Congregation, shall permit any person to officiate therein, without sufficient evidence of his being duly licensed or ordained to minister in this Church: *Provided*, that nothing herein shall be so construed as to forbid communicants of the Church to act as Lay Readers.

Evidence of being a Minister in this Church necessary for officiating.

Proviso.

Canon 11, Title I, Sections i and ii,[b] is hereby repealed: *Provided*, that such repeal shall not affect any case of a violation of said Canon committed before this date; but such case shall be governed by the same law as if no such repeal had taken place.[c]

[a] Canon 24, 1832. [b] Of the Digest of 1865.
[c] Canon as amended, 1868; renumbered, 1874.

General Regulations of Ministers, etc.

CANON 14.

General Regulations of Ministers and their Duties.

Election and institution of Ministers.

§ i. [1.] It is hereby required that, on the election of a Minister into any Church or Parish, the Vestry shall deliver, or cause to be delivered, to the Bishop, or where there is no Bishop, to the Standing Committee of the Diocese, notice of the same, in the following form, or to this effect:

We, the Churchwardens [*or, in case of an Assistant Minister*, We, the Rector and Churchwardens], do certify to the Right Rev. [*naming the Bishop*], or to the Rev. [*naming the President of the Standing Committee*], that [*naming the person*] has been duly chosen Rector [*or*, Assistant Minister, *as the case may be*] of [*naming the Parish or Church*].

Which certificate shall be signed by the names of those who certify.

Certificate to be transmitted for record.

[2.] If the Bishop or the Standing Committee be satisfied that the person so chosen is a qualified Minister of this Church, the Bishop, or the President of the Standing Committee, shall transmit the said certificate to the Secretary of the Convention, who shall record it in a book to be kept by him for that purpose.[a]

Concerning institution.

[3.] And if the Minister be a Presbyter, the Bishop, or President of the Standing Committee, may, at the instance of the Vestry, proceed to have him instituted according to the Office established by this Church, if that Office be used in the Diocese. But if he be a Deacon, the act of institution shall not take place until after he shall have received Priest's Orders. This provision concerning the use of the Office of Institution is not to be

[a] § ii, Canon 7, 1856.

General Regulations of Ministers, etc.

considered as applying to any congregation destitute of a house of worship.[a]

Certificate to Minister removing from one Diocese to another.

§ ii. No Minister, removing from one Diocese or Missionary District to another, shall officiate as the Rector, Stated Minister, or Assistant Minister of any Parish or Congregation of the Diocese or District to which he removes, until he shall have obtained from the Ecclesiastical Authority a certificate in the words following:

I hereby certify that the Rev. A. B. has been canonically transferred to my jurisdiction, and is a minister in regular standing.[b]

Parochial Instruction.

§ iii. [1.] The Ministers of this Church who have charge of parishes or cures, shall not only be diligent in instructing the children in the Catechism, but shall also, by stated catechetical lectures and instruction, be diligent in informing the youth and others in the Doctrine, Constitution, History, and Liturgy of the Church. They shall also diligently instruct all in their cures concerning the missionary work of the Church at home and abroad, and offer suitable opportunities for contributions from time to time for the maintenance of that work.[c]

Alms and Contributions.

[2.] The Alms and Contributions at the Administration of the Holy Communion shall be deposited with the Minister of the Parish, or with such Church officer as shall be appointed by him, to be applied by the Minister, or under his superintendence, to such pious and charitable uses as shall by him be thought fit.[d]

Duty on Episcopal visitations.

§ iv. [1.] It shall be the duty of Ministers to prepare young persons and others for the holy

[a] § iii, Canon 7, 1856. [b] § iv, Canon 7, 1856.
[c] Canon 28, 1832, amended and renumbered, 1886.
[d] Canon 52, 1832.

ordinance of Confirmation. And on notice being received from the Bishop of his intention to visit any Church, which notice shall be at least one month before the intended visitation, the Minister shall give immediate notice to his parishioners, individually, as opportunity may offer, and also to the Congregation on the first occasion of public worship after the receipt of said notice. And he shall be ready to present for Confirmation such persons as he shall think properly qualified, and shall deliver to the Bishop a list of the names of those confirmed.

One month's notice.

List of names.

Duty to give information.

[2.] And at every visitation it shall be the duty of the Minister, and of the Churchwardens or Vestry, to give information to the Bishop of the state of the Congregation, under such heads as shall have been committed to them in the notice given as aforesaid.

Parochial Reports.

[3.] And further, the Ministers and Churchwardens of such Congregations as cannot be conveniently visited in any year, shall bring or send to the Bishop, at the stated meeting of the Convention of the Diocese, information of the state of the Congregation, under such heads as shall have been committed to them at least one month before the meeting of the Convention.[a]

Parish Register to be kept.

§ v. [1.] Every Minister of this Church shall keep a Register of Baptisms, Confirmations, Communicants, Marriages, and Funerals, within his cure, agreeably to such rules as may be provided

[a] Canon 26, 1832.

by the Convention of the Diocese where his cure lies; and if none such be provided, then in such manner as in his discretion he shall think best suited to the uses of such a register.

Register of Baptisms.

[2.] The intention of the Register of Baptisms is hereby declared to be, as for other good uses, so especially for the proving of the right of the Church-membership of those who may have been admitted into this Church by the holy ordinance of Baptism.

List of Families.

[3.] Every Minister of this Church shall make out and continue, as far as practicable, a list of all families and adult persons within his cure, to remain for the use of his successor, to be continued by him, and by every future Minister in the same Parish.[a]

Officiating of Ministers within the cures of others.

§ vi. [1.] No Minister belonging to this Church shall officiate, either by preaching, reading prayers, or otherwise, in the Parish, or within the parochial cure, of another Clergyman, unless he have received express permission for that purpose from the Minister of the Parish or cure, or, in his absence, from the Churchwardens and Vestrymen, or Trustees of the Congregation, or a majority of them.

Parish boundaries not otherwise defined,

[2.] Where Parish boundaries are not defined by law, or settled by Diocesan authority under Section ii of Canon 5 of Title III of this Digest, or are not otherwise settled, they shall, for the purposes of this Section, be defined by the civil divisions of the State, as follows:

[a] Canon 29, 1832.

General Regulations of Ministers, etc.

to be certain civil divisions of the State.

Parochial boundaries shall be the limits, as now fixed by law, of any village, town, township, incorporated borough, city, or the limits of some

Recognized by the Bishop.

division thereof which may have been recognized by the Bishop, acting with the advice and consent of the Standing Committee, as constituting the boundaries of a Parish.

If but one Church.

If there be but one Church or Congregation within the limits of such village, town, township, borough, city, or such division of a city or town as herein provided, the same shall be deemed the parochial cure of the Minister having charge

If two or more Churches.

thereof. If there be two or more Congregations or Churches therein, it shall be deemed the cure of the Ministers thereof, and the assent of a majority of such Ministers shall be necessary; but nothing in this Canon shall be construed to prevent any Clergyman of this Church from officiating in any Parish Church or in any place of public worship used by any Congregation of this Church, or elsewhere within the parochial cure of the Minister of

The consent necessary for officiating.

the said Congregation, with the consent of the Clergyman in charge of such Congregation; or, in his absence, of the Churchwardens and Vestrymen or Trustees of such Congregation, or of a majority of them.

A new Parish.

When, under Diocesan authority, a new Parish is constituted, and its boundaries defined, this Section shall be applicable to the same as so established.

Neglect of Minister.

[3.] If any Minister of the Church, from inability or any other cause, neglect to perform the

regular services in his Congregation, and refuse, without good cause, his consent to any other Minister of the Church to officiate within his cure, the Churchwardens, Vestrymen, or Trustees of such Congregation shall, on proof of such neglect or refusal before the Bishop of the Diocese, or if there be no Bishop, before the Standing Committee, or before such persons as may be deputed by him or them, or before such persons as may be, by the regulations of this Church in any Diocese, vested with the power of hearing and deciding on complaints against Clergymen, have power, with the written consent of the before-mentioned authority, to open the doors of their Church to any regular Minister of the Protestant Episcopal Church.

Rights of property undisturbed.

[4.] This Canon shall not affect any legal rights of property of any Parish.[a]

Of Clerical residence and removal.

§ vii. [1.] A Minister of this Church removing within the jurisdiction of any Bishop or other Ecclesiastical Authority, shall, in order to gain canonical residence within the same, present to said Ecclesiastical Authority a testimonial from the Ecclesiastical Authority of the Diocese or Missionary District in which he last resided, which testimonial shall set forth his true standing and character. The testimonial may be in the following words:

Letter Dimissory.

I hereby certify that A. B., who has signified to me his desire to be transferred to the Ecclesiastical Authority of ——, is a Presbyter (or Deacon) of ——, in regular standing, and has not, so far as I know or believe, been justly liable to evil

[a] Canon as amended in 1859 and 1868.

report, for error in religion or viciousness of life, for three years last past.

When to affect canonical residence.

[2.] All such testimonials shall be called Letters Dimissory. No such letter shall affect a Minister's canonical residence, until, after having been presented according to its address, it shall have been accepted, and notification of such acceptance given to the authority whence it proceeded. The residence of the Minister so transferred shall date from the acceptance of his letter of transfer. If not presented within three months after its date, it may be considered as void by the authority whence it proceeded; and shall be so considered, unless it be presented within six months.

When void.

[3.] If a Minister, removing into another Diocese, who has been called to take charge of a Parish or Congregation, shall present a testimonial in the form aforesaid, it shall be the duty of the Ecclsiastical Authority of the Diocese to which he has removed, to accept it, unless the Bishop or Standing Committee should have heard rumors, that he or they believe to be well founded, against the character of the Minister concerned, which would form a proper ground of canonical inquiry, and presentment; in which case the Ecclesiastical Authority shall communicate the same to the Bishop or Standing Committee of the Diocese to whose jurisdiction the said Minister belongs; and, in such case, it shall not be the duty of the Ecclesiastical Authority to accept the testimonial, unless, and until, the Minister shall be exculpated from the said charges.

When reception may be refused.

Of Bishops.

[4.] It shall be the duty of all Ministers, except Professors in the General Theological Seminary, Professors and Tutors in any University or College which is maintained and governed by two or more Dioceses, associated for that purpose, Officers of the Board of Missions, and Chaplains in the Army and Navy, to obtain and present letters of transfer as above described, whenever they remove from one Diocese or Missionary District to any other Diocese or Missionary District, whether Domestic or Foreign, and remain there for the space of six months. But when a Diocese is divided into two or more Dioceses, any Professor in a Theological Seminary therein, which is governed by Trustees from every part of such original Diocese, may select to which of said Dioceses he shall belong, and shall not be obliged to obtain and present the above-mentioned letters of transfer.[a]

When Letters Dimissory are not required.

Theological Professors may select their Diocese.

CANON 15.

Of Bishops.

§ i. [1.] To entitle a Diocese to the choice of a Bishop, by the Convention thereof, there must be, at the time of such choice, and have been during the year previous, at least six officiating Presbyters therein, regularly settled in a Parish or Church, and qualified to vote for a Bishop, and six or more Parishes represented in the Convention electing. But two or more adjoining Dioceses, not having respectively the requisite number of Presbyters to

Election of Bishops.

Six Presbyters and six Parishes.

Two or more Dioceses uniting.

[a] Canon 6, 1856; amended and renumbered, 1874.

entitle either to the choice of a Bishop, may associate and proceed to the choice of a Bishop, to exercise jurisdiction alike in each of the associated Dioceses, if there be at the time of such choice, and have been during the year previous, nine or more such Presbyters residing in any part of such associated Dioceses, qualified as aforesaid; and the Bishop, so elected, shall exercise Episcopal jurisdiction over each of the associated Dioceses, until such time as some one of such Dioceses, having six or more Presbyters canonically qualified to elect a Bishop, shall elect him, and he shall have accepted the office as its own exclusive Diocesan; whereupon, his connection with the other associated Diocese or Dioceses shall cease and determine: *Provided*, always, that the Dioceses thus associated in the election of a common Bishop, and the Conventions thereof, shall, in all other respects, remain as before, unconnected and independent of each other: and *Provided*, also, that such association shall be dissolved on the demise of the Bishop, if not before.

First proviso.

Second proviso.

What is a settlement.

[2.] A Minister is settled, for all purposes here or elsewhere mentioned in these Canons, who has been engaged permanently by any Parish, according to the rules of said Diocese, or for any term not less than one year.[a]

Certificates to be produced by the Bishop elect.

§ ii. [1.] Every Bishop elect, before his consecration, shall produce to the House of Bishops, from the Convention by whom he is elected, evi-

[a] Canon 2, 1844.

dence of such election; and, from the House of Deputies in General Convention, evidence of their approbation of his testimonials, and of their assent to his consecration; and also certificates, respectively, in the following words; such certificates, in both cases, to be signed by a constitutional majority of the members of the Diocesan Convention, or of the House of Deputies, as the case may be. The same evidence of election by, and the same certificate from, the members of the Diocesan Convention, shall be presented to the House of Deputies in General Convention.

Testimony from the Members of the Convention in the Diocese from whence the person is recommended for consecration.

Testimony from Diocesan Convention.

We, whose names are underwritten, fully sensible how important it is that the sacred office of a Bishop should not be unworthily conferred, and firmly persuaded that it is our duty to bear testimony on this solemn occasion, without partiality or affection, do, in the presence of Almighty God, testify that A. B. is not, so far as we are informed, justly liable to evil report, either for error in religion, or for viciousness in life; and that we do not know or believe there is any impediment, on account of which he ought not to be consecrated to that Holy Office. We do, moreover, jointly and severally declare that we do, in our conscience, believe him to be of such sufficiency in good learning, such soundness in the faith, and of such virtuous and pure manners, and godly conversation, that he is apt and meet to exercise the Office of a Bishop to the honor of God, and the edifying of His Church, and to be a wholesome example to the flock of Christ.

The above certificate shall be presented to the House of Deputies in General Convention.

Testimony from the House of Deputies in General Convention.

Testimony from House of Deputies.

We, whose names are underwritten, fully sensible how important it is that the sacred Office of a Bishop should not be

unworthily conferred, and firmly persuaded that it is our duty to bear testimony on this solemn occasion, without partiality or affection, do, in the presence of Almighty God, testify that A. B. is not, so far as we are informed, justly liable to evil report, either for error in religion, or for viciousness of life; and that we do not know or believe there is any impediment, on account of which he ought not to be consecrated to that holy Office, but that he hath, as we believe, led his life, for three years last past, piously, soberly, and honestly.

Notification of consent to consecration to be given.

[2.] If the House of Bishops consent to the consecration, the Presiding Bishop, without delay, shall notify the Bishop elect of such consent; and, on notice of his acceptance, the Presiding Bishop

Order to be taken for the consecration.

shall take order for the consecration of said Bishop elect by himself and two other Bishops, or by any three Bishops to whom he may communicate the testimonials.[a]

Consecration during recess.

§ iii. [1.] If, during the recess of the General Convention, the Church in any Diocese should be desirous of the consecration of a Bishop elect, the Standing Committee of the Church in such Diocese may, by their president, or by some person or persons specially appointed, communicate the desire to the Standing Committees of the Churches in the different Dioceses, together with copies of the necessary testimonials; and if the major number of

Consent of Standing Committees.

the Standing Committees shall consent to the proposed consecration, the Standing Committee of the Diocese concerned shall forward the evidence of such consent, together with other testimonials, to the Presiding Bishop of the House of Bishops, or, in case of his death, to the Bishop who, according to the rules of the House of Bishops, is to preside

[a] Canon 3, 1832; amended, 1883.

at the next General Convention, who shall communicate the same to all the Bishops of this Church in the United States, excepting those whose resignations have been accepted; and if a majority of the Bishops consent to the consecration, the Presiding Bishop, without delay, shall notify the Bishop elect of such consent; and, on his acceptance, the Presiding Bishop shall take order for the consecration of said Bishop elect by himself and two other Bishops, or by any three Bishops to whom he may communicate the testimonials.[a]

Consent of Bishops.

[2.] The evidence of the consent of the different Standing Committees shall be in the form prescribed for the House of Deputies in General Convention; and, without the aforesaid requisites, no consecration shall take place during the recess of the General Convention; but in case the election of a Bishop shall take place within six months before the meeting of the General Convention, all matters relative to the consecration shall be deferred until the said meeting.[b]

Evidence of consent.

No consecration within six months of General Convention.

§ iv. No man shall be consecrated a Bishop of this Church until he shall be thirty years old.[c]

Age.

§ v. When a Bishop of a Diocese is unable, by reason of old age, or other permanent cause of infirmity, or by reason of the extent of his Diocese, to discharge his Episcopal duties, one Assistant Bishop may be elected by and for the said Diocese, who shall, in all cases, succeed the Bishop in case of surviving him: *Provided*, that before the elec-

Assistant Bishop.

[a] Amended, 1883. [b] Canon 5, 1832. [c] Canon 8, 1832.

tion of an Assistant Bishop for the reason of extent of Diocese, the consent of the General Convention, or during the recess thereof, the consent of a majority of the Bishops and of the several Standing Committees, must be had and obtained. The Assistant Bishop shall perform such Episcopal duties, and exercise such Episcopal authority in the Diocese, as the Bishop shall assign to him; and, in case of the Bishop's inability to assign such duties, declared by the Convention of the Diocese, the Assistant Bishop shall, during such inability, perform all the duties, and exercise all the authorities which appertain to the office of a Bishop. No person shall be elected or consecrated a Suffragan Bishop, nor shall there be more than one Assistant Bishop in a Diocese at the same time.[a]

No Suffragan Bishop.

Of Domestic Missionary Bishops.

§ vi. [1.] The House of Deputies may, from time to time, on nomination by the House of Bishops, elect a suitable person or persons to be a Bishop or Bishops of this Church, to exercise Episcopal functions in States or Territories, or parts thereof not organized into Dioceses. The evidence of such election shall be a certificate, to be subscribed by a constitutional majority of said House of Deputies, in the form required by Section ii of this Canon, to be given by the members of Diocesan Conventions on the recommendation of Bishops elect for consecration, which certificate shall be produced to the House of

Mode and evidence of election.

[a] Canon 6, 1832; as amended, 1871.

Of Bishops.

Bishops; and if the House of Bishops shall consent to the consecration, they may take order for that purpose.

Exercise of Episcopal functions.

[2.] The Bishop or Bishops so elected and consecrated, shall exercise Episcopal functions in such States and Territories, or parts thereof, in conformity with the Constitution and Canons of the Church, and under such regulations and instructions, not inconsistent therewith, as the House of Bishops may prescribe; and the House of Bishops may, at any time, increase or diminish the number of States or Territories, or parts thereof, over which the said Bishop or Bishops shall exercise Episcopal functions.

Extent of jurisdiction.

Vacancy.

[3.] In case of the death or resignation of a Missionary Bishop, or of vacancy by other cause, the charge of the vacant Missionary Jurisdiction shall devolve on the senior Bishop of this Church, with the power of appointing some other Bishop as his substitute in said charge.

Jurisdiction over Clergy, and mode of exercising it.

[4.] The jurisdiction of this Church extending in right, though not always in form, to all persons belonging to it within the United States, it is hereby enacted that each Missionary Bishop shall have jurisdiction over the Clergy in the district assigned him. Every such Bishop shall yearly appoint two Presbyters, and two Laymen communicants of this Church, resident within his Missionary Jurisdiction, to perform the duties of a

Power to appoint a Standing Committee.

Standing Committee for such jurisdiction, who shall continue in office till their successors are appointed: *Provided*, that no Standing Committee constituted under this Section shall have power to give or refuse assent to the consecration of a Bishop.

Proviso.

The Constitution and Canons of the Jurisdiction.

[5.] He shall, for the due administration of his jurisdiction, select the Constitution and Canons of one of the Dioceses of this Church, which shall remain in force, as far as applicable to the circumstances of such Missionary Jurisdiction, until it shall be erected into a Diocese, and shall have adopted its own Constitution and Canons.

[6.] In case a presentment and trial of a Clergyman become proper, the Clerical Members of the Standing Committee may make presentment: *Provided*, that the Court shall be composed of at least three Presbyters; and if there be not a sufficient number of qualified Presbyters within his jurisdiction (excluding the members of the Standing Committee, and the accused), the said Missionary Bishop may call to his aid Presbyters of any Diocese or Missionary Jurisdiction sufficiently near.

Proviso.

Entitled to seat in the House of Bishops.

Eligible as a Diocesan.

[7.] Any Bishop or Bishops elected and consecrated under this Section shall be entitled to a seat in the House of Bishops, and shall be eligible to the office of Diocesan Bishop in any organized Diocese within the United States. And when-

Of Bishops.

ever a Diocese shall have been organized within the jurisdiction of such Missionary Bishop, if he shall be chosen Bishop of such Diocese, he may accept the office without vacating his Missionary appointment: *Provided*, that he continue to discharge the duties of Missionary Bishop within the residue of his original jurisdiction, if there be such residue.

Power upon the organization of a Diocese.

Proviso.

[8.] Every such Bishop shall report to each General Convention his proceedings, and the state and condition of the Church within his Missionary Jurisdiction; and, at least once a year, make a report to the Board of Missions.[a]

Report to General Convention,

and to the Board of Missions.

§ vii. [1.] The House of Deputies may, from time to time, on nomination by the House of Bishops, elect a suitable person or persons to be a Bishop or Bishops of this Church, to exercise Episcopal functions in any Missionary station or stations of this Church out of the Territory of the United States, which the House of Bishops, with the concurrence of the House of Deputies, may have designated. The evidence of such election shall be a certificate, to be subscribed by a constitutional majority of said House of Deputies, expressing their assent to the said nomination, which certificate shall be produced to the House of Bishops; and if the House of Bishops shall consent to the consecration, they may take order for that purpose.

Of Foreign Missionary Bishops.

Evidence of Election.

[a] Canon 10, 1856; as amended, 1871.

Of Bishops.

Limitation of jurisdiction.

[2.] Any Bishop elected and consecrated under this Section, or any Foreign Missionary Bishop heretofore consecrated to exercise Episcopal functions in any place or country which may have been thus designated, shall have no jurisdiction, except in the place or country for which he has been elected and consecrated. He shall [a] be entitled to a seat in the House of Bishops, but shall not become a Diocesan Bishop in any organized Diocese within the United States, unless with the consent of three fourths of all the Bishops entitled to seats in the House of Bishops, and also of three fourths of the Deputies present at the Session of the General Convention, or, in the recess of the General Convention, with the consent of the Standing Committees of three fourths of the Dioceses.

Shall have a seat in the House of Bishops.

Restriction upon eligibility as a Diocesan.

Mode of presenting and trying.

[3.] Any Bishop or Bishops consecrated under this section, or any Foreign Missionary Bishop heretofore consecrated, shall, on presentment by two thirds of the Missionaries under his charge, for immorality or heresy, or for a violation of the Constitution or Canons of this Church, be tried, and, if found guilty, sentenced, in all particulars as if he were actually resident within the limits of the United States, except that the trial may be within any Diocese in the United States.

Power to ordain Deacons or Presbyters.

[4.] Any Bishop or Bishops elected and consecrated under this Section, or any Foreign Missionary Bishop heretofore consecrated, or any Bishop

[a] These words were thus altered in 1865.

to whom the exercise of Episcopal powers and functions in a foreign Church or Congregation shall have been assigned by the Presiding Bishop, may ordain as Deacons or Presbyters, to officiate within the limits of their respective Missions, or in such foreign Church or Congregation, any persons, of the age required by the Canons of this Church, who shall exhibit to him or them the testimonials required by Canons 6 and 8 of this Title, signed by not less than two of the ordained Missionaries of this Church who may be subject to his or their charge, or by two Presbyters of this Church, in good standing, connected with such foreign Church or Congregation.

Testimonials necessary in such case.

Provided, nevertheless, that if there be only one ordained Missionary attached to the Mission, or only one Presbyter of this Church connected with such foreign Church or Congregation, and capable of acting at the time, the signature of a Presbyter in good standing under the jurisdiction of any Bishop in communion with this Church may be admitted to supply the deficiency.[a]

Proviso.

[5.] Any Foreign Missionary Bishop consecrated under this Section, or heretofore consecrated, may, by and with the advice of two Presbyters, one of whom, if necessity require, shall be a Presbyter in good standing under the jurisdiction of any Bishop in communion with this Church, dispense with those studies required from a Candidate for Deacon's Orders by the Canons of this Church: *Provided*, that no person shall be ordained by him

Power of dispensation.

Proviso.

[a] This Section was thus amended in 1865.

who has not passed a satisfactory examination, in the presence of two Presbyters, as to his theological learning and aptitude to teach: and *Provided*, further, that no person shall be ordained by him until he shall have been a candidate for at least three years. Nor shall any Deacon, so ordained, be advanced to the Order of Presbyters, who has not been in Deacon's Orders for at least one year. Nor shall any Deacon or Priest, who shall have been ordained under this Section, be allowed to hold any cure, or officiate in the Church in these United States, until he shall have complied with existing Canons relating to the learning of persons to be ordained.

Proviso.

Restrictions.

Jurisdiction over resident Missionaries or Clergymen.

[6.] Any Foreign Missionary Bishop or Bishops elected and consecrated under this Section, or any Foreign Missionary Bishop heretofore consecrated, shall have jurisdiction and government according to the Canons of this Church over all Missionaries or Clergymen of this Church, resident in the district or country for which he or they may have been consecrated.

May appoint Standing Committee.

[7.] Every such Bishop shall yearly appoint a Standing Committee, consisting of not less than two nor more than five Presbyters resident within his jurisdiction, and, if he shall find it practicable and advisable, of an equal number of Lay-Communicants; which Standing Committee shall have, so far as the circumstances of the jurisdiction permit, the powers and duties provided for by the Constitution and Canons that have been adopted for the government of such jurisdiction. In case of the

absence of the Bishop from his jurisdiction, or of a vacancy in the Episcopate, said Standing Committee shall be the Ecclesiastical Authority of such Missionary Jurisdiction.

Trial of Ministers.

[8] If any Minister of this Church, acting under a Foreign Missionary appointment, and within the jurisdiction of a Foreign Missionary Bishop of this Church, shall commit any offence which comes within the provisions of Canon 2 of Title II, *Of Offences for which Ministers may be tried and punished;* or shall refuse obedience to the lawful authority of the Missionary Bishop, such Clergyman shall be proceeded against according to the Constitution and Canons of any Diocese of this Church which may have been selected at the time of the appointment of the Standing Committee of such Missionary Jurisdiction: *Provided*, that a presentment shall first be made by the members of said Standing Committee, or, if the accused party be a member of the Standing Committee, by the other member or members thereof.

Proviso.

The Court.

[9.] The Court for the trial of such Minister shall consist of five Presbyters, excluding the members of the Standing Committee; or, if there be not five, then of all the members of such Missionary Jurisdiction. If there be more than five, then shall the Standing Committee select, by lot, the five who shall compose the Court, which Court shall proceed in the trial, according to the Canons of the General Convention of the Protestant Episcopal Church, so far as the same may be applicable to such a case; and where no provision is made adequate to the

exigency, the Court shall consider and adjudge the case according to the principles of law and equity.

Sentence.

[10.] The sentence of the Court shall be rendered to the Bishop of such Missionary Jurisdiction, who shall have power to revise and modify the same, and the decision of the Bishop shall be final and conclusive.

Report to be made to General Convention and Board of Missions.

[11.] Every Bishop elected and consecrated under this Section, or Foreign Missionary Bishop heretofore consecrated, shall report to each General Convention his proceedings and acts, and the state of the Mission under his supervision. He shall also make a similar report at least once a year to the Board of Missions of this Church.[a]

Election of a Missionary Bishop as a Diocesan.

§ viii. [1.] When a Diocese, entitled to the choice of a Bishop, shall elect as its Diocesan a Missionary Bishop of this Church, if such election shall have taken place within three months before a meeting of the General Convention, evidence thereof shall be laid before each House of the General Convention,

Concurrence of General Convention.

and the concurrence of each House, and its express consent, shall be necessary to the validity of said election, and shall complete the same; so that the Bishop thus elected shall be thereafter the Bishop of the Diocese which has elected him.

Election during recess.

[2.] If the said election have taken place more than three months before a meeting of the General Convention, the above process may be adopted, or the following instead thereof, viz.: The Standing Committee of the Diocese electing shall give duly

[a] Canon 1, 1850.

certified evidence of the election to every Bishop of this Church, and to the Standing Committee of every Diocese. On receiving notice of the concurrence of a majority of the Bishops and of the Standing Committees in the election, and their express consent thereto, the Standing Committee of the Diocese concerned shall transmit notice thereof to the Ecclesiastical Authority of every Diocese and Missionary Jurisdiction within the United States; which notice shall state what Bishops and what Standing Committees have consented to the election. And the same Committee shall transmit to every Congregation in the Diocese concerned, to be publicly read therein, a notice of the election to the Episcopate thereof of the Bishop thus elected, and also cause public notice thereof to be given in such other way as they may think proper.[a]

Consent of Bishops and Standing Committees.

Notice of election.

§ ix. It is deemed proper that every Bishop of this Church shall deliver, at least once in three years, a charge to the Clergy of his Diocese, unless prevented by reasonable cause. And it is also deemed proper that, from time to time, he shall address to the people of his Diocese Pastoral Letters on some points of Christian doctrine, worship, or manners.[b]

Of Episcopal charges and Pastoral letters.

§ x. [1.] Every Bishop in this Church shall visit the Churches within his Diocese at least once in three years, for the purpose of examining the state of his Church, inspecting the behaviour of his

Of Episcopal visitations.

[a] Canon 9, 1856. [b] Canon 26, 1832.

Clergy, administering the Apostolic rite of Confirmation, ministering the Word, and, if he think fit, administering the Sacrament of the Lord's Supper, to the people committed to his charge. And

Declining to visit.

if a Bishop shall decline, for more than three years, to visit a Parish or Congregation, for reasons which to him shall seem sufficient, it shall be the duty of the Rector or Minister, and Vestry, or of one of them, to apply to the Presiding Bishop, to appoint the five Bishops in charge of Dioceses, who live nearest to the Diocese in which such Church or

Council of Conciliation.

Congregation may be situated, to act as a Council of Conciliation, who shall amicably determine all matters of difference between the parties, and each party shall conform to the decision of the Council in the premises. If the Presiding Bishop shall be the party within whose jurisdiction the Parish or Congregation may be, then the application shall be made to the Bishop next in seniority. And in any such case as is above mentioned, the Bishop within whose jurisdiction the Parish or Congregation may be, may, at any time, if he please, apply himself to the Presiding Bishop, for a Council

Proviso.

of Conciliation: *Provided*, that if, by the action of the General Convention, any Canon shall hereafter be made for the establishment of a Council or Councils of Conciliation, for the general purpose of amicably reconciling differences of this or any other kind, then such a case as is above named shall be referred to such general Council of Conciliation, and the parties shall abide by its decision.

Clergy to supply the Bishop's Parish.

[2.] To enable the Bishop, who may be Rector of a Church, to make his official visitation, it shall

be the duty of the Clergy, in such reasonable rotation as may be devised, to officiate for him in the performance of his parochial duties, provision being made for the payment of their expenses.

Expenses of visitation.

[3.] It is left to each Diocese to make provision, in such way as it may deem proper, for defraying the necessary expenses of the Bishop's visitation.

Register to be kept.

[4.] The Bishop shall keep a register of his proceedings at every visitation of his Diocese.[a]

Of Episcopal residence.

§ xi. It is the duty of every Bishop of this Church to reside within his Diocese.[b]

Of Bishops absent temporarily from their Dioceses.

§ xii. It shall be lawful for any Bishop of a Diocese who is about to leave, or has left, his Diocese, with the intention of going out of the limits of the United States, or, if remaining out of his Diocese for the space of three calendar months although without leaving the United States, to authorize, by writing under his hand and seal, the Assistant Bishop, or, should there be none, the Standing Committee of such Diocese, to act as the Ecclesiastical Authority thereof. The Assistant Bishop or Standing Committee so authorized, shall thereupon become the Ecclesiastical Authority of such Diocese, to all intents and purposes, until such writing shall be revoked, or the Bishop shall return within the Diocese: *Provided*, that nothing in this Canon shall be so construed as to prevent any Bishop who may have signed such writing from exercising his jurisdiction himself, so far as the same

Proviso.

[a] Canon 2, 1856. [b] Canon 1, 1856.

may be practicable, during his absence from his Diocese, or from permitting and authorizing any other Bishop to perform Episcopal offices for him.[a]

Forms of prayer or thanksgiving for extraordinary occasions.

§ xiii. The Bishop of each Diocese may compose forms of prayer or thanksgiving, as the case may require, for extraordinary occasions, and transmit them to each Clergyman within his Diocese, whose duty it shall be to use such forms in his Church on such occasions. And the Clergy in those States or Dioceses or other places within the bounds of this Church in which there is no Bishop, may use the form of prayer or thanksgiving composed by the Bishop of any Diocese. The Bishop in each Diocese may also compose forms of prayer to be used before legislative and other public bodies.[b]

Performance of Episcopal duties in vacant Dioceses, etc.

§ xiv. [1.] Any Bishop, Assistant Bishop, or Missionary Bishop may, on the invitation of the Convention or the Standing Committee of any Diocese where there is no Bishop, or where the Bishop is for the time under a disability to perform Episcopal offices by reason of a judicial sentence, visit and perform Episcopal offices in that Diocese, or in any part thereof; and this invitation may be temporary, and it may at any time be revoked.

Invitation temporary and revocable.

Full charge of another Bishop.

[2.] A Diocese without a Bishop, or of which the Bishop is for the time under a disability by reason of a judicial sentence, may, by its Convention, be

[a] Canon 3, 1853. [b] Canon 47, 1832.

placed under provisional charge and authority of the Bishop or Assistant Bishop of another Diocese, or of a Missionary Bishop, who shall by that act be authorized to perform all the duties and offices of the Bishop of the Diocese so vacant or having the Bishop disabled: until, in the case of a vacant Diocese, a Bishop be duly elected and consecrated for the same; and, in the case of a Diocese whose Bishop is disqualified as aforesaid, until the disqualification be removed; or until, in either case, the said act of the Convention be revoked.

No other Bishop to officiate during such charge.

[3.] No Diocese, while under the provisional charge of a Bishop, shall invite any other Bishop to perform any Episcopal duty or exercise authority.[a]

Of Episcopal resignations.

§ xv. [1.] If, during the session of the General Convention, or within six calendar months before the meeting of any such Convention, a Bishop shall desire to resign his jurisdiction, he shall make known, in writing, to the House of Bishops such his desire, together with the reasons moving him thereto; whereupon the House of Bishops may investigate the whole case of the proposed resignation, including not only the facts and reasons that may be set forth in the application for the proposed resignation, but any other facts and circumstances bearing upon it, so that the whole subject of the propriety or necessity of such resignation may be placed fully before the House of Bishops.

Investigation.

[2.] An investigation having thus been made,

[a] Canon 4, 1847; amended, 1883.

House of Bishops to accept or refuse.

the House of Bishops may decide on the application; and, by a vote of a majority of those present, accept or refuse to accept such resignation; and in all cases of a proposed resignation, the Bishops shall cause their proceedings to be recorded on their journal; and in case of acceptance, the resignation shall be complete when thus recorded; and notice thereof shall be given to the House of Deputies.

Resignation during recess.

[3.] In case a Bishop should desire to resign at any period not within six calendar months before the meeting of a General Convention, he shall make known to the Presiding Bishop such his desire, with the reasons moving him thereto; whereupon the Presiding Bishop shall communicate, without delay, a copy of the same to every Bishop of this Church having Ecclesiastical jurisdiction, and also to the Standing Committee of the Diocese to which the Bishop desiring to resign may belong; and, at

The Bishops to meet.

the same time, summon said Bishops to meet him in person, at a place to be by him designated and at a time not less than three calendar months from the date of his summons; and should a number not less than a majority of all the said Bishops meet at the time and place designated, they shall then have all the powers given by the previous clauses of this Section to the House of Bishops; and should a number less than a majority assemble, they shall have power to adjourn from time to time, until they can secure the attendance of a majority of all the said Bishops. Should a proposed resignation of a Bishop be accepted at any meeting of the Bishops for that purpose held during a recess, then it shall be the duty of the Senior Bishop present to pronounce such res-

ignation complete, and to communicate the same to the Ecclesiastical Authority of each Diocese, who shall cause the same to be communicated to the several Clergymen in charge of congregations therein. And it shall be the further duty of the Presiding Bishop to cause such resignation to be formally recorded on the Journal of the House of Bishops that may meet in General Convention next thereafter. If the Bishop desirous of resigning should be the Presiding Bishop, then all the duties directed in this Section to be performed by the Presiding Bishop shall devolve upon the Bishop next in seniority.

Notice.

Record.

If Presiding Bishop.

[4.] No Diocesan or Assistant Bishop whose resignation has been consummated pursuant to this Section, shall, under any circumstances, be eligible to any Diocese now in union, or which may hereafter be admitted into union, with this Church; nor shall he have a seat in the House of Bishops; but he may perform Episcopal acts at the request of any Bishop of this Church having Ecclesiastical jurisdiction, within the limits of his Diocese. Any Bishop whose resignation by reason of advanced age and bodily infirmity arising therefrom has been consummated pursuant to this Section, shall retain his seat in the House of Bishops, with all the rights and precedences therein to which he would otherwise be entitled.[a]

Resigned Bishop not eligible to a Diocese.

Bishops resigning on account of age to retain all their rights and precedences.

[5.] A Bishop who ceases to have the Episcopal charge of a Diocese shall still be subject in all matters to the Canons and authority of the General Convention.[a]

Bishops without charge subject to General Convention.

[6.] In case a suspended Bishop of this Church

[a] Amended 1883.

Resignation of suspended Bishop.

should desire to resign at any period not within six calendar months before the meeting of a General Convention, he shall make known by letter to the Presiding Bishop such desire; whereupon the Presiding Bishop shall communicate a copy of the same to each Bishop of this Church having jurisdiction; and, in case a majority of such Bishops shall return to the Presiding Bishop their written assent to such resignation, the same shall be deemed valid and final; and written information of the said resignation shall at once be communicated by the Presiding Bishop to the Bishop and Diocese concerned, and to each Bishop of this Church.[a]

Notice.

Vacancy in Missionary Jurisdiction during the recess.

§ xvi. [1.] If during the recess of the General Convention, and more than six months previous to its session, any vacancy arise, either by death, resignation, or other cause, in the office of any Missionary Bishop of this Church (whether Domestic or Foreign), the House of Bishops shall, on the written request of twelve members of the same, be convened by the Presiding Bishop, or, in case of his death, by the Bishop who, according to the rules of the House of Bishops, is to preside at the next General Convention; and thereupon may proceed to fill any and every such vacancy that may then exist, by electing a suitable person or persons to be a Bishop or Bishops of this Church, to exercise Episcopal functions within the district, country, territory, station, or jurisdiction, where such vacancy or vacancies may exist; and in case of such election, they shall, by the Presiding Bishop, or by some person or persons spe-

The House of Bishops to meet, and elect.

[a] Canon 2, 1850.

cially appointed, communicate the fact of such election to the Standing Committees of the Churches in the different Dioceses; and each Standing Committee that shall consent to the proposed consecration shall forward the evidence of such consent to the Presiding Bishop, or Bishop as aforesaid. And if the major number of the Standing Committees shall consent to the proposed consecration, the Presiding or other Bishop as aforesaid shall forward copies of the evidence of such consent to all the Bishops of this Church in the United States (excepting those whose resignation has been accepted); and if a majority of such Bishops consent to the consecration, the Presiding Bishop or Bishop aforesaid, with any two Bishops, or any three Bishops to whom he may communicate the testimonials, may proceed to perform the same.

Notice of election to be communicated.

Majority of Standing Committees to consent.

Majority of Bishops to consent.

Consecration.

[2.] The evidence of the consent of the different Standing Committees shall be in the form prescribed for the House of Deputies in General Convention; and without the aforesaid requisites no consecration shall take place of any Missionary Bishop elected during the recess of the General Convention.

Form of the consent of Standing Committees.

[3.] Every Bishop elected and consecrated under this Section shall have the several functions, jurisdiction, powers, and rights granted by any Canon or Canons of this Church to Missionary Bishops, whether Domestic or Foreign, according as such Bishop shall be elected to be a Domestic or a Foreign Missionary Bishop; and shall in all matters be subject to the Canons and authority of the General Convention.[a]

Rights of Missionary Bishops thus consecrated.

Subject to General Convention.

[a] This Section was added in 1865, and the Canon was renumbered, 1874.

Of a List of the Ministers of this Church.

CANON 16.

Of a List of the Ministers of this Church.

Secretary of the House of Bishops to keep a register.

§ i. The Secretary of the House of Bishops shall keep a register of all the Clergy of this Church, whose names shall be delivered to him in the following manner, that is to say: Each Bishop of this Church, or where there is no Bishop the President of the Standing Committee of the Diocese, or Missionary Jurisdiction, shall, on or before the fifteenth day of October of each year, deliver, or cause to be delivered, to the Secretary, a list of the names of all the Ministers of the Church in his Diocese, or Missionary Jurisdiction, annexing the names of their respective cures or stations; or, in regard to those who have not any cures, their places of residence only; and it shall be the duty of the Secretary to have printed in the Journal of the General Convention the list of such names made up for the year in which such General Convention shall be held.[a]

List of ordinations, etc., to be published.

§ ii. And, further, the Secretary shall obtain in the same manner, from the Ecclesiastical Authority of each Diocese, a list, with particulars of time and place, of all Ministers belonging to the Diocese, who have been ordained to the Diaconate or the Priesthood, or have died, or have been deposed, since the preceding General Convention; and the said list shall, from time to time, be published in the journals of the General Convention.[b]

[a] Amended, 1883 and 1886.

[b] Canon 48, 1832; as amended, 1868 and 1883.

Mode of Securing an Accurate View, etc.

CANON 17.

Of the Mode of Securing an Accurate View of the State of the Church.

Statement by Ministers in Parochial Reports.

§ i. As a full and accurate view of the state of the Church, from time to time, is highly useful and necessary, it is hereby ordered that every Minister of this Church, or if the parish be vacant the Wardens, shall present, or cause to be delivered, on or before the first day of every Annual Convention, to the Bishop of the Diocese, or where there is no Bishop to the President of the Convention, a statement of the number of Baptisms, Confirmations, Marriages, and Funerals, and of the number of Communicants in his Parish or Church; also the state and condition of the Sunday Schools in his Parish; also of the amount of the Communion alms, the contributions for Missions, Diocesan, Domestic, and Foreign, for Parochial Schools, for Church purposes in general, and of all other matters that may throw light on the state of the same. And every Clergyman, not regularly settled in any Parish or Church, shall also report the occasional services he may have performed; and, if he have performed no such services, the causes or reasons which have prevented the same. And these reports, or such parts of them as the Bishop shall think fit, may be read in Convention, and shall be entered on the journals thereof.

Clergymen not settled, to report services.

Bishop's Address.

§ ii. At every Annual Diocesan Convention, the Bishop shall deliver an Address, stating the affairs of the Diocese since the last meeting of the

Mode of Securing an Accurate View, etc.

Convention; the names of the Churches which he has visited; the number of persons confirmed; the names of those who have been received as Candidates for Orders, and of those who have been ordained, suspended, or degraded; the changes by death, removal, or otherwise, which have taken place among the Clergy; and in general, all matters tending to throw light on the affairs of the Diocese; which address shall be inserted on the journals.

Committee on the state of the Church.

Pastoral Letter,

to be read to every Congregation.

§ iii. At every General Convention, the journals of the different Diocesan Conventions, since the last General Convention, together with such other papers, viz., Episcopal charges, addresses, and pastoral letters, as may tend to throw light on the state of the Church in each Diocese, shall be presented to the House of Deputies. A Committee shall then be appointed to draw up a view of the state of the Church, and to make report to the House of Deputies; which report, when agreed to by the said House, shall be sent to the House of Bishops, with the request that they will draw up, and cause to be published, a Pastoral Letter to the members of the Church. And it is hereby made the duty of every Clergyman having a pastoral charge, when any such Letter is published, to read the said Pastoral Letter to his congregation on some occasion of public worship.

Duty of Diocesan Secretaries.

§ iv. It shall be the duty of the Secretary of the Convention of every Diocese, or of the person or persons with whom the journals or other

Mode of Securing an Accurate View, etc.

Ecclesiastical papers are lodged, to forward to the House of Deputies, at every General Convention, on or before the first Monday of the session, the documents and papers specified in this Canon.

Duty of Bishop, etc.

§ v. It shall be the duty of the Bishop and Standing Committee of the Church in every Diocese, or if there be no Bishop, of the Standing Committee only, to prepare, previously to the meeting of every General Convention, a condensed report, and a tabular view of the state of the Church in their Diocese, comprising therein a summary of the statistics from the parochial reports, and from the Bishop's addresses, specifying, as far as possible, the capital and proceeds of the Episcopal fund, and of all Benevolent and Missionary associations of Churchmen within the Diocese, and present the same to the Secretary of the House of Deputies on or before the first Monday of the session, for the purpose of aiding the Committee on the state of the Church, appointed by the House of Deputies, in drafting their report.[a]

Condensed Summary,

to be presented to the Secretary.

Church Schools, Colleges, Hospitals, and Asylums to report annually.

§ vi. All incorporated schools, all parochial schools, all academies and colleges, and all hospitals, asylums for orphans or other children of either sex, maintained at the expense, or conducted under the management of members of this Church, are expected to report annually to the Bishop of the Diocese at the annual Convention, such reports to be disposed of as the parochial reports; and at every General Convention the

To be included in triennial tabular view.

[a] Canon 12, 1853; amended, 1874.

tabular view of the state of the Church in each Diocese, and the report of the Committee on the state of the Church, shall include the results of such reports.[a]

CANON 18.

Of the Mode of Publishing Authorized Editions of the Standard Bible of this Church.

Editions of the Bible to be corrected by the Standard.

The Bishop of this Church in any Diocese, or where there is no Bishop the Standing Committee, is authorized to appoint, from time to time, some suitable person or persons to compare and correct all new editions of the Bible by the standard edition agreed upon by the General Convention, and

Certificate.

a certificate of their having been so compared and corrected shall be published with said book.[b]

CANON 19.

Of Publishing Editions of the Book of Common Prayer.

Correct editions of the Prayer Book, etc.

§ i. The Bishop of this Church in any Diocese, or where there is no Bishop the Standing Committee thereof, shall appoint one or more Presbyters of the Diocese, who shall compare and correct all new editions of the Common Prayer Book, the Articles, Offices, Metre Psalms and Hymns, by a

Certificate.

copy of the standard edition, and a certificate of said editions having been so compared and corrected shall be published with the same. And in case any edition shall be published without such

[a] This Section was added in 1862; and the Canon renumbered, 1874.
[b] Canon 44, 1832; renumbered, 1874.

Of Publishing Editions, etc.

correction, it shall be the duty of the Bishop, or where there is no Bishop, of the Standing Committee, to give public notice that such edition is not authorized by the Church.

What is the standard edition.

§ ii. [1.] The octavo edition of the Book of Common Prayer, Administration of the Sacraments, and other Rites and Ceremonies of the Church, Articles of Religion, and the Form and Manner of Making, Ordaining, and Consecrating Bishops, Priests, and Deacons, set forth by the General Convention, in the year of our Lord 1871, and published by the New York Bible and Common Prayer Book Society, is hereby declared to be the standard edition.

Custodian to be appointed.

[2.] The stereotype plates of the said edition shall be in the custody of a Presbyter appointed by the General Convention, and no alteration, correction, or emendation of any sort in the said plates shall be made except under the direction of the said custodian, acting with the advice and consent of a Joint Committee, appointed by the General Convention, consisting of two Bishops and two Presbyters; and all alterations, corrections, and emendations thus made shall be reported by the said custodian, in writing, to the next General Convention, and entered upon the Journal of the House of Deputies.[a]

Certified copies delivered to Custodian.

§ iii. Promptly after the adjournment of the General Convention, the Secretaries of the two Houses shall deliver to the Custodian of the

[a] Canon 7, 1847; as amended, 1871; renumbered, 1874.

Of Publishing Editions, etc.

Standard Prayer Book true and exact copies of all alterations and additions in the Book of Common Prayer, already adopted by the General Convention under Article 8 of the Constitution; and such copies shall be duly certified by said Secretaries, and be attested by the Presiding Officers of the respective Houses, and shall be preserved by the Custodian of the Standard Prayer Book; and the Secretary of the House of Deputies shall take out a copyright of said alterations and additions according to law.

Preserved.

Appendix showing changes.

§ iv. Until a Standard Book of Common Prayer shall hereafter be duly set forth and established, by the General Convention, all issues or editions of the Book of Common Prayer shall contain, as an appendix to each volume published, a certificate to be prepared and signed by the Custodian of the Standard Prayer Book aforesaid, and approved by the Presiding Bishop and two other Bishops, showing what alterations and additions in the Book of Common Prayer the General Convention of 1886 adopted, and their effect upon the structure of the Book of Common Prayer as it was before such alterations and additions were adopted. And it shall not be lawful for any Bishop, or other officer in any Diocese, to attest any issue or edition of the Book of Common Prayer to be hereafter published, unless the same shall contain the certificate of the Custodian, approved by the Bishops as aforesaid.

Certificate of Custodian necessary.

§ v. This Canon shall take effect immediately.[b]

[b] Sections iii, iv, and v were added, 1886.

Of the Use of the Book of Common Prayer.

CANON 20.

Of the Due Celebration of Sundays.

Observance of the Lord's Day.

All persons within this Church shall celebrate and keep the Lord's Day, commonly called Sunday, in hearing the word of God read and taught, in private and public prayer, in other exercises of devotion, and in acts of charity, using all godly and sober conversation.[a]

CANON 21.

Of the Use of the Book of Common Prayer.

Use of the Book of Common Prayer.

§ i. Every Minister shall, before all sermons and lectures, and on all other occasions of public worship, use the Book of Common Prayer, as the same is or may be established by the authority of the General Convention of this Church; and in performing such service, no other prayers shall be used than those prescribed by the said Book.[b]

Introduction of ceremonies or practices not ordained or authorized in the Book of Common Prayer.

§ ii. [1.] If any Bishop have reason to believe, or if complaint be made to him in writing by two or more of his Presbyters, that within his jurisdiction ceremonies or practices not ordained or authorized in the Book of Common Prayer, and setting forth or symbolizing erroneous or doubtful doctrines, have been introduced by any Minister

[a] Canon 41, 1832. [b] Canon 45, 1832.

during the celebration of the Holy Communion (such as,

Specifications. *a.* The elevation of the Elements in the Holy Communion in such manner as to expose them to the view of the people as objects toward which adoration is to be made.

b. Any act of adoration of or toward the Elements in the Holy Communion, such as bowings, prostrations, or genuflections; and

c. All other like acts not authorized by the Rubrics of the Book of Common Prayer:)

It shall be the duty of such Bishop to summon the Standing Committee as his Council of Advice, and with them to investigate the matter.

[2.] If, after investigation, it shall appear to the Bishop and Standing Committee that ceremonies or practices not ordained or authorized as aforesaid, and setting forth or symbolizing erroneous or doubtful doctrines, have in fact been introduced as aforesaid, it shall be the duty of the Bishop, by instrument of writing under his hand, to admonish the Minister so offending to discontinue such practices or ceremonies; and if the Minister shall disregard such admonition, it shall be the duty of the Standing Committee to cause him to be tried for a breach of his ordination vow.

The Minister to be admonished

and tried.

Provided, That nothing herein contained shall prevent the presentment, trial, and punishment of any Minister under the provisions of Section i, Canon 2, Title II of the Digest.

[3.] In all investigations under the provisions of this Canon, the Minister whose acts or practices are

Of Church Music.

the subject-matter of the investigation, shall be notified, and have opportunity to be heard in his defence. The charges preferred, and the findings of the Bishop and Standing Committee, shall be in writing, and a record shall be kept of the proceedings in the case.[a]

The accused Minister to be notified.

Record to be kept.

CANON 22.

Of Church Music.

§ i. The Selection of the Psalms in metre, and Hymns which are set forth by authority, and Anthems in the words of Holy Scripture, are allowed to be sung in all Congregations of this Church before and after Morning and Evening Prayer, and also before and after sermons, at the discretion of the Minister, whose duty it shall be, by standing directions, or from time to time, to appoint such authorized Psalms, Hymns, or Anthems as are to be sung.

Psalms, Hymns, and Anthems which may be sung.

§ ii. It shall be the duty of every Minister of this Church, with such assistance as he may see fit to employ from persons skilled in music, to give order concerning the tunes to be sung at any time in his church, and especially it shall be his duty to suppress all light and unseemly music, and all indecency and irreverence in the performance by which vain and ungodly persons profane the service of the sanctuary.

The Minister to give order concerning the tunes.

[a] This Section enacted, 1874.

Of the Consecration of Churches.

CANON 24.

Of the Consecration of Churches.

Building and ground to be paid for before consecration.

§ i. No Church or Chapel shall be consecrated until the Bishop shall have been sufficiently certified that the building and ground on which it is erected have been fully paid for, and are free from lien or other incumbrance; and also that such building and ground are secured, by the terms of the devise, or deed, or subscription by which they are given, from the danger of alienation, either in whole or in part, from those who profess and practise the doctrine, discipline, and worship of the Protestant Episcopal Church in the United States of America, except in the cases provided for in Sections ii and iii of this Canon: *Provided*, that this shall not preclude the alienation of lots for burial in vaults or otherwise, nor apply to land owned by the Church corporation and not necessary for religious uses.

Bishop's consent necessary to the incumbrance or alienation of a consecrated church.

§ ii. It shall not be lawful for any Vestry, Trustees, or other body authorized by law of any State or Territory, to hold property for any Diocese, Parish, or Congregation, to incumber or alienate any consecrated Church or Chapel without the previous consent of the Bishop, acting with the advice and consent of the Standing Committee of the Diocese in which such Church or Chapel be situated: *Provided*, that this section shall not be operative in any State with the laws of which, relating to the title and holding of property by religious corporations, the same may conflict.

Of the Consecration of Churches.

Consent necessary in other instances.

§ iii. No consecrated Church or Chapel shall be removed, taken down, or otherwise disposed of for any "unhallowed, worldly, or common use," without the previous consent of the Bishop, acting with the advice and consent of the Standing Committee of the Diocese in which such Church or Chapel may be situate.[a]

[a] Canon of 1868; as amended, 1871.

Title II.

OF DISCIPLINE.

CANON 1.

Of Amenability and Citations.

To whom Ministers are amenable.

§ i. EVERY Minister shall be amenable, for offences committed by him, to the Bishop, and if there be no Bishop to the Clerical members of the Standing Committee, of the Diocese in which he is canonically resident at the time of the charge.

Mode of serving citations.

§ ii. Unless a Diocesan Convention shall otherwise provide, a citation to any Minister to appear, at a certain time and place, for the trial of an offence, shall be deemed to be duly served upon him if a copy thereof be left at his last place of abode within the United States, sixty days before the day of appearance named therein; and in case such Minister has departed from the United States, by also publishing, six months before the said day of appearance, a copy of such citation in some newspaper printed at the seat of government of the State in which the Minister is cited to appear.[a]

Of notices in general.

§ iii. A notice or citation required by any Canon of this Church, when no other mode of service is provided, may be served by leaving a copy with the party, or at his last place of abode within the United States; and if he shall have left the United States, by also publishing a copy thereof in some newspaper printed at the seat of government of the State or Territory where such party last resi led.[b]

§ iv. It is hereby declared to be the duty of all

[a] Canon 5, 1835. [b] Added, 1859.

members of this Church to attend and give evidence, when duly summoned to do so, in any Ecclesiastical trial or investigation under the authority of this Church.[a] *Duty to give Evidence.*

§ v. In the case of a Clergyman convicted in any court of record, of any crime or misdemeanor involving immorality, or against whom a judgment has been recorded in any court of record, in a cause involving immorality, it shall be the duty of the Standing Committee of the Diocese or Jurisdiction to which he canonically belongs, to institute an inquiry into the matter. If, in their judgment, there is sufficient reason for further proceedings, it shall be their duty to present him, or to see that he be presented, for trial.[b] *Of cases of conviction in courts of record.*

CANON 2.

Of Offences for which Ministers may be Tried and Punished.

§ i. Every Minister of this Church shall be liable to presentment and trial for the following offences, viz.: *Punishable offences.*

[1.] Crime or immorality.

[2.] Holding and teaching publicly or privately, and advisedly, any doctrine contrary to that held by the Protestant Episcopal Church in the United States of America.

[3.] Violation of the Constitution or Canons of the General Convention.

[4.] Violation of the Constitution or Canons of the Diocese to which he belongs.

[5.] Any act which involves a breach of his Ordination vows.

[a] Added, 1880. [b] Added, 1883.

Misdemeanor in another Diocese.

And, on being found guilty, he shall be admonished, suspended, or degraded, according to the Canons of the Diocese in which the trial takes place, until otherwise provided for by the General Convention.[a]

Proceedings on public rumor.

§ ii. If a Minister of this Church shall be accused, by public rumor, of habitually neglecting the exercise of the ministerial office without lawful cause, or of living in the habitual disuse of public worship or of the Holy Eucharist according to the Offices of this Church, or of being guilty of any or either of the offences enumerated in Section i, it shall be the duty of the Bishop, or, if there be no Bishop, of the Clerical members of the Standing Committee, to see that an inquiry be instituted as to the truth of such public rumor. And, in case of the individual being proceeded against and convicted according to such rules or process as may be provided by the Conventions of the respective

Punishments.

Dioceses, he shall be admonished, suspended, or deposed, as the nature of the case may require, in conformity with their respective Constitutions and Canons.[b]

CANON 3.

Of a Clergyman in one Diocese or Missionary District chargeable with Misdemeanor in another.

Offence committed in a different Diocese.

§ i. If a Clergyman of this Church, belonging to any Diocese or Missionary District, shall have conducted himself in any other Diocese or Missionary District in such a way as to be liable to presentment under the provisions of Canon 2, Title II, the Ecclesiastical Authority thereof shall give

[a] Canon of 1868. [b] Canon 37, 1832; as amended, 1868.

Misdemeanor in another Diocese.

notice of the same to the Ecclesiastical Authority where he is canonically resident, exhibiting, with the information given, reasonable ground for presuming its correctness. If the Ecclesiastical Authority, when thus notified, shall omit, for the space of three months, to proceed against the offending Clergyman, or shall request the Ecclesiastical Authority of the Diocese or Missionary District in which the offence or offences are alleged to have been committed, to proceed against him, it shall be within the power of the Ecclesiastical Authority of the Diocese or Missionary District within which the offence or offences are alleged to have been committed, to institute proceedings according to the mode provided by the Convention thereof; and the decision given shall be conclusive.

Notice to authority of offender's Diocese.

Proceedings on neglect to act.

§ ii. If a Clergyman shall come temporarily into any Diocese, under the imputation of having elsewhere been guilty of any crime or misdemeanor, by violation of the Canons or otherwise, or if any Clergyman, while sojourning in any Diocese, shall misbehave in any of these respects, the Bishop, upon probable cause, may admonish such Clergyman, and forbid him to officiate in said Diocese. And if, after such prohibition, the said Clergyman so officiate, the Bishop shall give notice to all the Clergy and Congregations in said Diocese, that the officiating of the said Clergyman is, under any and all circumstances, prohibited; and like notice shall be given to the Bishop, or if there be no Bishop, to the Standing Committee, of the Diocese to which the said Clergyman belongs. And such pro-

Bishop may admonish and forbid officiating.

Notice of prohibition.

Prohibition, how long to continue.

hibition shall continue in force until the Bishop of the first-named Diocese be satisfied of the innocence of the said Clergyman, or until he be acquitted on trial.

Applicable to Clergymen ordained in foreign countries.

Notice of prohibition.

§ iii. The provisions of the last Section shall apply to Clergymen ordained in foreign countries by Bishops in communion with this Church: *Provided*, that in such case notice of the prohibition shall be given to the Bishop under whose jurisdiction the Clergyman shall appear to have last been, and also to all the Bishops exercising jurisdiction in this Church.[a]

CANON 4.

Of Differences between Ministers and their Congregations, and of the Dissolution of a Pastoral Connection.

Resignation or removal of a Rector.

§ i. A Rector, canonically elected and in charge, or an Instituted Minister, may not resign his Parish without consent of the said Parish or its Vestry (if the Vestry be authorized to act in the premises); nor may such Rector or Minister be removed therefrom by said Parish or Vestry against his will, except as hereinafter provided.

Separation and dissolution of Pastoral connection.

§ ii. In case any urgent reason or reasons should occasion a wish in a Rector or Minister as aforesaid, or in the Parish committed to his charge, to bring about a separation and a dissolution of all

[a] Canon 6, 1850; amended, 1874.

Of the Dissolution of a Pastoral Connection.

pastoral relation between such Minister and Parish, and the parties be not agreed in respect of such separation and dissolution, notice of such desire and disagreement may be given by either party to the Ecclesiastical Authority of the Diocese or Missionary Jurisdiction, in writing. And in case of any difference between the Minister and Parish or Vestry as aforesaid, which may not be satisfactorily settled by the godly judgment of the Bishop alone, or which he may decline to consider without counsel, the Bishop (or if the Diocese be vacant, any Bishop selected by the Ecclesiastical Authority), acting with the advice and consent of the Standing Committee of the Diocese or Missionary Jurisdiction, or with that of the Presbyters only of said Standing Committee (if both parties shall assent to such limitation in writing), shall be the ultimate arbiter and judge; and refusal to accept and comply with the arbitration and judgment on the part of the Minister aforesaid, shall not work a continuance of lawful and canonical Rectorship or settlement beyond the date fixed, conditionally or otherwise, for its termination by such arbitration and judgment, should such termination be recommended and required; but such pastoral connection shall, unless otherwise agreed by the parties, cease and terminate as therein required. But such refusal shall subject the Minister so refusing to inhibition by the Bishop aforesaid from all ministerial offices and functions within the Diocese or Missionary Jurisdiction; and such refusal on the part of a Parish shall disqualify it

Differences, how to be settled.

Penalties for refusal to comply with arbitration.

from representation in the Convention of the Diocese until it shall have been declared by the Ecclesiastical Authority to have given satisfactory guaranties for the acceptance of and compliance with the arbitration and judgment.

Record of regular dissolution.

§ iii. In case of the regular and canonical dissolution of the connection between a Minister and his congregation, the Bishop, or if there be no Bishop, the Standing Committee, shall direct the Secretary of the Convention to record the same. But if the dissolution of the connection between a Minister and his Congregation be not regular or canonical, the Bishop or Standing Committee shall lay the same before the Convention of the Diocese, in order that the above-mentioned penalties may take effect.

When not obligatory.

§ iv. This Canon shall not be in force in any Diocese which has made, or shall hereafter make, provision by Canon upon this subject, nor in any Diocese with whose laws or charters it may interfere.[a]

CANON 5.

Of Renunciation of the Ministry.

Renunciation when no Ecclesiastical proceeding is pending.

§ i. If any Minister of this Church, against whom there is no ecclesiastical proceeding instituted, shall declare, in writing, to the Ecclesiastical Authority of the Diocese or Missionary Jurisdiction to which he belongs, his renunciation of

[a] Canon 33, 1832; as amended, 1877.

Of Renunciation of the Ministry.

the Ministry of this Church, it shall be the duty of the Ecclesiastical Authority to record the declaration so made; and thereupon it shall be the duty of the Bishop, or, if there be no Bishop of the Diocese or Missionary Jurisdiction, of any Bishop who, being requested by the Standing Committee, shall consent to act in the matter, to depose such person from the Ministry, and to pronounce and record, in the presence of two or more Clergymen, that the person so declaring has been deposed from the Ministry of this Church: *Provided, however*, that if the Bishop shall be satisfied that the person so declaring is not amenable for any canonical offence, and that his renunciation of the Ministry is not occasioned by foregoing misconduct or irregularity, but is voluntary and for causes, assigned or known, which do not affect his moral character, he shall so declare in pronouncing and recording said deposition, and shall, if desired, give a certificate to this effect to the person so deposed; and he shall also give due notice of such deposition from the Ministry to the Ecclesiastical Authority of every Diocese and Missionary Jurisdiction of this Church, in the form in which the same is recorded.

Bishop to depose.

Proviso.

Notice of deposition.

§ ii. If the Ecclesiastical Authority shall have reason to believe that the person so declaring has acted hastily and unadvisedly, action on such declaration may be postponed for the space of not more than six months, during which time such person may withdraw his application.

Action may be suspended for six months.

Abandonment by a Presbyter or Deacon.

Renunciation under liability to presentment.

§ iii. If the Ecclesiastical Authority, to whom such declaration is made, shall have ground to suppose that the person making the same is liable to presentment for any canonical offence, such person may, in the discretion of the said Ecclesiastical Authority, be put upon trial for such offence, notwithstanding such declaration of renunciation of the Ministry.[a]

CANON 6.

Of the Abandonment of the Communion of this Church by a Presbyter or Deacon.

Abandonment without renunciation.

§ i. If any Presbyter or Deacon shall, without availing himself of the provisions of Canon 5 of this Title, abandon the Communion of this Church, by an open renunciation of the doctrine, discipline, or worship of this Church, or by a formal admission into any religious body not in communion with the same, or in any other way, it shall be the duty of the Standing Committee of the Diocese to

Certificate.

make certificate of the fact to the Bishop of the Diocese, or, if there be no Bishop, to the Bishop of an adjacent Diocese; which certificate shall be recorded, and shall be taken and deemed by the Ecclesiastical Authority as equivalent to a renunciation of the Ministry by the Minister himself, and the said Bishop may then proceed to suspend for six months the Presbyter or Deacon so certified

[a] Canon 5, 1850; as amended, 1877.

Clergyman absenting himself from his Diocese.

as abandoning the Communion of this Church. Notice shall be given to the said Minister by the said Bishop receiving the certificate, that, unless he shall within six months make declaration that the facts alleged in said certificate are false, he will be deposed from the Ministry of this Church.[a]

Notice.

§ ii. And if such declaration be not made within six months, as aforesaid, it shall be the duty of the Bishop to depose said Minister from the Ministry, and to pronounce and record, in the presence of two or more Presbyters, that he has been so deposed: *Provided*, nevertheless, that if the Minister so renouncing shall transmit to the Bishop receiving the certificate a retraction of the acts or declarations constituting his offence, the Bishop may, at his discretion, abstain from any further proceedings.[b]

Deposition after six months.

Proviso, of retraction.

CANON 7.

Of a Clergyman absenting himself from his Diocese.

When a Clergyman has been absent from the Diocese to which he belongs during five[c] years, without reasons satisfactory to the Bishop thereof, he shall be required by the Bishop to declare the cause or causes thereof in writing; and if he refuse to give his reasons, or if they be deemed insufficient by the Bishop, the Bishop may, with the advice and con-

Absence for five years, when ground of suspension.

[a] This Section was amended, 1874. [b] Canon of 1859.
[c] This word was changed from *two* to *five* in 1862.

sent of the Clerical members of the Standing Committee, suspend him from the Ministry; which suspension shall continue until he shall give, in writing, sufficient reasons for his absence; or until he shall renew his residence in his Diocese; or until he shall renounce the Ministry according to Canon 5 of this Title. In the case of such suspension as above provided for, it shall be the duty of the Bishop to give notice thereof to every Bishop of this Church, and to the Standing Committee of every Diocese wherein there is no Bishop.[a]

Duration of sentence.

Notice to be given.

CANON 8.

Of the Abandonment of the Communion of the Church by a Bishop.

Abandonment of Communion by a Bishop.

If any Bishop, without availing himself of the provisions of Section xvi of Canon 15 of Title I, abandon the Communion of this Church, either by an open renunciation of the doctrine, discipline, and worship of the Church, or by a formal admission into any religious body not in communion with the same, or otherwise, it shall be the duty of the Standing Committee of the Diocese of said Bishop to make certificate of the fact to the Presiding Bishop, together with a statement of the acts or declarations which prove such abandonment, which certificate shall be recorded by the Presiding Bishop; and the Presiding Bishop, with the con-

[a] Canon 2, 1841.

Abandonment by a Bishop.

sent of the three Bishops next in seniority, shall then suspend said Bishop from the exercise of his office and ministry until such time as the House of Bishops shall consent or refuse to consent to his deposition; and in case the Bishop so abandoning the Communion of the Church be the senior Bishop, the Bishop next in the order of seniority shall be deemed to be and shall act as the Presiding Bishop under this Canon.

Notice to be given.

Notice shall then be given to said Bishop by the Bishop receiving the certificate, that unless he shall, within six months, make declaration that the facts alleged in said certificate are false, and shall demand a trial, he will be deposed from the Ministry. And if such declaration be not made within six months, as aforesaid, it shall be the duty of the Presiding Bishop to convene the House of Bishops, and if a majority of the whole number of Bishops entitled at the time to seats in the House of Bishops, shall at such meeting give their consent, the said Presiding Bishop, or the senior Bishop present, shall proceed to depose from the Ministry the Bishop so certified as abandoning, and to pronounce and record in the presence of two or more Bishops, that he has been so deposed:

Deposition.

Provided, nevertheless, that if the Bishop so certified as abandoning, shall transmit to the Presiding Bishop a retraction of the acts or declarations constituting his offence, the Bishop may at his discretion abstain from any further proceedings.[a]

Proviso.

[a] Canon of 1859, amended 1874.

Of the Trial of a Bishop.

CANON 9.

Of the Trial of a Bishop.

Offences for which a Bishop may be tried.

§ i. Any Bishop of this Church may be presented for trial on charges for the following offences, viz.: 1. Crime or immorality. 2. Holding and teaching publicly, or privately and advisedly, any doctrine contrary to that held by the Protestant Episcopal Church in the United States. 3. Violation of the Constitution or Canons of the General Convention. 4. Violation of the Constitution or Canons of the Diocese to which he belongs. 5. Any act which involves a breach of his Ordination or Consecration vows.

Charges in writing.

§ ii. [1.] The proceedings shall commence by charges in writing; and, except when the charge is holding and teaching doctrine contrary to that held by this Church, shall be signed by either

By whom to be signed.

Five male communicants of this Church, in good standing, belonging to the Diocese of the accused, of whom two at least must be Presbyters; or,

By seven male communicants of this Church, in good standing, of whom two at least shall be Presbyters, and three of which seven shall belong to the Diocese of the accused.

Action on rumors.

[2.] Whenever a Bishop of this Church shall have reason to believe that there are in circulation rumors, reports, or charges affecting his moral or religious character, he may, if he please, acting in conformity with the written advice and consent of any two of his brother Bishops whom he may

If advised by two Bishops.

Of the Trial of a Bishop.

select, demand of the Presiding Bishop of the House of Bishops, or if he be the Bishop affected by such rumors, or if he be related to him within the degrees hereinafter mentioned, then to the Bishop next in seniority not so related, to convene a Board of Inquiry in the mode hereinafter set forth, to investigate such rumors, reports, and charges, and to proceed, in all respects, according to the provisions of this Canon, as if charges had been formally made in either of the two modes first mentioned in this Section.

Accusers may choose a lay advocate and agent.

[3.] Whenever charges are formally made in either of the modes first above mentioned, the accusers may, if they choose, select a lay communicant of this Church, of the profession of the law, to act as their adviser, advocate, and agent, in preparing the accusation, proofs, etc., until such time as a Board of Inquiry is convened in such manner as is hereinafter provided for; or they may prepare such charges themselves, without regard to any particular form; and, in either case, the grounds of accusation must be set forth with reasonable certainty of time, place, and circumstance.

Reasonable certainty of charges.

To whom to be delivered.

§ iii. The charges, having been prepared in either of the modes first above mentioned, shall then be delivered to the Presiding Bishop, if he be not the accused, nor related to the accused in any degree mentioned hereinafter in this Canon; in either of which cases the charges shall be delivered to the next Bishop in seniority not so related.

Of the Trial of a Bishop.

Board of Inquiry.

§ iv. A Board for making a preliminary inquiry into charges thus preferred, shall be constituted as follows, whenever such Board shall be necessary, viz.:

How constituted.

[1.] The Presiding Bishop, or senior Bishop, as the case may be, to whom such charges are delivered, shall take the list of Clerical and Lay Deputies to the last General Convention that was held before such charges were presented, and from that list shall choose by lot two Presbyters and two Laymen from the deputation of the Diocese of the accused, and two Presbyters and two Laymen from each of the respective deputations of the three Dioceses adjoining that of the accused; and if there be not three adjoining, of the three nearest thereto; and if more than three Dioceses adjoin that of the accused, those three that have the largest number of canonically resident Presbyters in them shall be accounted adjoining, for the purposes of this Canon; and the sixteen individuals thus selected by lot shall constitue the Board of Inquiry, a majority of whom shall form a quorum for doing business.

Notice to members.

[2.] The Presiding Bishop, or next in seniority, as the case may be, immediately after thus selecting by lot the Board of Inquiry, shall give notice thereof to each member of said Board, and direct him to attend, at a time and place designated by him, and organize the Board; and it shall be the duty of each member so to attend. The place must be within the Diocese of the accused. The Presiding Bishop shall, at the same time, send a

Place of meeting.

Of the Trial of a Bishop.

copy of the charges to the senior Presbyter of those thus selected by lot from the four Dioceses.

Copy of charges to be sent.

[3.] On assembling, the Board shall organize by choosing from among themselves a President and Secretary, and shall also appoint a Church Advocate, who must be a lay communicant of this Church, and of the profession of the law, and who thenceforward shall, in all stages of the proceedings, if a trial be ordered, represent the Church, and be the party on the one hand, while the accused is the party on the other. The sittings of the Board shall be private; the Church Advocate shall not attend as prosecuting counsel, but shall be at all times at hand and in readiness to give his advice in all questions submitted to him by the Board.

Organization of the Board.

Office of Church Advocate.

Sittings to be private.

[4.] In conducting the investigation, the Board shall hear the accusations, and such proof as the accusers may produce, and shall determine whether, upon matters of law and of fact, as presented to them, there is sufficient ground to put the accused Bishop upon his trial; and in such investigation, as well as in all cases of trial by an Ecclesiastical Court now authorized, or hereafter to be authorized, by the Constitution or Canons of the General Convention, the laws of the State in which such investigation or trial is had, so far as they relate to the law of evidence, shall be adopted and taken as the rules by which the said Board or Court shall be governed. If a majority of the Board present on such investigation shall be of opinion that there are sufficient grounds to put the accused Bishop upon his trial,

Duty of the Board.

Rules of evidence those of the State in which the trial is had.

Of the Trial of a Bishop.

they shall direct the Church Advocate to prepare a

Presentment. presentment, to be signed by such of the Board as agree thereto; and to that end shall place in his hands all the charges, together with the testimony that has been laid before the Board.

Copies of presentment to be sent. [5.] The Board shall then direct the Church Advocate to transmit to the Bishop from whom they received the charges, the presentment thus signed; and shall cause him also, without delay, to send to the accused Bishop a copy of the same, certified by the Church Advocate to be correct.

Refusal to present. [6.] If a majority of the Board present shall be of opinion that there is not sufficient ground to put the accused Bishop upon his trial, in such case the

Certificate of refusal. charges, together with a certificate of the President of the Board of its refusal to make a presentment, shall be sent to the Secretary of the House of Bishops, to be deposited among the archives of that

Bar to future presentment. House. And no proceedings shall thereafter be had by way of presentment on such charges, except

Exception. upon the affidavit of a respectable communicant of the Church of the discovery of new testimony as to the facts charged, and setting forth what such testimony is.

Limitation of time. [7.] No presentment shall be found in any case, unless the alleged offence shall have been committed within five years next before the day on which the charges were delivered to the Presiding or

Conviction in a State court. senior Bishop. But if the accused shall have been convicted of the alleged offence in a State court, notwithstanding five years may have elapsed since its commission, a presentment may be founded on

Of the Trial of a Bishop.

charges delivered to the Presiding or senior Bishop, at any time within one year after such conviction.

Notice to accused upon presentment,

§ v. [1.] When a presentment has been made by the Board of Inquiry, or a majority thereof, to the Bishop from whom they receive the charges, it shall be the duty of such Bishop forthwith to give to the accused written notice to attend, at some place not more than one hundred miles from the place of residence of the accused Bishop, and at some time not less than twenty days after the time of serving such notice, either personally, or by some agent authorized by him in writing to act for him in the premises, for the purpose of selecting the Bishops who shall form the Court for the trial of the said accused Bishop upon the said presentment. He shall also give notice to the Church Advocate of the time and place appointed for such selection.

and to Church Advocate.

Formation of the Court.

[2.] At the time and place appointed in the notices, the Bishop who has given the notices shall attend; and, in the presence of the accused Bishop, or of his agent authorized as aforesaid, and also in the presence of the Church Advocate, or of such person or persons as may attend in his behalf, or, if no person shall attend on behalf of one or both, of two Presbyters named by himself, the said Bishop shall cause to be placed in a vessel the names of all the Bishops of this Church entitled to seats in the House of Bishops, then being within the territory of the United States, except the accused and those Bishops who may be related to him either by con-

sanguinity or affinity, in the direct ascending or descending line, or as brother, uncle, or nephew. He shall then cause eleven of the said names to be drawn. The names so drawn shall be entered upon a list as they are drawn, and the accused, or his agent, may strike off the list one name, and the said Church Advocate, or his agent, another name, and so on alternately, until the number be reduced to seven. If it shall happen that either party shall neglect or refuse to strike, then the Bishop who has given the notices shall reduce the number to seven by striking off so many of the last drawn names as will reduce the list to that number. The seven Bishops whose names remain, or a majority of them, when assembled, shall constitute the Court for the trial of the accused upon the presentment.

Eleven names to be drawn.

Eleven reduced to seven.

Notice to members of the Court.

[3.] The Court having been thus constituted, the Bishop to whom the presentment was made shall immediately communicate to each Bishop who has thus been by lot designated as one of the triers, the fact that he is a member of the Court. He shall also appoint a time and place for the assembling of the Court. The time shall not be less than two nor more than six calendar months from the day on which the notice should arrive at the most distant Diocese, in the ordinary course of the public mail. The place shall be within the Diocese or Missionary field of the accused Bishop, unless where the same may be of such difficult access, in the judgment of the Presiding or senior Bishop, that reasonable convenience may require the ap-

Appointment of time and place.

pointment of another location. And the said senior Bishop shall cause the Church Advocate to send certified copies of the said presentment to all the Bishops who constitute the Court.

Certified copies.

[4.] The Bishop to whom the presentment has been made shall also immediately communicate to the accused the names of the members of the Court, and inform him of the time and place appointed for its meeting, and summon him then and there to appear and answer. He, or any other Bishop of this Church having charge of a Diocese, shall have power, until the Court assembles, upon the application of either the Church Advocate or the accused, to issue a summons for witnesses.

Summons of the accused.

Power to summon witnesses.

§ vi. The Bishops who constitute the Court, or a majority of them, having assembled according to the notice given them, which notice it is hereby made their duty to obey, shall proceed as follows, viz.:

Course of proceeding on the trial.

[1.] They shall elect a President out of their own number, and appoint a Presbyter of the Church as Clerk, and, if necessary, another Presbyter as Assistant Clerk; and when thus organized, the President shall direct the Clerk to call the names of the Church Advocate and the accused; and if both appear, he shall then cause the Clerk to read the presentment which was delivered to the Presiding or senior Bishop, whose duty it is hereby made to deliver the same to the Court upon its organization.

President.

Clerk.

Reading the presentment.

[2.] The accused shall then be called upon by

The call to plead.

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the Court to say whether he is guilty or not guilty of the offence or offences charged against him, and his plea shall be duly recorded; and on his neglect or refusal to plead, the plea of not guilty shall be entered for him, and the trial shall proceed: *Provided*, that, for sufficient cause, the Court may adjourn from time to time: and *Provided*, also, that the accused shall, at all times during the trial, have liberty to be present, and in due time and order produce his testimony, and to make his defence.

Provisos.

Non-appearance.

[3.] If the accused neglect or refuse to appear in person, according to the notice served on him as aforesaid, except for some reasonable cause to be allowed by the Court, they shall proceed to pronounce him in contumacy, and notify him that sentence of suspension or degradation will be pronounced against him by the Court at the expiration of three months, unless within that time he tender himself ready, and accordingly appear and take his trial on the presentment. But if the accused shall not tender himself before the expiration of the said three months, sentence of suspension or degradation from the Ministry may be pronounced against him by the Court.

Contumacy.

Three months' grace to appear.

The common law the rule of proceeding.

[4.] The accused being present, and the trial proceeding, it shall be conducted according to the principles of the common law, as the same are generally administered in the United States; nor shall any testimony be received at the trial, except from witnesses who have signed a declaration in the following words, to be read aloud before the wit-

Of the Trial of a Bishop.

ness testifies, and to be filed with the records of the Court:

Declaration of witness, in writing, before testifying.

I, A. B., a witness summoned to testify on the trial of a presentment against the Right Rev. ———, a Bishop of the Protestant Episcopal Church in the United States, now pending, do most solemnly call God to witness that the evidence I am about to give shall be the truth, the whole truth, and nothing but the truth; so help me God!

Depositions when attendance cannot be procured.

And if it be necessary to take the testimony of an absent witness on a commission, such testimony shall be preceded by a similar written declaration of the witness, which shall be filed and transmitted with his or her deposition to the Court. The testimony of each witness shall be reduced to writing. And in case there is ground to suppose that the attendance of any witness on the trial cannot be obtained, it shall be lawful for either party to apply to the Court, if in session, or if not, to any member thereof, who shall thereupon appoint a commissary to take the deposition of such witness; and such party so desiring to take the deposition shall give to the other party reasonable notice of the time and place of taking such deposition, accompanying such notice with the interrogatories to be propounded to the witness; whereupon it shall be lawful for the other party, within six days after such notice, to propound cross-interrogatories; and such interrogatories and cross-interrogatories, if any be propounded, shall be sent to the commissary, who shall thereupon proceed to take the testimony of such witness, upon oath or affirmation, and transmit it under seal to the Court. But no deposition shall

Commissary.

Cross-examination.

On what condition depositions to be read.

be read at the trial, unless the Court have reasonable assurance that the attendance of the witness cannot be procured, or unless both parties shall consent that it may be read: *Provided*, that in any Diocese in which the civil government has authorized the Ecclesiastical Courts therein to issue summons for witnesses, or to administer an oath, the Court shall act in conformity to such laws.

Proviso.

Service of notices and papers.

[5.] All notices and papers may be served by a summoner or summoners, to be appointed by the Court, when the same is in session, or by a member thereof; and the certificate of any such summoner shall be evidence of the due service of a notice or paper. In case of service by any other person, the fact may be proved by the affidavit of such person.

Certificate of service.

Mode of service.

The delivery of a written notice or paper to the accused party, or to the Church Advocate, or leaving it, or a copy thereof, at the residence, or last known residence, of either, shall be deemed sufficient service of such notice or paper on the Church Advocate and accused, respectively. If the person to be served with any notice or paper shall have left the United States, it shall be a sufficient service thereof to leave a copy of such notice or paper at his last place of abode within the United States, sixty days before the day on which the appearance, or other act required by the said notice or paper, is to be performed.

Accused may have counsel.

[6.] The accused party may, if he think proper, have the aid of counsel; and if he should choose to have more than one counsel, the Church Advocate may have assistant advocates, to be named by

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the accusers; but in every case the Court may regulate the number of counsel who shall address the Court, or examine witnesses. The Church Advocate shall be considered the party on one side, and the accused on the other. All counsel must be communicants of the Church.

Counsel to be communicants.

[7.] The Court, having fully heard the allegations and proofs of the parties, and deliberately considered the same, after the parties have withdrawn, shall declare respectively whether, in their opinion, the accused is guilty or not guilty of each particular charge and specification contained in the presentment, in the order in which they are set forth; and the accused shall be considered as not guilty of every charge and specification of which he shall not be pronounced guilty by a majority of the members of the Court.

Court to express opinion on each charge and specification.

[8.] The decision of the Court as to all the charges and specifications of which a majority of the members of the Court have found him guilty, shall be reduced to writing, and signed by those who assent to it; and the decision thus signed shall be regarded as the judgment of the Court, and shall be pronounced in the presence of the parties, if they shall think proper to attend.

Decision to be reduced to writing, and signed.

[9.] If the accused shall be found guilty of any charge or specification, the Court shall proceed to ask him whether he has anything to say before the sentence is passed, and may, in their discretion, give him time to prepare what he wishes to say, and appoint a time for passing the sentence; and before passing sentence, the Court may adjourn

Accused to be heard before sentence.

from time to time, and give the accused reasonable opportunity of showing cause to induce a belief that justice has not been done, or that he has discovered new testimony; and the Court, or a majority of its members, may, according to a sound discretion, grant him a new trial; but, in such new trial, no Bishop shall sit who has already been a trier. Before passing sentence, the accused shall always have the opportunity of being heard, if he have aught to say in excuse or palliation.

New trial.

Sentence.

[10.] The accused having been heard, or not desiring to be heard, the sentence of the Court shall then be pronounced, and shall be either admonition, suspension as defined by the existing Canons of this Church, or degradation, as the offence or offences adjudged to be proved shall seem to deserve. It shall be the duty of the Court, whenever sentence has been pronounced, whether it be upon a trial, or for contumacy, to communicate such sentence to the Ecclesiastical Authority of every Diocese of this Church; and it shall be the duty of such Authority to cause such sentence to be made known to every Clergyman under his jurisdiction.

Sentence to be communicated, and to whom.

Record of proceedings.

[11.] Every Court shall keep a full record of its proceedings, including the whole evidence given before it. Should any Court refuse to insert in its record a statement of any testimony which has been received, or of any decision which the Court has made, or of any fact which has occurred in Court, or any paper which either party has produced, it shall be the right of either party to file

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an exception in writing, containing a statement of such evidence, decision, or fact, or referring to or describing such paper, which paper shall also be filed with the exception. All exceptions and papers so filed shall become parts of the record. *Exceptions.*

[12.] Such records shall be kept by the Clerk, and inserted in a book, to be attested by the signatures of the President and Clerk. Every such book, and all papers connected with any trial, shall be deposited with the Registrar of the General Convention. Such books and papers shall be open to the inspection of every member of this Church. *How kept and attested.*

[13.] Every Court, constituted under the authority of this Canon, may be attended by one or more lay advisers, who shall be communicants of this Church, and of the profession of the law. Such advisers may be present at all the proceedings of the Court, but they shall have no vote in any case whatever; it shall be their duty to give in person to the Court an opinion on any question not theological, upon which the Court or any member thereof, or either party, shall desire an opinion. If a dispute shall arise whether any question be or be not theological, it shall be decided by the Court by a majority of votes. The Court may always, by unanimous consent, appoint an adviser or advisers. If they are not unanimous, each member of the Court may name a candidate; if not more than three are named, they shall all be advisers; if more than three are named, the Court shall reduce them to three by lot. *Lay advisers may be appointed.* *Their office.*

Of the Trial of a Bishop.

Presentment for erroneous doctrine, to be made by a Bishop.

§ vii. [1.] Any Bishop of this Church may be presented for holding and teaching doctrine inconsistent with that of this Church, by any Bishop in communion with this Church and not under suspension or degradation. No Bishop shall be presented in any other mode for this offence; and it shall not be lawful for two or more persons to unite in any such presentment. The Bishop making such presentment shall appoint a Church Advocate.

Church Advocate.

To whom addressed and delivered.

[2.] Every presentment for alleged erroneous doctrine shall be signed by the person making it, and shall be addressed to the Bishops of the Protestant Episcopal Church in the United States, and delivered to the senior Bishop entitled to a seat in the House of Bishops, and not being the accused or the accuser, whose duty it shall be to convene a Court for the trial of the accused. The Court shall be composed of all the Bishops entitled to seats in the House of Bishops, except the accuser and the accused. Three fourths of such Bishops shall constitute a quorum; but the consent of two thirds of all the Bishops entitled to seats in the House of Bishops shall be necessary to a conviction.

Court to be convened.

Of whom composed.

Quorum.

Number necessary to a conviction.

Case of charges against a Missionary Bishop.

§ viii. [1.] If charges be preferred against a Missionary Bishop who is not a Diocesan, such Missionary Bishop shall be required by the Presiding or senior Bishop to name some one of the three Dioceses nearest to his District or Missionary field: and such selection having been made, the proceed-

Of Sentences.

ings shall then be precisely such as, under this Canon, they would be were he the Diocesan of the Diocese named by him. Should the Missionary Bishop refuse to name a Diocese, then the Presiding Bishop may name any one of the three above designated, and the effect shall be the same as if the nomination had been made by the accused Missionary Bishop.

Case of a Bishop without jurisdiction.

[2.] If charges be preferred against a Bishop having no jurisdiction, he shall be proceeded against precisely as if he were the Diocesan of the Diocese in which he has his civil residence.[a]

CANON 10.

Of Sentences.[b]

Suspension.

§ i. Whenever the penalty of suspension shall be inflicted on a Bishop, Priest, or Deacon, in this Church, the sentence shall specify on what terms, or at what time, said penalty shall cease.[c]

Deposition.

§ ii. [1.] When any Minister is deposed from the Holy Ministry, he is deposed therefrom entirely, and not from a higher to a lower Order in the same; and whenever a Minister shall be deposed, the Bishop who pronounces sentence shall, without delay, give notice thereof to every Minister and Vestry in the Diocese, and also to all the Bishops of this Church, and where there is no

Notice of degradation, to whom given.

[a] Canon 11, 1856. [b] See the Constitution, Article 6. [c] Canon 3, 1847.

Bishop, to the Standing Committee; and the notice shall specify under what Canon the said Minister has been deposed.

What terms are synonymous.

[2.] Deposition, displacing, and all like expressions, are the same as degradation.[a]

CANON 11.

Of the Remission or Modification of Judicial Sentences.

Remission of sentence,

§ i. The Bishops of this Church, who are entitled to seats in the House of Bishops, may altogether remit and terminate any judicial sentence which may have been imposed, by Bishops acting collectively as a judicial tribunal; or modify the same so far as to designate a precise period of time, or other specific contingency, on the occurrence of which such sentence shall utterly cease, and be of no further force or effect: *Provided*, that no such remission or modification shall be made except at a meeting of the House of Bishops, during the session of some General Convention, or at a special meeting of the said Bishops, which shall be convened by the Presiding Bishop on the application of any five Bishops; three months' notice, in writing, of the time, place, and object of the meeting being given personally to each Bishop, or left at his usual place of abode: *Provided*, also, that such remission or modification be assented to by a number of said Bishops, not less than a majority of the

or modification thereof,

to be made at General Convention,

or meeting specially convened.

Majority of whole number of Bishops must assent.

[a] Canon 39, 1832. This Section was amended in 1862, in 1871, and in 1877.

Remission or Modification of Judicial Sentences.

whole number entitled at the time to seats in the House of Bishops: and *Provided*, that nothing herein shall be construed to repeal or alter Canon 10 of this Title.[a]

Remissson of sentence of deposition.

§ ii. A Bishop of this Church may, for reasons which he shall deem sufficient, remit and terminate any sentence of deposition or degradation pronounced by him upon a Presbyter or Deacon; but he shall exercise this power only upon the following conditions:

1. That he shall act with the unanimous advice and consent of his Standing Committee.

But only upon certain conditions.

2. That he shall first submit his proposed action, with his reasons therefor, to the judgment of five of the Bishops of this Church, whose Dioceses or Missionary Jurisdictions are nearest to his own, and shall receive in writing, from at least four of said Bishops, their approval of the said remission and their consent thereto.

3. That before remitting such sentence he shall require the person to be restored to the Ministry to subscribe the declaration set forth in Article 7 of the Constitution.

4. That in case such person was deposed for abandoning the Communion of this Church, or having been deposed by reason of his renunciation of the Ministry of this Church, or for other cause, he have also abandoned its Communion, the Bishop, before granting such remission, shall be satisfied that such person has lived in lay-communion with

[a] Canon 2, 1847.

Regulations respecting the Laity.

this Church for three years next preceding his application for such remission; and,

5. That in case the person applying for such remission shall reside out of the Diocese or Missionary District in which he was deposed, the Bishop, before granting such remission, shall be furnished with written evidence of the approval of such application by the Bishop of the Diocese or District in which such person resides.[a]

CANON 12.

Regulations respecting the Laity.

Removal of communicants.

Certificate.

§ i. A communicant removing from one parish to another shall procure from the Rector (if any) of the Parish of his last residence, or, if there be no Rector, from one of the Wardens, a certificate stating that he or she is a communicant in good standing; and the Rector of the Parish or Congregation to which he or she removes shall not be required to receive him or her as a communicant until such letter be produced.[b]

Crimes and scandals to be censured.

Ordinary to be informed.

§ ii. [1.] If any persons within this Church offend their brethren by any wickedness of life, such persons shall be repelled from the Holy Communion, agreeably to the rubric.

[2.] There being the provision in the second rubric before the Communion Service requiring that every Minister repelling from the Communion

[a] § ii, added, 1871; and amended, 1877. [b] Canon 13, 1853.

shall give an account of the same to the Ordinary, it is hereby provided that, on the information to the effect stated being laid before the Ordinary, that is, the Bishop, it shall not be his duty to institute an inquiry, unless there be a complaint made to him in writing by the repelled party, within three months from such repulsion. But on receiving complaint, it shall be the duty of the Bishop, unless he think fit to restore him from the insufficiency of the cause assigned by the Minister, to institute an inquiry, as may be directed by the Canons of the Diocese in which the event has taken place. And should no such Canon exist, the Bishop shall proceed according to such principles of law and equity as will insure an impartial decision. And the notice, given as above by the Minister, shall be a sufficient presentation of the party repelled.[a]

Inquiry on complaint in writing.

Case of the absence of Diocesan Canon.

[3.] In case of great heinousness of offence on the part of members of this Church, they may be proceeded against to the depriving them of all privileges of Church membership, according to such rules or process as may be provided by the General Convention; and until such rules or process shall be provided, by such as may be provided by the different Diocesan Conventions.[b]

Deprivation of privileges of Church membership.

[a] This clause was thus amended in 1865.
[b] Canon 42, 1832.

Of Marriage and Divorce.

CANON 13.

Of Marriage and Divorce.

Marriage except as God's Word doth allow not lawful.

§ i. If any persons be joined together otherwise than as God's Word doth allow, their marriage is not lawful.

No Minister shall unite in marriage those divorced save for the cause of adultery.

§ ii. No Minister, knowingly after due inquiry, shall solemnize the marriage of any person who has a divorced husband or wife still living, if such husband or wife has been put away for any cause arising after marriage; but this Canon shall not be held to apply to the innocent party in a divorce for the cause of adultery, or to parties once divorced seeking to be united again.

The Sacraments to be withheld from persons married otherwise than as God's Word doth allow.

§ iii. If any Minister of this Church shall have reasonable cause to doubt whether a person desirous of being admitted to Holy Baptism, or to Confirmation, or to the Holy Communion, has been married otherwise than as the Word of God and discipline of this Church allow, such Minister, before receiving such person to these ordinances, shall refer the case to the Bishop for his godly judgment thereupon: *Provided*, *however*, that no Minister shall, in any case, refuse the Sacraments to a penitent person in imminent danger of death.

Proviso.

Questions to be referred to the Bishop.

§ iv. Questions touching the facts of any case arising under Section ii of this Canon shall be referred to the Bishop of the Diocese or Mission-

ary Jurisdiction in which the same may occur; or if there be no Bishop of such Diocese or Missionary Jurisdiction, then to some Bishop to be designated by the Standing Committee; and the Bishop to whom such questions have been so referred shall thereupon make inquiry in such manner as he shall deem expedient, and shall deliver his judgment in the premises.

The penalties under this Canon limited.

§ v. This Canon, so far as it affixes penalties, does not apply to cases occurring before it takes effect, according to Canon 4, Title IV.[a]

[a] Canon of 1868; amended 1877.

Title III.

OF THE ORGANIZED BODIES AND OFFICERS OF THE CHURCH.

CANON 1.

Of the General Convention.[a]

Special meetings of General Convention.

§ i. [1.] THE right of calling special meetings of the General Convention shall be in the Bishops. This right shall be exercised by the Presiding Bishop, or, in case of his death, by the Bishop who, according to the rules of the House of Bishops, is to preside at the next General Convention: *Provided*, that the summons shall be with the consent, or on the requisition, of a majority of the Bishops, expressed to him in writing.

Proviso.

Place of meeting

[2.] The place of holding any Special Convention shall be that fixed on by the preceding General Convention for the meeting of the General Convention, unless circumstances shall render a meeting at such a place unsafe; in which case the Presiding Bishop may appoint some other place.

Same Deputies.

[3.] The Deputies elected to the preceding General Convention shall be the Deputies at such Special Convention, unless in those cases in which other Deputies shall have been chosen in the mean time by any of the Diocesan Conventions, and then such other Deputies shall represent in the Special Convention the Church of the Diocese in which they have been chosen.[b]

Rules and Orders

[4.] The Rules and Orders of the House of Dep-

[a] See Constitution, Articles 1, 2, and 3. [b] Canon 49, 1832.

uties shall be in force in the ensuing General Convention, until the organization thereof, and until they be amended or repealed by the said House.[a]

Registrar.

§ ii. [1.] The journals, files, papers, reports, and other documents, which are named under Canon 17 of Title I, entitled, *Of Securing an Accurate View of the State of the Church*, together with all other articles that are now, or shall hereafter become, the property of either House of the General Convention of this Church, shall be committed, when not otherwise expressly provided for, to the keeping of a Presbyter to be elected by the House of Deputies, upon nomination of the House of Bishops, who shall be known as the Registrar of the General Convention.[b]

How appointed.

Duties of Registrar.

[2.] It shall be the duty of the said Registrar to procure all such journals, files, papers, reports, and other documents now in existence; to arrange, label, file, index, and otherwise put in order, and provide for the safe keeping of, the same, and all such others as may hereafter come into his possession, in fire-proof box or boxes, or in some safe and accessible place of deposit, and to hold the same under such regulations and restrictions as the General Convention may from time to time provide.

Record of consecration of Bishops.

[3.] It shall be the duty of the said Registrar to procure a proper and sufficient book of record, and to enter therein a record of the Consecrations of all the Bishops of this Church, designating accurately the time and place of the same, with the names of the Consecrating Bishops, and of others present and assisting; to have the same authenti-

How authenticated.

[b] Added, 1874. [c] Amended, 1880.

cated in the fullest manner now practicable; and to take care for the similar record and authentication of all future Consecrations in this Church. Due notice of the time and place of every such Consecration shall be given by the Presiding Bishop to the Registrar; and thereupon it shall be the duty of the Registrar to attend such Consecration, either in person or by deputy. He shall prepare, in such form as the House of Bishops shall prescribe, duplicate originals of the Letters of Consecration; and he shall procure the same to be immediately signed and sealed by the Consecrating Bishop, and by at least two of the Bishops assisting at such Consecration; and one of the said duplicate originals said Registrar shall deliver to the newly consecrated Bishop; and the other he shall carefully file among the papers in his custody: and he shall enter a minute thereof in his record.[a]

Duplicate Letters of Consecration.

Expenses.

[4.] The expenses necessary for the purposes contemplated by this Section shall be provided for by vote of the General Convention, and defrayed by the Treasurer of the same.[b]

Notice to Diocesan Conventions.

§ iii. It shall be the duty of the Secretary of the House of Deputies, whenever any alteration of the Constitution is proposed, or any other subject submitted to the consideration of the several Diocesan Conventions, to give a particular notice thereof to the Ecclesiastical Authority of this Church in every Diocese.[c]

Treasurer.

§ iv. At every triennial meeting of the General Convention, a Treasurer shall be chosen, who shall

[a] As amended, 1877, and 1880.

[b] Canon 4, 1853; as amended, 1871. [c] Canon 1, 1832.

Of Standing Committees.

remain in office until the next stated Convention, and until a successor be appointed. It shall be his duty to receive and disburse all moneys collected under the authority of the Convention, and of which the collection and disbursement shall not otherwise be regulated; and to invest, from time to time, for the benefit of the Convention, such surplus funds as he may have on hand. His account shall be rendered triennially to the Convention, and shall be examined by a Committee acting under its authority. In case of a vacancy in the office of Treasurer, it shall be supplied by an appointment to be made by the Ecclesiastical Authority of the Diocese to which he belonged; and the person so appointed shall continue to act until an appointment be made by the Convention.[a]

His duties

How vacancy to be filled.

§ v. In order that the contingent expenses of the General Convention may be defrayed, it shall be the duty of the several Diocesan Conventions to forward to the Treasurer of the General Convention, at or before any meeting of the General Convention, three dollars for each Clergyman within such Diocese.[b]

Expenses of General Convention.

Diocesan ratio.

[a] Canon 1, 1841. [b] Canon 8, 1856; as amended, 1868.

Of Standing Committees.

CANON 2.

Of Standing Committees.

Duties of Standing Committee.

§ i. In every Diocese there shall be a Standing Committee, to be appointed by the Convention thereof, whose duties, except so far as provided for by the Canons of the General Convention, may be prescribed by the Canons of the respective Dioceses. They shall elect from their own body a President and a Secretary. They may meet on their own adjournment from time to time; and the President shall have power to summon special meetings whenever he shall deem it necessary.

President and Secretary.

To be a Council of Advice.

§ ii. In every Diocese where there is a Bishop, the Standing Committee shall be a Council of Advice to the Bishop. They shall be summoned on the requisition of the Bishop, whenever he shall wish for their advice. And they may meet of their own accord, and agreeably to their own rules, when they may be disposed to advise the Bishop.

When the Ecclesiastical Authority.

§ iii. When there is no Bishop, the Standing Committee is the Ecclesiastical Authority for all purposes declared in these Canons.[a]

[a] Canon, 1832.

Of Congregations and Parishes.

CANON 3.

Of Congregations and Parishes.

Union with Church in another Diocese.

§ i. Whereas, a question may arise whether a congregation within the Diocese of any Bishop, or within any Diocese in which there is not yet any Bishop settled, may unite themselves with the Church in any other Diocese, it is hereby determined and declared that all such unions shall be considered as irregular and void; and that every congregation of this Church shall be considered as belonging to the body of the Church of the Diocese within the limits of which they dwell, or within which there is seated a Church to which they belong. And no Clergyman, having a Parish or cure in more than one Diocese, shall have a seat in the Convention of any Diocese other than that in which he resides.[a]

No Clergyman to sit in two Diocesan Conventions.

Parish boundaries, and new Parishes.

§ ii. [1.] The ascertainment and defining of the boundaries of existing Parishes or parochial cures, as well as the establishment of a new Church or Congregation, and forming a new Parish within the limits of any other Parish, is left to the action of the several Diocesan Conventions, for the Dioceses respectively.

Where power is vested.

[2.] Until a Canon or other regulation of a Diocesan Convention shall have been adopted, the formation of new Parishes, or establishment of new Churches or Congregations within the limits of other Parishes, shall be vested in the Bishop of

[a] Canon 43, 1832.

the Diocese, acting by and with the advice and consent of the Standing Committee thereof; and in case of there being no Bishop, in the Ecclesiastical Authority.

Vested rights preserved.

[3.] Nothing contained in this Section shall affect any legal rights of property of any Parish.[a]

Congregations in foreign lands.

§ iii. [1.] It shall be lawful, under the conditions hereinafter stated, to organize a Church or Congregation in any foreign country (other than Great Britain and Ireland, and the colonies and dependencies thereof), and not within the limits of any foreign Missionary Bishop of this Church.

How organized.

[2.] The Bishop in charge of such Congregations, and the Standing Committee hereinafter provided for, may authorize any Presbyter of this Church to officiate temporarily at any place to be named by them, within any such foreign country, upon being satisfactorily assured that it is expedient to establish at such place a Congregation of this Church. Such Presbyter, having publicly officiated at such place not less than four Sundays consecutively, may give notice, in the time of Divine Service, that a meeting of the members of this Church attending such services will be held, at a time and place to be named by him, to organize a Church or Congregation. All male persons of full age belonging to this Church may take part in said meeting. And the said meeting may proceed to effect an organization, subject to the approval of the said Bishop and Standing Committee, and in

[a] Canon of 1859.

conformity to such regulations as the said Standing Committee may prescribe.

Must recognize Constitution, etc.

[3.] Such Church or Congregation shall be required, in its Constitution, or Plan, or Articles of Organization, to recognize and accede to the Constitution, Canons, Doctrine, Discipline, and Worship of the Protestant Episcopal Church in the United States of America, and particularly to submit to and abide by such directions as may be, from time to time, received from the Bishop in charge, and the Standing Committee hereinafter provided for, in order to its being received under the direction of the General Convention of this Church.

Certificate of desire for reception.

[4.] In order to such reception, it shall be required to declare its desire therefor, duly certified by the Minister, one Churchwarden, and two Vestrymen or Trustees of said Church or Congregation.

Certificate of satisfaction.

[5.] Such certificate, and the Constitution, Plan, or Articles of Organization, shall be submitted to the General Convention during its session, or to the Presiding Bishop of the House of Bishops at any other time; and in case the same are found satisfactory, a certificate thereof shall be forwarded to the Secretary of the House of Deputies of the General Convention, who shall thereupon place its name on the list of foreign Churches under the direction of the General Convention; and also a copy of the same shall be forwarded to and filed by the Registrar of the Church, and such Church or Congregation shall thereupon become subject to and placed under the Episcopal government

and jurisdiction of such Presiding Bishop for the time being.

Jurisdiction of Presiding Bishop may be assigned.

[6.] Such Presiding Bishop may, from time to time, by written commission under his own signature and seal, assign to any other Bishop of this Church, having jurisdiction in the United States, the full Episcopal charge of one or more of such Churches or Congregations, and the Clergymen officiating therein, for such period of time as he may deem expedient: *Provided*, such commissions shall not extend to a period longer than three years, and shall then cease and determine, unless renewed by the Presiding Bishop.

Proviso.

Standing Committee of Foreign Churches.

[7.] To aid the Presiding Bishop, or the Bishop in charge of these foreign Churches, in administering the affairs of the same, and in settling such questions as may, by means of their peculiar situation, arise, there shall be a Standing Committee, to consist of communicants of this Church, who shall be chosen and elected as follows: Each Church or Congregation, thus in union with the General Convention, shall have the right to nominate, to the Bishop in charge, one person, who shall be a communicant, and the General Convention shall nominate four persons, of whom two at least shall be Clergymen, who shall hold office until the General Convention next ensuing, and until their successors are elected, and together they shall constitute the said Standing Committee, of which the Bishop in charge of said foreign Churches shall be the chairman. Said Committee shall have power to fill all vacancies in the same. A majority of all the mem-

Of Congregations and Parishes.

bers resident in the United States shall be a quorum. This Standing Committee shall be a Council of Advice to the Bishop. They shall be summoned on the requisition of the Bishop, whenever he shall desire their advice. And they may meet of their own accord, and agreeably to their own rules, when they may be disposed to advise the Bishop.

Inquiry to be instituted.

[8.] In case a Clergyman in charge of either of these Congregations in foreign lands shall be charged with either of the punishable offences, as specified in Section i of Canon 2 of Title II of the Digest, it shall be the duty of the Bishop in charge of such Churches to summon the Standing Committee above provided for, and to see that an inquiry be instituted as to the truth of such public charges; and should there be reasonable grounds for believing them to be true, the Bishop in charge and the Standing Committee, shall appoint a Commission, consisting of three Clergymen and two Laymen, whose duty it shall be to obtain all the evidence in the case from the parties interested, and who shall, if possible, hold their meeting in the place where the accused resides, giving to the accused all rights under the Canons of the Protestant Episcopal Church which can be exercised in a foreign land. The judgment of said Commission, solemnly made and subscribed to, shall then be sent to the Bishop in charge, and to the Presiding Bishop, and, if approved by them, shall be carried into effect: *Provided*, that no such Commission shall recommend any other discipline than admonition or removal from his charge as

Commission appointed.

Proviso.

Minister of said Congregation. Should the result of the inquiry of the aforementioned Commission reveal evidence tending to show that said Clergyman deserves a severer discipline, then all the documents in the case shall be placed in the hands of the Presiding Bishop, who shall then proceed against said Clergyman (as far as possible) according to the Canon of Discipline, under Title II of the Digest, and the Diocesan Canons of the Diocese of the said Presiding Bishop.

Parochial cure of Minister.

[9.] If there be but one such Church or Congregation within the limits of any city, said city shall be deemed the parochial cure of the Minister having charge of the same, and no new Church or Congregation shall be established therein, unless with the consent of the Bishop in charge, and of the Standing Committee herein appointed. Nor shall any Church or Congregation be organized in any foreign city, under the provisions of this Canon, unless with the approval of the Bishop in charge, and the Standing Committee herein provided for.

Differences to be adjusted on principles of Ecclesiastical law.

[10.] In cases of difference between the Minister and his Congregation, the Bishop in charge shall, with the Standing Committee, duly examine the same, and said Bishop and Standing Committee shall have full power to settle, and, if possible, adjust such differences upon the recognized principles of Ecclesiastical law, as laid down in the Canon law of the Protestant Episcopal Church.

Clergyman to be nominated by the Vestry, and approved by the Bishop in charge.

[11.] No Clergyman shall be allowed to take charge of such Congregation until he shall have been nominated by the Vestry thereof (or, if there

Of the Organization of New Dioceses.

be no such Vestry, by the Standing Committee, provided for by this Canon), and approved by the Bishop in charge; and when such appointment shall have been accepted by the Clergyman so appointed, he shall be transferred to the jurisdiction of the Bishop in charge.[a]

Clergyman to be transferred.

CANON 4.

Of the Organization of New Dioceses.[b]

§ i. Whenever any new Diocese shall be formed within the limits of any other Diocese, or by the junction of two or more Dioceses, or parts of Dioceses, and the same shall have been ratified by the General Convention, the Bishop of the Diocese within the limits of which another is formed, or in case of the junction of two or more Dioceses, or parts of Dioceses, the Bishop of eldest consecration over the Dioceses furnishing portions of such new Diocese, shall thereupon call the Primary Convention of the new Diocese, for the purpose of enabling it to organize, and shall fix the time and place of holding the same, such place being within the territorial limits of the new Diocese.

Organization of new Dioceses.

Primary Convention.

§ ii. In case there should be no Bishop who can call such Primary Convention, pursuant to the foregoing provisions, then the duty of calling such Convention for the purpose of organizing, and the duty of fixing the time and place of its meeting,

The call, by whom to be made.

[a] As amended, 1877. [b] See the Constitution, Article 5, 1856.

shall be vested in the Standing Committee of the Diocese within the limits of which the new one is erected, or the Standing Committee of the eldest of the Dioceses by the junction of which, or parts of which, the new Diocese may be formed. And such Standing Committee shall make such call immediately after the ratification of a division by the General Convention.[a]

When it must be made.

Division of a Diocese.

§ iii. Whenever one Diocese is about to be divided into two Dioceses, the Convention of such Diocese shall declare which portion thereof is to be the new Diocese, and shall make the same known to the General Convention before the ratification of such division.[b]

New Diocese admitted into union on organization.

Naming of new Diocese.

§ iv. Whenever the formation of a new Diocese shall be ratified by the General Convention, such new Diocese shall be considered as admitted under Article 5 of the Constitution, so soon as it shall have organized in Primary Convention, in the manner prescribed in the previous Sections of this Canon, and the naming of the new Diocese shall be a part of its organization.[c]

CANON 5.

Of the Requisites of a Quorum.

A majority is a quorum.

In all cases in which a Canon of the General Convention directs a duty to be performed, or a power to be exercised, by a Standing Committee,

[a] Amended 1874. [b] Canon 8, 1838. [c] § iv added 1871.

Formation of a Federate Convention, etc.

.or by the Clerical members thereof, or by any other body consisting of several members, a majority of the said members, the whole having been duly cited to meet, shall be a quorum; and a majority of the quorum so convened shall be competent to act, unless the contrary is expressly required by the Canon.[a]

Majority of a quorum competent to act.

CANON 6.

Authorizing the Formation of a Federate Convention or Council of the Dioceses within any State.

§ i. It is hereby declared lawful for the Dioceses now existing or hereafter to exist, within the limits of any State or Commonwealth, to establish for themselves a Federate Convention or Council representing such Dioceses, which may deliberate and decide upon the common interests of the Church within the limits aforesaid; but before any determinate action of such Convention or Council shall be had, the powers proposed to be exercised shall be submitted to the General Convention for its approval.

The Dioceses within any State may form a Federate Convention or Council,

with the approval of the General Convention.

§ ii. Any such Federate Convention or Council may exercise any powers that shall have been previously approved by the General Convention for any other Federate Convention or Council.

May exercise powers previously approved.

§ iii. Nothing in this Canon shall be construed as forbidding any Federate Council from taking such action as they may deem necessary to secure such legislative enactments as the common interests of the Church in the State may require.[b]

Legislative action may be secured.

[a] Canon of 1855. [b] Canon of 1868; amended, 1883.

Of the Constitution, etc.

CANON 7.

Of the Constitution of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

§ i. The Constitution of the said Society, which was incorporated by an Act of the Legislature of the State of New York, is hereby amended and established so as to read as follows:

Constitution of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, as established in 1820, *and since amended at various times.*

Name.

ARTICLE I. This institution shall be denominated The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

Of whom composed.

ARTICLE II. This Society shall be considered as comprehending all persons who are members of this Church.

Board of Missions.

ARTICLE III. There shall be a Board of Missions of such Society, composed of the Bishops of this Church, and the members for the time being of the House of Deputies of the General Convention, the Delegates from the Missionary Jurisdictions to the said House of Deputies, and the members of the Board of Managers as hereinafter described.

Shall convene on the third day of session of General Convention.

The Board of Missions thus constituted shall convene on the third day of the session of the General Convention, and shall sit from time to time as the business of the Board shall demand.

Of the Constitution, etc.

ARTICLE IV. There shall be appointed at every triennial meeting of the General Convention a Missionary Council, comprising all the Bishops of this Church, an equal number of Presbyters, and an equal number of laymen, which shall meet annually, except in those years appointed for the meeting of the Board of Missions, at such time and place as may be designated by the Board of Managers with the approval of the Presiding Bishop, which shall be competent to take all necessary action in regard to the Missionary work of the Church which shall not conflict with the general policy of the Board as from time to time determined at its triennial sessions.

Missionary Council.

When to meet.

With what powers.

There shall also be appointed in like manner a Board of Managers, to be selected from the Missionary Council, comprising the Presiding Bishop, as President, and fifteen other Bishops, fifteen Presbyters, and fifteen laymen, who shall have the management of the general missions of this Church; and, when the Board of Missions is not in session, shall exercise all the corporate powers of the Domestic and Foreign Missionary Society; they shall remain in office until their successors are chosen, and they shall have power to fill any vacancies that may occur in their number:

Board of Managers.

With what powers.

Vacancies filled.

Provided, that the election to fill such vacancies shall be restricted to an election from the members of the Missionary Council.

All other Bishops of this Church, together with the Secretary and Treasurer of the Domestic and Foreign Missionary Society, and of the Board of Managers shall be *ex-officio* members of the Board

Ex-officio members.

and have all the rights and privileges of the elected members, except the right to vote.

Quorum. Whenever demanded by one-fifth of the members present, a majority of two-thirds of the members voting shall be necessary to any act of the Board. In all annual appropriations, and in entering upon or abandoning any Missionary field, as also in changing the By-laws, a majority must be present. For all other business the Board may, by a By-law, determine the quorum.

Reports. The Board of Managers shall make a full and complete triennial report to the General Convention, constituted as the Board of Missions, on or before the third day of the Session of the General Convention, and a similar report to the Missionary Council at its annual meetings, comprising such an outline of the Missionary work prosecuted during the preceding year as may serve to give a comprehensive view of the progress, prospects and present condition of the work of the Society in the several parts of the Domestic and Foreign fields.[a]

Committees may be formed. ARTICLE V. The Board of Managers is authorized to form such committees as it may deem desirable to promote the Missionary work and to appoint such officers as shall be needful for carrying on such work, and to enact all By-laws, for its own government and the government of its committees and officers.[b]

Further powers. ARTICLE VI. The Board of Managers is entrusted with power to establish and regulate such missions as are not placed under Episcopal Supervision.

[a] As amended, 1886. [b] As amended, 1886.

Of the Constitution, etc.

Appropriations.

In all organized Dioceses and Missionary Jurisdictions having Bishops in the Domestic field, it is authorized to make annual appropriations to be disbursed by the Bishops with the approval of the Standing Committee or Board of Missions of the Diocese or Jurisdiction, and whenever any of said Bishops may so elect, the Board of Managers shall act as above provided instead of such Standing Committee or said Diocesan Board of Missions: *Provided*, that no part of such annual appropriations shall be expended for any other purpose than the support of Missionaries, or the supply of Mission Stations with clerical service, without the concurrence of the Board of Managers; and an itemized account of the expenditure of all appropriations shall be made annually to the President of the Board of Managers; and, *Provided*, that in the management of the Foreign Missions, the Bishops shall have as their Council of advice the Board of Managers for the general schedule of expenditures; but for the details of the local work, they may have as their Council of advice the Standing Committees of their respective Jurisdictions.[a]

Account of appropriations to be rendered.

Council of advice for Foreign Missions.

Salary of Missionary Bishop.

Article VII. The salary of a Missionary Bishop shall be fixed at or before the time of his election, to take effect from the date of his Consecration, and shall not be diminished during his official relation to the Board of Missions without his consent. But all contributions by the Missionary Jurisdictions for the support of their Bishops shall be reported to the Board of Managers and accounted for as a part of such salary.

[a] As amended, 1886.

Of the Constitution, etc.

Relation of Missionary Bishop to Board may be terminated.

Whenever the Board shall be satisfied of the ability of a Missionary Jurisdiction to support its Bishop with a salary not less than that provided for at his Consecration, the relation of such Missionary Bishop to the Board of Missions may be terminated by said Board.[a]

Who may be appointed Missionaries.

ARTICLE VIII. No person shall be appointed a Missionary who is not at the time a Minister in regular standing of the Protestant Episcopal Church, or of some Church in communion with this Church; but nothing in this Section shall preclude the Board of Managers from employing laymen or women, members of this Church, or of some Church in communion with the same, to do Missionary work.

Auxiliary Associations.

ARTICLE IX. The Board of Managers shall have power to appoint local agents to represent the Society in different parts of the country, and is authorized to promote the formation of auxiliary Missionary Associations, whose contributions, as well as those specially appropriated by individuals, shall be received and paid in accordance with the wish of the donors, when expressed in writing.

Public Missionary meetings.

It shall be the duty of the Board of Managers to arrange for public Missionary meetings, to be held at such times and places as may be determined upon, to which all auxiliaries approved by the Board of Managers may send representatives.[b]

Constitution may be altered.

ARTICLE X. This Constitution may be altered or amended at any time by the General Convention of this Church.

[a] As amended, 1886. [b] As amended, 1886.

Of the Constitution, etc.

§ ii. All Canons, and all action by or under the authority of the General Convention, so far as inconsistent with the provisions of this Canon and of such amended Constitution, are hereby repealed: *Provided*, *however*, that nothing herein shall in any manner impair or affect any corporate rights of the said society, or any vested right whatever. *Canons repealed.*

§ iii. This Canon shall take effect immediately.[a]

[a] Canon of 1871: as amended, 1877, 1880, and 1883.

Title IV.

MISCELLANEOUS PROVISIONS.

CANON 1.

Of Repealed Canons.

Repeal of repeal no re-enactment.

WHENEVER there shall be a repealing clause in any Canon, and the said Canon shall be repealed, such repeal shall not be a re-enactment of the Canon or Canons repealed by the said repealing clause.[a]

CANON 2.

Of the Enactment, Amendment, and Repeal of Canons.

Form of altering Canons.

§ i. In all cases of future enactment, the same, if by way of amendment of an existing provision, shall be in the following form: "Title —, Canon —, Section —, Clause —, is hereby amended so as to read as follows." And if the enactment is of an additional Clause, Section, or Canon, it shall be designated as the next Canon or next Section, or next Clause of a Canon or Section, in the order of numbering of the Title to which the subject properly belongs; and if a Canon or Section or Clause be stricken out, the existing numbering shall be retained until a new edition of the Canons be directed, or until changed as in the next Section provided.[b]

[a] Canon 11, 1838.

[b] As amended, 1877.

Of the Time when New Canons shall take Effect.

Who are to certify changes in Canons.

§ ii. The Committee on Canons of each House of the General Convention shall, at the close of each Session of the General Convention, appoint two of their number to certify the changes, if any, made in the Canons, including a correction of the references made in any Canon to another, and to report the same, with the proper arrangement thereof, to the Secretary, who shall print the same in the Journal.[a]

CANON 3.

Of the Time of these Canons taking Effect.

Time of taking effect.

These Canons shall take effect on the first day of January, in the year of our Lord 1860; from and after which day all other Canons of this Church are hereby, and shall be deemed to be, repealed: *Provided*, that such repeal shall not affect any case of a violation of existing Canons committed before that date; but such case shall be governed by the same law as if no such repeal had taken place.[b]

General repeal.

CANON 4.

Of the Time when New Canons shall take Effect.

New Canons take effect January 1.

All Canons hereafter enacted, unless otherwise specially ordered, shall take effect on the first day of January following the adjournment of the General Convention at which they are made.[c]

[a] Added, 1859; amended, 1877. [b] Canon of 1859. [c] Canon of 1871.

The foregoing is a true Copy of the Constitution and Canons.

ALFRED LEE, D.D., LL.D.,

Bishop Presiding.

Attest, WILLIAM TATLOCK, D.D.,

Secretary of the House of Bishops.

MORGAN DIX, D.D., D.C.L.,

President of the House of Deputies.

Attest, CHARLES L. HUTCHINS,

Secretary of the House of Deputies.

CHICAGO, Oct. 28, A.D. 1886.

JOINT COMMITTEE TO CERTIFY THE CHANGES MADE IN THE CANONS BY THE GENERAL CONVENTION OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA, HELD IN THE CITY OF CHICAGO, ILL., IN THE MONTH OF OCTOBER, A.D. 1886.

WILLIAM STEVENS PERRY, D.D., LL.D., *Bishop of Iowa*,
ALFRED AUGUSTIN WATSON, D.D., *Bishop of East Carolina*,
} *Committee on the part of the House of Bishops.*

GEORGE S. CONVERSE,
FREDERICK PARKER DAVENPORT,
} *Committee on the part of the House of Deputies.*

Appendix.[a]

Joint Resolution of the Two Houses of General Convention on the duty of the Clergy of this Church in the matter of bearing arms:

The Clergy not to bear arms;

Resolved, That it is the sense of the Protestant Episcopal Church in the United States of America, that it is incompatible with the duty, position, and sacred calling of the Clergy of this Church to bear arms.

Explanatory Note, by the House of Clerical and Lay Deputies:

but may be Chaplains, Professors, or Instructors.

The spirit and intent of this resolution do not extend to the office of Chaplain in either branch of the Military Service, nor to that of Professor or Instructor in any Military or Naval Academy. The duties of these offices are civil, and entirely compatible with the duties of the Sacred Ministry.

Order.

Of the Organization of the House of Deputies, and prescribing the Duties of the Secretary.[b]

(Adopted October 15, 1841; amended October 2, 1844, October 9, 1874, October 26, 1874, October 8, 1877, October 26, 1877, and October 15, 1883.)

Record of membership.

§ i. At the time and place appointed for the meeting of the General Convention, the Secretary, or in his absence one of the Assistant Secreta-

[a] *Appendix* and *Explanatory Note*, ordered in 1865.

[b] Ordered to be printed as an appendix to the Digest, 1874.

ries, in the order of their appointment, or in the absence of all, the person appointed as hereinafter provided by the Standing Committee of the Diocese in which the General Convention is to meet, shall call to order the members present of the House of Deputies, and record the names of those whose testimonials, in due form, shall have been presented to him; which record shall be *prima facie* evidence that the persons whose names are therein recorded are entitled to seats in the House of Deputies. If there be a quorum present, by the record, the Secretary shall so declare, and the House shall proceed to organize by the election by ballot of a President from the members of the House, and of a Secretary; and a majority of all the votes cast shall be necessary to an election. So soon as a President and Secretary have been elected, a committee shall be appointed to wait upon the House of Bishops, and inform them of the organization of the House of Deputies, and its readiness to proceed to business.

Election of officers.

Their duties.

Duties of the Secretary.

The Secretary shall keep full minutes of the proceedings of the House; transcribe them, with all reports, into a book provided for that purpose; preserve the Journal and Records of the House; deliver them to his successor; and perform such other duties as may be directed or assigned to him by the House. He may, with the approbation of the House, appoint three Assistant Secretaries, and the Secretary and Assistant Secretaries shall continue in office until the organization of the next Convention, and until their successors be chosen.

Duration of office.

Organization of the House of Deputies, etc.

Vacancy during a recess.

If, during the recess of the General Convention, a vacancy should occur in the office of Secretary, the duties thereof shall devolve upon the Assistant Secretaries; or if the Assistant Secretaries shall die or resign, a Secretary shall be appointed by the Standing Committee of the Diocese in which the next General Convention is to meet.

Duty of Diocesan Secretaries.

§ ii. In order to aid the Secretary in preparing the list specified in the preceding section, it shall be the duty of the Secretary of the Convention of every Diocese to forward to him, as soon as may be practicable, a copy of the Journal of the Diocesan Convention, together with a certified copy of the Testimonials of Members aforesaid. He shall also forward a duplicate copy of such Testimonials to the Standing Committee of the Diocese in which the next General Convention is to meet.

Privileges of the Secretary and the Treasurer.

§ iii. The Secretary of the House of Deputies and the Treasurer of the Convention, although not returned as Deputies to the Convention, shall be entitled to seats upon the floor of the House, and, with the approval of the President, to speak on the subjects of their respective offices.

Secretary to determine by lot the seats of the Deputies.

§ iv. Previous to the meeting of each General Convention, the Secretary of the last Convention, under the direction of the Deputies from the Diocese in which the Convention is to be held, shall determine by lot the seats to be occupied by each delegation.

Standing Order.

Of Delegates from Missionary Jurisdictions.

(Adopted by the House of Deputies, October 24, 1871; amended, October 27, 1880; and also amended, October, 1883.)

Resolved, That one Clerical and one Lay Delegate, to be chosen by any Convocation of all the Clergy and representatives of the Laity, convoked by the authority of the Bishop of any Missionary Jurisdiction of this Church, shall have seats assigned to them in this House, with similar privileges to those of Deputies, except that they shall have no vote on any question or matter: and that this be a Standing Order of the House.

Standing Resolution.

Of the Expenses of the Presiding Bishop.

(Adopted by the House of Deputies, October 18, 1877.)

Resolved, That the Treasurer be instructed to pay, from time to time, on the order of the Presiding Bishop of the House of Bishops, such expenses as he may necessarily incur in the execution of his office for clerk hire, printing, stationery, etc., not exceeding four hundred dollars in any one year; it being understood that the travelling expenses of the Presiding Bishop are paid by the Diocese or other body at whose instance they are incurred.

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